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SRAUTAKOSA

Encyclopædia of Vedic Sacrificial Ritual comprising the two complementary Sections, namely, the Sanskrit Section and the English Section

VAIDIKA SAMSODHANA MANDALA
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ŚRAUTAKOŚA

VOLUME II

ENGLISH SECTION

[Based on the *Śrautasūtras* belonging to the various Vedic Schools]

The Agniṣṭoma

Part I

By

R. N. Dandekar

VAIDIKA SAṂŚODHANA MAṆḌALA
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Preface

The English Section of the second volume of the *Śrautakośa* differs from the English Section of the first volume in one very significant respect. In the English Section of the first volume, the translation of the *Baudhāyana-Śrauta-sūtra*—as rearranged in the Sanskrit Section under various topics—was given in full and this was followed by the English translation of only such extracts from the corresponding portions of the other *Śrautasūtras* as showed some divergence in the details of the procedure of the relevant sacrificial rite or of a part of it. But this practice often proved to be inconvenient and also inadequate. It has, therefore, been decided henceforth to give under each topic the English translation of the entire pertinent portions from all the *Śrautasūtras*—the order of the *Śrautasūtras* adopted in the English Section of the first volume being retained. It may, however, be added that, even in the present English Section, the old practice has been followed at a few places in connection with the *Lāṭyāyana*-and the *Drāhyāyaṇa-Śrautasūtras*.

The second volume of the *Śrautakośa* deals with only one—and perhaps the most important—sacrifice, namely, the Agniṣṭoma. As in the case of the first volume, the English Section, complementary to the Sanskrit Section of this volume, will also be published in two parts. The present first part covers sixty topics. The remaining topics, the conspectus, and the other ancillaries will be included in the second part.

The English Section of the first volume, it was felt, was rather loaded with words printed in italics. An attempt has now been made to avoid this as far as possible. Some other typographical changes also have been introduced for the sake of the facility of reading and comprehension. These can be easily detected.

For the nature and scope of the *Śrautakośa* and other details of methodology and presentation, reference is invited to the prefaces to the two parts of the English Section of the first volume.

✠ ✠ ✠ ✠ ✠ ✠

I have to acknowledge with gratitude the constant help which I have received in the preparation of this Section from my friend and colleague, Dr. C. G. Kashikar. He carefully went through the first draft of my work and made many useful suggestions. I must, however, hasten to add that the responsibility for the final presentation rests entirely with me. Another colleague on whom I have relied is Dr. V. V. Bhide. Dr. T. N. Dharmadhikari of the Vaidika Saṁśodhana Maṇḍala bore a large share of the burden in the matter of the printing of the present part of the English Section. I sincerely thank him for his assistance.

Centre of Advanced Study
in Sanskrit,
University of Poona,
August 15, 1973.

R. N. Dandekar

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1. CHOOSING THE OFFICIATING PRIESTS AND ASKING FOR A PLACE FOR SACRIFICE

BAUDHĀYANA –

[14.8] – It is said in the *Brāhmaṇa* : " Whatever, indeed, the gods did in the sacrifice, that the Asuras (also) did. The gods saw this great sacrifice. They performed it. In that they partook of the *vrata*-food, they offered the Agnihotra. Therefore, one should partake of the *vrata*-food twice. For, one offers the Agnihotra two times. The gods performed the Full-moon sacrifice in that they offered the Agnīṣomīya animal-sarifice. They performed the New-moon sacrifice in that they offered an Animal-sacrifice to Agni. They performed the Vaiśvadeva-parvan in that they performed the morning-pressing. They performed the Varuṇapraghāsa-parvan in that they performed the mid-day pressing. They performed the Sākamedha-parvan, the Pitṛyajña, and the Tryambaka-rite in that they performed the third-pressing. It is asked : Which is that great sacrifice ? (The reply is) : This very Soma-sacrifice characterised by the Cāturmāsyas is prescribed in scriptures (as the great sacrifice). Moreover, verily, whichever sacrifice is characterised by Soma, that sacrifice is great sacrifice. That sacrifice of those (gods) did the Asuras desire to pursue. They could not pursue it. They said to themselves : " Non-assailable (*adhvartavya*), indeed, have these gods become. That is why a sacrifice is called *adhvara*. As the result of sacrifice, gods prevailed and the Asuras were vanquished. Whoever knowing this performs a Soma-sacrifice himself prevails while his enemy is vanquished. " So says the *Brāhmaṇa*.

[6. 1] – One is about to perform the Agniṣṭoma. [21.7 – Now we shall explain the Agniṣṭoma.] [25. 4 – One who is about to perform Agniṣṭoma should prepare himself. He should establish good relations with one with whom he may not have good relations. He should either settle such debts as have become due for payment or have time-extension for their payment agreed to.] He should arrange for the skin of black antelope, the horn of black antelope, a piece of cloth, a girdle – this (girdle) should be broad, braided, and three-braided, and should have a noose on one side – twenty-two clumps of *darbha*-blades, fresh butter, collyrium, a tufted blade of *śara* grass, a staff of *udumbara*, a goblet for the *vrata*-food, and a vessel with a sling and corn-stirring stick. These thirteen, the sacrificer (should arrange for). [21.7- As for arranging for pieces of cloth : Bodhāyana says (that one should arrange for) eight (pieces of cloth); Śālīki says (that one should arrange for) seven. As for arranging for skins of black antelopes : Bodhāyana says (that one should arrange for) five (skins); Śālīki says (that one should arrange for) six. As for arranging for the horn of black antelope : Bodhāyana says that it should have three curves; Śālīki says that it should have five curves; Aupamanyava says that it should, indeed, be whole.] So many (things) should be arranged by the

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side of the sacrificer's wife, namely, a *kumba* (head-dress for women), a *kurīra*, a piece of cloth, a yoke-halter, an unlimited number of clumps of darbha-blades, fresh butter, collyrium, a tufted blade of *śara* grass, an earthen pot, a peg, and a vessel with a sling and corn-stirring stick. [25.4-One should have already arranged for a large quantity of grass and bamboo, sacrificial animals, clarified butter, vessels and pots, a *kumba*, and a *kurīra*. A *kumba* is split (bamboo), and a *kurīra* is a woven web. There should be one hundred and twelve (cows) for Dakṣiṇā. It is said in the *Brāhmaṇa* of the Chandogas : " Destroyer of opponents, indeed, is he among the gods who presses out the Soma. By means of a hundred (cows), he grants away the share to the opponent; by means of ten (cows), to the ten *prāṇas;* whichever is the eleventh cow, by means of her to the self; whichever, verily, is the twelfth (cow), she constitutes the Dakṣiṇā. " [1] Now, some (persons) perform the sacrifice with the Dakṣiṇā" of twenty-one (cows), saying that the Yajñāyajñīya-stotra is constituted of twenty-one Stomas. Now, some (persons) perform the sacrifice with seven cows, (namely, the three cows, that is to say,) the cow with which the Soma is to be purchased, the cow which is to be offered to the guest (= king Soma), and the *anūbandhyā* cow, and the four cows (to be given away) in the course of the sacrifice. Even so is it said in the *Ṛgveda* : *pra saptagum ṛtadhītiṁ sumedhām.* [2]]

Upon a place selected for sacrifice, the sacrificial hall should be raised. (That is to say, upon a place) which one selects from among those which are mentioned in the *Brāhmaṇa*-text beginning with *purohaviṣi devayajane yājayet.* [25. 5 -Now the rule about the (specific) place for sacrifice. One should select that specific place for sacrifice, which has water in front of it, which does not have saline soil, which is not (to be) added to, which is not fissured, which is not barren, which is without holes, which is without cracks, and which is without ant-hills, which has ample vegetation, in which various kinds of plants are intermixed, which slopes towards the north-east so that the water would flow towards the *cātvāla*, which does not slope much, and to the east of and adjacent to which one cannot procure a place for sacrifice. One should then cause to be erected a hall with east-oriented beams. " These Kṛttikās, verily, do not deflect from the east. With reference to them (therefore) should one cause (that hall) to be erected. " This is one view. " With reference to the constellation Śravaṇa should one cause it to be erected. " This is another view. " With reference to (the direction) between the Citrā and the Svātī. " This is still another view. As for the injunction that two kinds of Stomas accomplish the morning-pressing : The Trivṛt-stoma and the Pañcadaśa-stoma accomplish the morning-pressing; the Pañcadaśa-stoma and the Saptadaśa-stoma, the mid-day-pressing; and the Saptadaśa-stoma and the Ekaviṁśa-stoma, the third pressing. Thereby, verily, does (this sacrifice) become characterised by four kinds of Stomas. There are, indeed, four kinds of Stomas (in this sacrifice). Thereby, verily, does (this sacrifice) become characterised by twelve Stomas, because there are twelve Stotras (in this sacrifice).]

1. *Tāṇḍya-Br.* VI. 1. 12.
2. *RV* X. 47. 6.

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BHĀRADVĀJA –

[10.1-2]— One who is going to perform the Jyotiṣṭoma in the spring should choose as officiating priests four Brāhmaṇas who can claim a Ṛṣi-ancestor, who are young or old, who have studied the Veda, who are not deficient in any limb, and whose voice is loud. Or he should choose all (the officiating priests). One, who proposes to choose (only) four (officiating priests), should choose the principal officiating priests, namely, the Adhvaryu, the Brahman, the Hotṛ, and the Udgātṛ. He should choose the divine Adhvaryu reciting inaudibly the formula, *āditya devo daivyo 'dhvaryuḥ sa me adhvaryur astu,* and then choose the human (Adhvaryu) reciting loudly the formula, *asau mānuṣaḥ* (substituting for *asau* the name of the person chosen). He should choose the divine Brahman reciting inaudibly the formula, *candramā devo daivyo brahmā sa me brahmā 'stu,* and then choose the human (Brahman) reciting loudly the formula, *asau mānuṣaḥ* (substituting for *asau* the name of the person chosen). He should choose the divine Hotṛ reciting inaudibly the formula, *agnir devo daivyo hotā sa me hotā 'stu,* and then choose the human (Hotṛ) reciting loudly the formula, *asau mānuṣaḥ* (substituting for *asau* the name of the person chosen). He should choose the divine Udgātṛ reciting inaudibly the formula, *parjanyo devo daivya udgātā sa ma udgātā 'stu,* and then choose the human (Udgātṛ) reciting loudly the formula, *asau mānuṣaḥ* (substituting for *asau* the name of the person chosen). The Kauṣitakins prescribe the Sadasya as the fifth principal officiating priest. He should serve as supervisor of the rites which have been performed and which have not been performed. (The sacrificer) should choose him. He should choose the divine Sadasya reciting inaudibly the formula, *ākāśo devo daivyaḥ sadasyaḥ sa me sadasyo 'stu,* and then choose the human (Sadasya) reciting loudly the formula, *asau mānuṣaḥ* (substituting for *asau* the name of the person chosen). He should choose the divine Hotrāśaṁsins reciting inaudibly the formula, *āpo devīr daivyā hotrāśaṁsinas te me hotrāśaṁsinaḥ santu,* and then choose the human (Hotrāśaṁsins) reciting loudly the formula' *asau cā 'sau ca mānuṣaḥ* (substituting for *asau cā 'sau ca* the names of the persons chosen). He should choose the divine Camasādhvaryus reciting inaudibly the formula, *raśmayo devā daivyāś camasādhvaryavas te me camasādhvaryavaḥ santu,* and then choose the human (Camasādhvaryus) reciting loudly the formula, *asau cā 'sau ca mānuṣaḥ* (substituting for *asau cā 'sau ca* the names of the persons chosen). (The chosen officiating priest) should wear his sacred cord over the left shoulder and under the right arm, sip water, stand facing towards either the east or the north, or sit down, and murmur the formulas *bhūr bhuvaḥ suvaḥ ‖ āyur me prāvoco varco me prāvoco yaśo me prāvocaḥ śriyaṁ me prāvocaḥ ‖ āyuṣmān ahaṁ varcasvī yaśasvī śrīmān apacitimān bhūyāsam ‖ bhūr bhuvaḥ suvaḥ ‖* With *sarvaṁ bhūyāsam,* he should either reject or accept (the invitation). After having accepted, he should proceed (to the sacrificer's residence) with *devo devam etu somaḥ*....He should take up the road with *padvā nāmā 'si srutiḥ*....Facing towards the south, he should pray to the Pitṛs with *pitaro bhūḥ.* Then the sacrificer should bring him home and (formally) receive him. After having given him clothes, he

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should give him ear-rings. He should give away to him one precious article. The sacrificer should get himself initiated either on the new-moon day or on the full-moon day. The period for his initiation is unlimited, one year being the maximum. One should not perform a Soma-sacrifice without having performed the Full-moon and the New-moon sacrifices. It is said that one should not perform the other Soma-sacrifices without having performed the Agniṣṭoma. Some teachers prescribe the Atirātra as the first Soma-sacrifice. One should not perform a Soma-sacrifice characterised by the Bṛhatpṛṣṭha without having performed a Soma-sacrifice characterised by the Rathantarapṛṣṭha. The day for Soma-pressing should (be made to) fall either on the new-moon day or on the full-moon day.

[10. 13. 1-6]— After having begged of a Kṣatriya, the sacrificer should occupy, with the verse, *e 'dam aganma devayajanaṁ pṛthivyāḥ...*, the place for sacrifice, which is near to water and which slopes either towards the north or towards the east. Or he should not beg for the place for sacrifice. He should pray to Āditya himself with this formula, namely, *sakṣe 'daṁ paśya | vidhartar idaṁ paśya | nāke 'daṁ paśya | ramatiḥ paniṣṭhā | ṛtaṁ varṣiṣṭham | amṛtā yāny āhuḥ | sūryo variṣṭho akṣabhir vi bhāti | anu dyāvāpṛthivī devaputre.* There should not remain towards the east (of the place for sacrifice) enough space for (another) place for sacrifice. Some teachers prescribe the occupying of the place for sacrifice even from the very beginning. Optional places for sacrifice have been prescribed in the *Brāhmaṇa*-text beginning with *purohaviṣi devayajane yājayet.*

[15. 1. 1-2]- In a Soma- sacrifice a person belonging to Vasiṣṭha gotra should become the Brahman. It is said in the *Brāhmaṇa* that one should designate (as Brahman) even a person not belonging to Vasiṣṭha gotra who knows the Stomabhāga formulas.

ĀPASTAMBA –

[10. 1. 1–3. 4]— One who is going to perform a Soma-sacrifice should choose as officiating priests Brāhmaṇas who claim descent from Vedic Ṛṣis, who, whether young or old, are well-versed in the Veda, who have a loud voice, and who are not deficient in any of their bodily limbs. Unto them should (the Somapravāka) announce the Soma-sacrifice. He (=the invitee) should ask him: "Who have been the officiating priests? Who are officiating (at this sacrifice)? Is the proposed sacrifice by any chance an Ahīna? Is (the invitation) to officiate as priest (at this sacrifice) by any chance rejected (by any person)? Are the Dakṣiṇās attractive?" So does the *Brāhmaṇa* of the Chandogas prescribe. Then (the invited priest) should murmur the formula, *mahan me 'voco····*. He should set out on the way (to the sacrificer's house) with *padvā nāmā 'si····*. He should proceed further with *devo devam etu····*. Having turned towards the south, he should pray to the Pitṛs with *pitaro bhūḥ*. (After the invited priests have arrived, the sacrificer) should formally choose (and designate) the four (principal officiating priests) or all the priests together one by one--that is to say, the Adhvaryu, the Pratiprasthātṛ, the Neṣṭṛ, and the Unnetṛ as Adhvaryus (that is, as the Adhvaryu and his associates); the Brahman, the Brāhmaṇācchaṁsin, the Agnīdhra, and the Potṛ as

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Brahmans (that is, as the Brahman and his associates); the Hotṛ, the Maitrāvaruṇa, the Acchāvāka, and the Grāvastut as Hotṛs (that is, as the Hotṛ and his associates); and the Udgātṛ, the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya as Udgātṛs (that is, as the Udgātṛ and his associates). The Kausītakins prescribe (the designation of) the Sadasya as the seventeenth. He (=the Sadasya) should look after (the proper performance) of the (various) rites. If (the sacrificer desires to choose) only four (officiating priests, he should choose) the first ones (from the four groups mentioned above). Now, the formulas employed at the choosing (of the officiating priests are) : *agnir me hotā, ādityo me adhvaryuḥ*, etc., the mention of the divinity being made inaudibly; the words *asau mānuṣaḥ* (should be added at the end of each of these formulas, the name of the particular person being substituted for *asau* and it being pronounced) loudly.

One who is desirous of heaven should perform the Jyotiṣṭoma. One who entertains one desire or one who entertains all desires should perform this sacrifice. (When one entertains all desires) he should proclaim those desires simultaneously or separately at different performances. One should perform the Jyotiṣṭoma in the spring. The Agniṣṭoma is the first among the (Soma-) sacrifices. Some teachers prescribe the Atirātra (as the first). " One should perform the Jyotiṣṭoma every spring; the Dakṣiṇā at that sacrifice should be three (cows)." So does the *Brāhmaṇa* of the Chandogas prescribe. One should perform the first (Soma-sacrifice), employing either the Rathantara-sāman or the Bṛhat-sāman or both. Some teachers say that one should not perform a Soma-sacrifice with the Bṛhat-sāman without having first performed one with the Rathantara-sāman. If one has to perform an Iṣṭi or an Animal-sacrifice or a Soma-sacrifice, he should verily perform it either on the new-moon day or on the full-moon day. With the formula, *deva varuṇa devayajanaṁ me dehi*, the sacrificer should beg of the king a place for sacrifice. If he gives it, he should say to him : " May you become the possessor of a place for sacrifice ." If he does not give it, (he should say to him) : " I annihilate you in that place for sacrifice which I know ." Thereafter, the officiating priests also should curse him (the king)— the Brahman with *mana upāvadhīr manas tvā hāsyati*; the Hotṛ with *vācam upāvadhīr vāk tvā hāsyati*; the Adhvaryu with *prāṇaṃ...prāṇaṣ* ...; the Udgātṛ with *cakṣur...cakṣus* ...; the Sadasya with *ātmānam...ātmā*...; the sacrificer with *prajātim...prajā*...; the Hotrakas with *aṅgāny.... aṅgāni*...; and (finally) all the officiating priests (together) with *bhūtāny ..bhūtani*···. A king (who himself desires to perform the sacrifice) should beg (of his priets) a place for sacrifice—of the Hotṛ with *agnir hotā sa me hotā*...; of the Adhvaryu with *ādityo 'dhvaryuḥ sa me ' dhvaryuḥ*...; of the Brahman with *candramā brahmā sa me brahmā*...; of the Udgātṛ with *parjanya udgātā sa ma udgātā*...; of the Sadasya with *ākāśaḥ sadasyaḥ sa me sadasyaḥ*...; of the Hotrakas with *āpo hotrāśaṁsinas te me hotrāśaṁsinaḥ*...; and of the Camasādhvaryus with *raśmayaś camasādhvaryavas te me camasādhvaryavaḥ*···. Or, otherwise, he should not beg a place for sacrifice; he should only pray to the divinities with the formula, *sakṣe 'daṁ paśya* ···. He should occupy the place for sacrifice with *e 'dam aganma devayajanaṁ pṛthivyāḥ*. According to the Vājasaneyins, he should murmur that formula while holding fast the central post of the Prāgvaṁśa.

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[10. 19. 17-20.11]— The obligatory (features of the) places for sacrifice (will now be mentioned) : The place for sacrifice should be (a little) elevated towards the south, (a little) depressed towards the north, and (a little) sloping towards either the east or the north-east. Or it should be such as many Brāhmaṇas approve. " The sacred fires, indeed, are the place for sacrifice. Wheresoever one sets up the sacred fires and performs a sacrifice, there verily is he regarded as performing the sacrifice at the proper place for sacrifice. " So is it said in the *Brāhmaṇa*[1]. Other teachers say : " Dakṣiṇās, indeed, are the place for sacrifice. If one offers attractive Dakṣiṇās, he is thereby regarded as performing the sacrifice at the proper place for sacrifice. " The optional (features of the places for sacrifice are mentioned in the *Brāhmaṇa*-text) beginning with *purohaviṣi*.[2] One who desires to practise exorcism should perform the sacrifice at a *nirvraska* place, (that is to say, at a place) from which one has rooted out trees and ant-hills and which one has again dug up. One should make a person who is being calumniated perform the sacrifice in a hidden manner (that is, without the words of the *mantras* being pronounced but being indicated merely by means of the syllables *a* and *ā*), secretly, in a forest. The Pṛṣṭha-stotras should be chanted in a hidden manner (that is, they should not be based on their original verses); all (recitations) should be done inaudibly. One who desires that he should shine among both gods and human beings should perform the sacrifice at an elevated place. He should not leave in front of his place for sacrifice any space big enough for another place for sacrifice. One should make a person, in respect of whom one wishes that no further sacrifice should be possible for that person, perform the sacrifice at a place where a road runs between water and the place for sacrifice.

[14. 8. 1-4]— The Brahman in the Jyotiṣṭoma should be one who belongs to the Vasiṣṭha gotra. Or (he may be one) whosoever knows the Stomabhāga-formulas. (The Brahman) should restrain his speech while the rites relating to the duties of the Adhvaryu are being performed, the Stotras are being chanted, and the Śastras are being recited, and also during the interval. If, through inadvertence, he utters a word, he should murmur a verse relating to Viṣṇu and the Vyāhṛtis and then again restrain his speech.

SATYĀṢĀḌHA –

[7.1]— The Agniṣṭoma conduces to the fulfilment of all desires. One should entertain all the desires simultaneously (in connection with one and the same Agniṣṭoma). Or one should entertain different desires respectively in connection with the different performances of the sacrifice. One should perform the Agniṣṭoma in each spring. Its performance should not be undertaken without the Full-moon and the New-moon sacrifices having been first performed. The Agniṣṭoma should be the first among the Soma-sacrifices. Some teachers mention the Atirātra as the first (Soma-) sacrifice. One should get initiated on the day on which the New-moon sacrifice is performed; the Soma-pressing day should (be made to) fall on the day on which the Full-moon sacrifice

1. *MS* III. 8. 5; 99. 4.
2. *TS* VI. 2. 6.

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is performed. Or one should get initiated either on the new-moon day or on the full-moon day. If there is to be one initiation-day or (there are to be) two or three or four or a few more (initiation-days), the pressing day or the initiation-day may fall on a non-*parvan* day. Each officiating priest chosen by the sacrificer should murmur the formula, *mahan me 'voco*....

[10.1] – We shall explain the duties of the sacrificer in connection with the Agniṣṭoma. Prior to the initiation-days, the sacrificer should cause king Soma to be fetched and then attend on him. This (attending on Soma) should be discontinued on the initiation-days. The sacrificer should choose as officiating priests, one by one, sixteen Brāhmaṇas claiming descent from Ṛṣis–(four) Hotṛs, namely, the Hotṛ, the Maitrāvaruṇa, the Acchāvāka, and the Grāvastut; (four) Adhvaryus, namely, the Adhvaryu, the Pratiprasthātṛ, the Neṣṭṛ, and the Unnetṛ; (four) Brahmans, namely, the Brahman, the Brāhmaṇācchaṁsin, the Āgnīdhra, and the Poṭṛ; and (four) Udgātṛs, namely, the Udgātṛ, the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya. The Sadasya should be the seventeenth (officiating priest). Now, the sacrificer should formally choose the officiating priests. He should choose the divine Hotṛ with the formula, *agnir devo daivyo hotā*..., recited inaudibly, and the human Hotṛ with the formula, *asau mānuṣaḥ taṁ hotāraṁ vṛṇe* (substituting for *asau* the name of the person chosen), recited loudly. In this manner, he should choose, among the other officiating priests, the divine one with the (relevant) formula recited inaudibly and the human one with the (relevant) formula recited loudly. He should choose the (divine Adhvaryu and the human) Adhvaryu (respectively) with (the two formulas), *ādityo devo*...and *asau mānuṣaḥ*...; the (divine Brahman and the human) Brahman (respectively) with (the two formulas), *candramā devo* ... and *asau mānuṣaḥ*...; the (divine Udgātṛ and the human) Udgātṛ (respectively) with (the two formulas), *parjanyo devo* ... and *asau mānuṣaḥ*...; the (divine Sadasya and the human) Sadasya (respectively) with (the two formulas), *ākāśo devo*...and *asau manuṣaḥ*...; (the divine Hotrakas and the human) Hotrakas (respectively) with (the two formulas) *āpo devīr*... and *aṃī mānuṣāḥ*... ; and the (divine Camasādhvaryus and the human) Camasādhvaryus (respectively) with (the two formulas), *raśmayo devā* ... and *amī mānuṣāḥ* ···. Or, otherwise, he should choose only these (four principal officiating priests, namely) the Hotṛ, the Adhvaryu, the Brahman, and the Udgātṛ.

Then the sacrificer should beg of a Kṣatriya a place for sacrifice. If he gives, (the sacrificer) should say to him: *devayajanavān bhūyāḥ* ("May you become the possessor of a place for sacrifice"); if he does not, (the sacrificer) should say to him : *yad ahaṁ devayajanaṁ veda tasmiṁs tvā vṛścāmi* ("I annihilate you in that place for sacrifice which I know"). Then the officiating priests should curse him (= the non-giver of a place for sacrifice)–the Hotṛ with the formula, *vācam upāvadhīr vāk tvā hāsyati*; the Adhvaryu with *prāṇam*...; the Brahman with *mana*...; the Udgātṛ with *cakṣur*...; the Hotrakas with *śrotram*...;the Sadasya with *ātmānam* ...; the Camasādhvaryus with *aṅgāny* ... ; the sacrificer with *prajāpatim* ...; and all with *bhūtāny* ···. Then he should beg of the officiating priests the place for sacrifice—(of the divine Hotṛ) with the formula, *agnir*

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me hotā sa me devayajanaṁ dadātu, recited inaudibly, and of the human (Hotṛ) with the formula, *hotar devayajanaṁ me dehi*, recited loudly. In this manner, in the formulas relating to the other (officiating priests), he should utter the name of the divinity (= the divine officiating priest) inaudibly and that of the human (officiating priest) loudly. He should beg of the (divine Adhvaryu and the human) Adhvaryu (respectively) with *ādityo me 'dhvaryuḥ* ... and *adhvaryo* ...; of the (divine Brahmaṇ and the human) Brahmaṇ (respectively) with *candramā me brahmā*...and *brahman*...; of the (divine Udgātṛ and the human) Udgātṛ (respectively) with *parjanyo ma udgātā*...and *udgātar*...; of the (divine Sadasya and the human) Sadasya (respectively) with *ākāśo me sadasyaḥ*... and *sadasya*...; of the (divine Hotrakas and the human) Hotrakas (respectively) with *āpo me hotrāśaṁsinyaḥ*...and *hotrāśaṁsinyaḥ*...; and of the (divine Camasādhvaryus and the human) Camasādhvaryus (respectively) with *raśmayo me camasādhvaryavaḥ* ... and *camasādhvaryavaḥ* ···. After having begged, he should occupy, with the formula, *e 'dam aganma devayajanaṁ pṛthivyāḥ*, the place for sacrifice, which is level, firm, and overgrown with plants, which does not have saline soil, which does not have cracks in it, which is not vitiated (by the vicinity of cremation-ground, etc.), which is not barren, which does not conduce to the loosening and the tearing up of trees, which is sloping down towards the east or towards the north or towards the north-east, and by the side of which there is another place (fit) for sacrifice. In front of the place for sacrifice, there should not remain a space sufficient for another place for sacrifice. Or there should not remain as much space as can be covered by the throw of a yoke-pin. A person who is *gataśrī* should sacrifice at a place which is uniformly level and firm. (This injunction holds good) in respect of (both) an obligatory and an optional sacrifice. A person who wants to practise exorcism should perform the sacrifice at a place from where trees, etc. have been cut off (again and again and) to a large extent; a person who is being calumniated (should perform the sacrifice) at a place which is beset with caves. The optional places for sacrifice have been explained in the *Brahmaṇa*-passage beginning with *purohaviṣi devayajane yājayet* ...; the sacrificer may choose (any one) of these according to his desire.

[10.8] – In the Jyotiṣṭoma, the Brahman should be one who belongs to the Vasiṣṭha gotra. Or he should be some one who has studied the Stomabhāga-formulas. Or (the Brahman should be one under whom) the officiating priests would carry out the sacrificial procedure by mutual understanding. So long as the function of the officiating priest is implemented by means of the *Ṛgveda*, the sacrifice resides within the Hotṛs; so long as it is implemented by means of the *Yajurveda*, within the Adhvaryus; and so long as it is implemented by means of the *Sāmaveda*, within the Udgātṛs. So long as the sacrificial procedure remains suspended, the sacrifice resides within the Brahman. Therefore, during such suspension (of the sacrificial procedure), the Brahman should restrain his speech. If, inadvertently, he utters (any words), he should murmur a verse relating to Viṣṇu and the Vyāhṛtis, and then again restrain his speech.

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VAIKHĀNASA –

[12. 1–4]— Now we shall expound the Agniṣṭoma. One, who is going to perform (this) sacrifice, having faith and understanding, being pure, and having acquired the (necessary) implements according to the injunction, should collect together, diligently, the (necessary) materials after having comprehended their later use. He should choose Brāhmaṇas, who claim descent from the Ṛṣis, who have not turned back from learning, who are endowed with purity of food, who are distinguished by (auspicious) marks, as the sixteen officiating priests, with the Brahman as the first or the Hotṛ as the first or the Adhvaryu as the first or the Udgātṛ as the first. Or he should first choose the four principal officiating priests. Some other person, who is conversant with ritual and who is authorised by the sacrificer, should say to them (= the Brāhmaṇas who are to be chosen as officiating priests) : " There is going to be (performed) a Soma-sacrifice by so-and-so. " The (prospective) officiating priests should ask him : " Who have been the officiating priests ? Who will officiate at the sacrifice ? Is the sacrifice by any chance an Ahīna ? Is the priesthood by any chance (already entrusted to and) rejected (by any one) ? Are the Dakṣiṇās agreeable ? " So is it said. Then he should reply to them : " So-and-so are the officiating priests. So-and-so will officiate at the sacrifice. The sacrifice will not be an Ahīna Agniṣṭoma. The priesthood has not been (already entrusted to and) rejected (by any one). The Dakṣiṇās will be agreeable. " One, who is going to officiate at the sacrifice, should murmur the formula *bhūr bhuvaḥ svar āyur me prāvocaḥ*. One, who is not going to officiate at the sacrifice, should pray to king Soma with *namaḥ somāya rājñe* and thereby reject (the invitation). One (who is going to officiate) should proceed (to the sacrificer's house) with *devo devam etu*···. He should take up the path (to the sacrificer's house) with *padvā nāmā 'si*... and then recite over the Pitṛs, three times, the formula, *pitaro bhūḥ*···. The Brāhmaṇācchaṁsin and the Potṛ should be the two remaining Brahman-priests; the Acchāvāka and the Grāvastut, the two (remaining) Hotṛ-priests; the Neṣṭṛ and the Unnetṛ, the two (remaining) Adhvaryu-priests; and the Udgātṛ, the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya, the Udgātṛ-priests. Some teachers say that there should also be the Abhigara, the Dhruvagopa, the Saṁsrāva, and the Sadasya as the four Sadasya-priests. A Vāsiṣṭha, a Bhārgava, an Āṅgirasa, and an Āyāsya should respectively be the (four) principal officiating priests. The remaining priests should be either Kāśyapas or Bhāradvājas or Bhārgavas or Aṅgirasas. Some teachers say that a person belonging to Viśvāmitra's gotra should be (chosen as) the Hotṛ. Or (as the next best alternative), birth, behaviour, and learning should constitute the criteria (in respect of the choosing) of all the priests. (There should be chosen) ten or eleven Camasādhvaryus.

The sacrificer should choose them one by one. He should choose the various priests with the relevant formulas beginning with *candramā devo daivyo brahmā*–the divine (priests) (with the formulas recited) inaudibly and the human (ones) with *asau mānuṣaḥ* (recited) loudly. (He should choose) the Hotrakas, namely, the Maitrāvaruṇa, the Brāhmaṇācchaṁsin, the

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Potṛ, the Neṣṭṛ, the Acchāvāka, and the Āgnīdhra, with *āpo devīr daivyā hotrāśaṃsinyaḥ ...*, and the Camasādhvaryus with *raśmayo devā daivyā ...*. He should honour them with presents according to his capacity and offer *madhuparka* to them. Then, either on the new-moon day or on the full-moon day, he should get himself initiated. There may be (an) unlimited (number of) initiation-days up to an year. One should perform the Agniṣṭoma (only) after having first performed the Full-moon and the New-moon sacrifices. This (= the Agniṣṭoma) is the first of the Soma-sacrifices. Some teachers say that the Atirātra (is the first). The Agniṣṭoma should be performed for the fulfilment of) all desires. One should entertain these desires simultaneously. Or (as the next best alternative), one, entertaining each desire separately, should perform a separate Soma-sacrifice in respect of each such desire.

One should perform a Soma-sacrifice in each spring. In that case he should give away three (cows as) Dakṣiṇā. So is it said. A Soma-sacrifice should be characterised by the chanting (as the Pṛṣṭhastotra) either of the Rathantara-sāman or of the Bṛhat-sāman. One should first perform a Soma-sacrifice characterised by (the chanting of) the Rathantara-sāman, and thereafter, (of a Sāman) according to his desire. The day of Soma-pressing should fall on the full-moon day or on the new-moon day, or one should get himself initiated (on either of these two days). There should be either one initiation-day or three (initiation-days). (In the latter case) the Soma-pressing would fall on the pañcamī or on the saptamī. With the formula *deva varuṇa ...*, the sacrificer should beg of a king a place for sacrifice. If he does not grant it, he should beg of another king. If he does grant it, he should felicitate him with the benediction *devayajanavān bhūyāḥ*. If he does not grant it, the sacrificer and the officiating priests should imprecate him with the formulas beginning with *yad ahaṃ devayajanaṃ veda tasmiṃs tvā devayajana ācchinadmi...*, in accordance with the indications (in the formulas). If a king is himself the sacrificer, he should beg of the officiating priests the place for sacrifice with the formulas beginning with *agnir hotā sa me hotā ...*, in accordance with the indications. Or (as the next best alternative), all should not beg. The sacrificer should only pray to the divinities with *sakṣe 'daṃ paśya*....

The place for sacrifice should be a firm raised piece of ground-pure, highest, without holes, without ant-hills, non-saline, stone-less, level, with strong foundation, sloping towards the east or sloping towards the north, having pure (agreeable) plants and pure (agreeable) materials, with water flowing round by the right, having white or yellow soil, liked by gods and Brāhmaṇas, non-asuric, and distinguished by auspicious marks. In frount of the place for sacrifice there should not remain a piece of ground of such measure as would be sufficient for another place for sacrifice. Such a one is said to be a (proper) place for sacrifice[1]. Or, agreeable Dakṣiṇās should be (regarded as) the criterion for a proper place for sacrifice[2]. One, who is going to perform the sacrifice, should occupy the place for sacrifice with *e 'dam aganma devayajanam pṛthivyāḥ.*

1. The Sūtra-text is rather defective.

2. That is to say, one should select such a place for sacrifice as would enable him to procure sufficient number of cows to be given away as Dakṣiṇā.

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As indicated in the injunction, "One should cause the sacrificer to perform a Soma-sacrifice at a *purohavis*-place[1]." there are prescribed in the *Brāhmaṇa*, several optional places for sacrifice; (these one should beg) according to one's specific desires. On the place for sacrifice, there should be prepared a sacrificial hall, which is enclosed on all sides, which is elevated towards the east, which has a door towards every quarter, and which has east-oriented beams. One should arrange for a fifth door in the north-east. The corners should be towards the intermediate quarters. There should be windows in the corners. The enclosure for the sacrificer's wife should be towards the rear, with its door to the east. Now, before the Dīkṣaṇīyeṣṭi, the Adhvaryu should offer the *saṁbhāra-yajus* oblations on the Āhavanīya fire with *agnir yajurbhiḥ* ..., quickly go over the formula, *vāg ghotā* ..., in the mind, and then offer an oblation with (the remaining portion of) the Anuvāka. Before the Agnīṣomīya animal-offering, one should not eat food at the house of the initiated. If the provisions for the sacrifice have been allocated, one may eat out of the remaining provisions or (one may eat) after king Soma has been purchased. One should bring forth milk-rice and parched grains for king Soma (every day) until he is formally purchased.

MĀNAVA –

[2.1.1.1-6] – One should perform the Agniṣṭoma in the spring. The places for sacrifice have been prescribed (in the scripture)[2]. (The sacrificial place) sloping towards the east is intended to be obligatory. The sacrificer should choose as officiating priests persons who are big and young and who claim descent from ancient Ṛṣis. (He should choose) the Adhvaryu with *ādityo 'dhvaryuḥ sa me 'dhvaryur adhvaryo tvaṁ me 'dhvaryur asi*; the Brahman with *candramā brahmā...*; the Hotṛ with *agnir hotā ...*; the Udgātṛ with *parjanya udgātā ...*; and the twelve Hotṛkas with *diśo hotrāśaṁsinyaḥ*.... The chosen (officiating priests) should murmur *maho me 'vocaḥ*. With *e 'dam aganma devayajanaṁ pṛthivyā yatra devāso ajuṣanta viśve | ṛksāmābhyāṁ saṁtaranto yajurbhī rāyaspoṣeṇa sam iṣā madema*, the sacrificer should occupy the place for sacrifice, which (still) has roots (of herbage, etc.) in it.

KĀTYĀYANA –

[7.1.1–13] – (Only) after having performed the Full-moon and the New-moon sacrifices should one perform any other sacrifice, because there is a scriptural injunction (to that effect). Or one who has made provision for a Soma-sacrifice may perform a Soma-sacrifice first (that is, after having formally set up the sacred fires, but even before having performed sacrifices like the Full-moon and the New-moon sacrifices). (This should be so) because the setting-up of the sacred fires is prescribed mainly for the sake of a Soma-sacrifice. (The view expressed in the preceding sūtra is, however,) not acceptable, because the sacred fires are meant to be employed in

1. A *purohavis*-place is one in which the Hotṛ reciting the Prātaranuvāka can simultaneously see the Āhavanīya fire, water, and the sun.
2. *MS* 3.8.4.

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ritual without any discrimination. The Agniṣṭoma (should be performed) in the spring. A sacrificer, whose two ancestors (namely, father and grandfather) have not performed any Soma-sacrifice, should immolate (and offer) to Indra-Agni a bull who has been let loose (among the cows). The sacrificer should choose sixteen officiating priests, namely, the Brahman, the Udgātṛ, the Hotṛ, the Adhvaryu, the Brāhmaṇācchaṁsin, the Prastotṛ, the Maitrāvaruṇa, the Pratiprasthātṛ, the Potṛ, the Pratihartṛ, the Acchāvāka, the Neṣṭṛ, the Agnīt, the Subrahmaṇya, the Grāvastut, and the Unnetṛ. Or (he should choose only) the first four, for, the other (twelve) are, according to their respective Vedas, assistants of those (four). The Brāhmaṇācchaṁsin, the Agnīt, and the Potṛ (as assistants of the Brahman should belong to the same Veda as that) of the Brahman. (The officiating priests together with the sacrificer) should select the place for sacrifice. (The latter should be) comparatively elevated, level, and firm. In each direction, except the east, it should have just enough space for another place for sacrifice. It should slope towards the east or towards the north. In the case of a sacrificer who has well-versed officiating priests, (the place for sacrifice) may be of any kind (that is, it may not necessarily possess the characteristics mentioned above).

ĀŚVALĀYANA –

[4.1.1–7] – After having performed the Full-moon and the New-moon sacrifices, one should perform the (Āgrayaṇa) Iṣṭi, the animal-sacrifice, and the Four-monthly sacrifices and thereafter (he should perform) the Soma-sacrifice. Some teachers say (that one should perform the Soma-sacrifice) after the Full-moon and the New-moon sacrifices as may be possible, while some others say (that he may do so) even before (having performed them). The officiating priests of the Soma-sacrifice: (there should be) four (principal ones) having three assistants each. (In the following list) after each of the principal priests his three assistants (are mentioned): the Hotṛ, the Maitrāvaruṇa, the Acchāvāka, (and) the Grāvastut; the Adhvaryu, the Pratiprasthātṛ, the Neṣṭṛ, (and) the Unnetṛ; the Brahman, the Brāhmaṇācchaṁsin, the Āgnīdhra, (and) the Potṛ; (and) the Udgātṛ, the Prastotṛ, the Pratihartṛ, (and) the Subrahmaṇya. These should officiate at Ekāha and Ahīna sacrifices.

SĀṄKHĀYANA –

[5.1.1–2.3] – One, who is going to perform a Soma-sacrifice, should choose (as) officiating priests young persons (who are) well-versed in the Veda and who claim descent from (an ancient) Ṛṣi. He should choose four or all (the sixteen) – the Brahman with *candramā me daivo brahmā* (recited) inaudibly and *tvaṁ mānuṣaḥ* (recited) loudly. In this manner (he should choose) all (the officiating priests) – (the Udgātṛ) with *ādityo me daiva udgātā* (recited inaudibly) and *tvaṁ mānuṣaḥ* (recited loudly); (the Hotṛ) with *agnir me daivo hotā* (recited inaudibly) and *tvaṁ mānuṣaḥ* (recited loudly); (the Adhvaryu) with *vāyur me daivo 'dhvaryuḥ* (recited inaudibly) and *tvaṁ mānuṣaḥ* (recited loudly); (the Sadasya) with *prajāpatir me daivaḥ sadasyaḥ* (recited inaudibly) and *tvaṁ mānuṣaḥ* (recited loudly); (and the Hotrāśaṁsins) with *ṛtavo*

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me daivyā hotrāśaṁsinaḥ (recited inaudibly) and *yūyaṁ mānuṣāḥ* (recited loudly). Each of the officiating priests, duly chosen, should murmur *bhargaṁ me 'voco bhadraṁ me 'voco bhūtiṁ me 'vocaḥ śriyaṁ me voco yaśo me 'voco mayi bhargo mayi bhadraṁ mayi bhūtir mayi śrīr mayi yaśaḥ.* (He should then) ask : "Does this sacrifice by any chance belong to any of the following categories, namely, an Ahīna or one which is to be subsequently assigned or one at which the office of the priest has been discarded or one in which the Dakṣiṇā has been (already) carried away (by the previously appointed priests)?" (In accordance with the answer) he should either accept or refuse.

The place for sacrifice should be sloping towards the east. In the case of one who is desirous of sacrifices, (it should be) sloping towards the north-east. In the case of one who is desirous of *brahman*-splendour, it should be such that when the Hotṛ is reciting the verses he would be able to see the Ahavanīya fire, the sun, and water.

LĀṬYĀYANA –

[Paribhāṣā : 1.1.1-6—Now, if there is no specific mention (of any sacrifice) in an injunction, that injunction refers to all sacrifices. (The employment of) the entire Mantra is prescribed by the mention of its *pratīka*. The beginning of the succeeding Mantra indicates the end of the preceding one. In the absence of any specific mention (to the contrary), the Udgātṛ himself should recite the Mantras which have been prescribed by using the singular number and (should himself) go through the rites (which have been prescribed in a similar manner). (One should regard) the Mantras, whose ends have not been indicated, as extending up to the portions pertaining to the relevant rites. (The prescription) of the (entire) Ṛk (is to be understood) by the mention of the *pratīka*.]

[Paribhāṣā : 1.2.14-16 — The wearing of the sacred cord over the left shoulder and under the right arm and the sipping of water are obligatory for all officiating priests (belonging to the *Sāmaveda*, that is, for the Udgātṛ and his three assistants) who are participating in the sacrificial rites. Not passing between the parts or equipment of the sacrifice and not turning the face away from them (are also obligatory for the Udgātṛ and his assistants). In the absence of any injunction (to the contrary), the Udgātṛ and his assistants) should face towards the east (while going through the sacrificial rites).]

[1.1.7-19] — The officiating priest should be one who claims descent from an ancient Ṛṣi, who is well-versed in the Veda, who is of laudable conduct, who is eloquent, who does not have either deficient or superfluous limbs, whose body has the same length above and below the navel, and whose hair is neither excessively dark nor excessively white (that is, who is neither very young nor very old). One who is to be made to perform a sacrifice (that is, a prospective sacrificer) is described (as being characterised) by the first three qualities (mentioned in the preceding sūtra). One, who is not inclined to do the work of an officiating priest, should say to the Somapravāka, *namaḥ somāya rajñe,*

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and (thus) refuse (the invitation). One, who is inclined to do that work, should reply to (the Somapravāka) with the formula, *mahan me 'vocaḥ* ... . He should not give up that (formula) even if the Somapravāka, after having known (that he has accepted the invitation), has not responded. In the residential quarters the sacrificer should feed the Soma-pravāka with saltish food together with curds. The Udgātṛ should depute the Prastotṛ and the Subrahmaṇya (in advance) for the rites to be gone through before (the rites in which he himself has to participate).

The place for sacrifice should be sloping towards the north-east, should have ample grass growing on it, should not have any trees, and should be level. To the east of it there should be water. If there is no water, there should be a huge tree or a pool or a main road. In its vicinity there should not be any very elevated region, nor, to the east of it, a piece of ground sufficient for another place for sacrifice. In connection with the sacrifices intended for exorcism, the place for sacrifice should have just the opposite features except for the one relating to the absence of an elevated region and a piece of ground sufficient for another place for sacrifice.

DRĀHYĀYAṆA –

[Paribhāṣā : 1.1.1–6; 2.20–22 ≡ *Lāṭ.* 1.1.1–6; 2.14–16.]

[1.1.7–21] ≐ *Lāṭ.* 1.1.7–19. [1.1.14] – The place for sacrifice should be sloping towards the north-east, should have ample grass growing on it, and should be level. [1.1.16] – For, it is said (in the *Brāhmaṇa*) that the place for sacrifice should be characterised by three bright ones, (namely, fire, water, and the sun).

JAIMINĪYA —

[1.1,2] — Unto the Somapravāka who has come (with the invitation), one should reply with the formula, *mahan me 'voco bhagaṁ me 'vocaḥ puṣṭiṁ me 'voco yaśo me 'vocaḥ*. Then he should say to him : "Is the (proposed) sacrifice by any chance Ahīna? Is it by any chance to be subsequently assigned? Is the office of the priest by any chance rejected (by any one)? Who are officiating as priests? What is the Dakṣiṇā?" He should inquire about three points concerning him (= the sacrificer) : his birth, his (previous sacrificial) performance, and his (other) officiating priests. The sacrificer should inquire about these very points concerning the (prospective) officiating priests. Now about this, one may ask : "What is Ahīna?" It is replied that the Atirātra to be performed as the first Soma-sacrifice is the Ahīna, for, it is not dissociated from a day and a night even slightly. One should not officiate at a sacrifice to be subsequently assigned. The village in which, indeed, there is a dead body, in that village there should not be carried on the study of the Veda. That sacrifice, which is to be subsequently assigned, has a dead body within it. One should not accept the office of a priest which has been rejected (by another) (thinking :) "What a previous (invitee), disapproving, has rejected, that itself do we disapprove." In this way one should reject what has been rejected by that (other)

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one. As for the question : " Who will officiate ? " Those who are well-versed in the Veda (should) themselves (officiate at the sacrifice of) one who is well-versed in the Veda; those who have kinsmen, (at the sacrifice of) one who has kinsmen; those who are of good conduct, (at the sacrifice of) one who is of good conduct. One should officiate only in the company of those who are well-versed in the Veda. One should not officiate at the sacrifice of one who is of defiled birth (*kṛṣṇajanmānaḥ*); one should not officiate at the sacrifice of one who is an evil-doer; one should not officiate in the company of priests who are of defiled birth; one should not officiate in the company of priests who are evil-doers. As for the question, " What is the Dakṣiṇā ? " : Śāṭyāyani, indeed, says that one should not ask about the Dakṣiṇā; (if one did ask) it would be a form (of transaction)of sale (and purchase). (On the other hand) Tāṇḍya, indeed, says that one should (certainly) ask (about the Dakṣiṇā). A sacrifice verily conduces to the fruit in proportion to whatever Dakṣiṇā is given away in it. If one is going to officiate at a sacrifice, he should hasten (to the sacrificer). If he goes to a person who is going to perform a sacrifice but who is not duly initiated, he should sit down towards the north and make the sacrificer repeat (the invitation to himself to officiate). If he goes to one who is duly initiated, he should hasten to him and salute him. Hereafter, the sacrificer himself should hasten to wait upon (the officiating priests).

Then a seat should be brought forth for him (= the Udgātṛ). He should approach it. With *ahe daidhiṣavyo 'd atas tiṣṭhā 'nyasya sadane sīda yo 'smatpākataras tasya sadane sīda nirastaḥ parāvasuḥ,* he should throw away a blade of grass the tip of which is dried up or is shattered. He should touch water and then sit down (upon the seat) with *ā vasoḥ sadane sīdāmi.* Then water should be brought forth for him. He should accept it with the verse, *mayi varco atho bhagam atho yajñasya yat payaḥ । parameṣṭhī prajāpatir divi dyām iva dṛṃhatu.* Then honey should be brought forth for him. He should consume it by means of four fingers including the thumb. He should consume it three times with *madhv asi madhavyo bhūyāsam.* Then two pieces of cloth should be brought forth for him, as symbol of glory. He should put them on with *śrīr asi śrīmān bhūyāsam.* Two ear-rings, garlands, and (other) ornamentation should be brought forth for him. After he has been properly ornamented, the sacrificer should choose him (as the Udgātṛ) with *parjanyo ma udgātā sa ma udgātā tvaṁ ma udgātā diśo me prastotṛpratihartārau subrahmaṇyaḥ.* The Udgātṛ should respond to him (= the sacrificer) inaudibly with the formula, *parjanyas ta udgātā sa ta udgātā 'haṁ ta udgātā diśas te prastotṛpratihartārau subrahmaṇyaḥ karmai 'va vayaṁ kariṣyāmaḥ.* Loudly (he should say) : *Om.* Then the sacrificer should beg of him a place for sacrifice (with the words) : "O Udgātṛ, give me a place for sacrifice." The Udgātṛ should respond to him inaudibly (with the words) : " All right." Loudly (he should say) : *Om* Then a cow should be driven near for him (= the Udgātṛ) who has arrived at the residence (of the sacrificer). One should immolate that cow after she has been driven near; he thereby kills away the evil (from himself). If, however, he releases the cow, he should release her with this very formula, (namely,) *gaur dhenur havyā mātā rudrāṇāṁ duhitā vasūnāṁ svasā 'dityānām amṛtasya nābhiḥ । pra nu vocaṁ cikituṣe janāya*

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mā gām anāgām aditim vadhiṣta | pibatū 'dakām tṛṇām attu. (He should add :) " *Om*, do you release her. "

VAITĀNA –

[11.1–6] — One, who is going to perform a Soma-sacrifice but whose father and grand-father have not drunk Soma (that is, have not performed a Soma-sacrifice), should offer a bull to Indra-Agni. He should choose the officiating priests–one who is well-versed in the *Atharvāṅgirasa-Veda* as the Brahman, one who is well-versed in the *Sāmaveda* as the Udgātṛ, one who is well-versed in the *Ṛgveda* as the Hotṛ, and one who is well-versed in the *Yajurveda* as the Adhvaryu. The Brāhmaṇācchaṁsin, the Potṛ, and the Āgnīdhra are the assistants of the Brahman, also the Sadasya; the Prastotṛ, the Pratihartṛ, and the Subrahmaṇya those of the Udgātṛ; the Maitrāvaruṇa, the Acchāvāka, and the Grāvastut those of the Hotṛ; (and) the Pratiprasthātṛ, the Neṣṭṛ, and the Unnetṛ those of the Adhvaryu. In accordance with his social order, one should perform the Soma-sacrifice in the spring, etc. (The essential features of) the place for sacrifice have been stated (in the *Brāhmaṇa* and *Sūtra* portions beginning) with *devayajanam*[1]. (A proper place for sacrifice is that) towards the east of which there is a saline ground[2] or a tree or a mountain or a river or a path. There should not remain towards the east (of the selected place for sacrifice) enough space for sacrifice. (The Brahman) should meditate upon the (different) forms of Soma[3].

[24.20] — One who has little wealth should perform (the Agniṣṭoma) even with one cow (that is, he may give away even a single cow as Dakṣiṇā).

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1. *GB* 1.2.11,14; *KS* 60.18.
2. The reading is not clear. Some texts read *ūrmo*; others *ūṣo*. There are also other *v.l.*
3. See : *AV Prāy.* 3.1.

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2. PUTTING UP THE PRĀCĪNAVAṂŚA HALL

BAUDHĀYANA —

[6.1.]–The sacrificial hall should have east-oriented beams, should have openings towards the quarters, and should be taller towards the south. One should make four doors to it—the eastern, the southern, the western, and the northern. [25.5–As for the injunction that the hall should have openings towards the quarters : It should have openings towards the quarters in the form of doors only. It is declared that one should make the openings only of bamboos.] Towards the south, one should construct a room for cooking the *vrata*-food, and towards the west an apartment for the sacrificer's wife. Now, if the water-place is far away, one should put up, towards the north of the hall, two enclosures of straw-mat—the eastern one for the sacrificer and the western one for the sacrificer's wife. One should make doors (to the two enclosures) towards the east. There, one should place two pitchers filled with water.

BHĀRADVĀJA —

[10.3.1–3] —One should raise a square structure which has its beams pointing towards the east and which is taller in the front. There should be doors to it, one towards each quarter. There should be a fifth door towards the quarter intermediate between the north and the east. It is the view of some teachers that one should leave openings in the corners.

ĀPASTAMBA —

[10.5.1–5] —One should put up the Prāgvaṁśa, which should be (a little) raised towards the east and (a little) lower towards the west and which should be enclosed on all sides. The corners (of the hall) should be towards the intermediate quarters. One should have windows in the corners. There should be doors towards the principal quarters. One, who is desirous of heaven, should have a door made only towards the east; one, who desires that he should thrive in the world of Pitṛs, (should have it made) only towards the south; one who desires (to thrive in the world of) men, (should have it made) only towards the west; one, who desires that he should thrive in the world of gods, (should have it made) only towards the north; one, who desires to thrive in both the worlds, (namely, of men and of gods), (should have it made) only towards the north-east; and one, who desires that he should thrive in all quarters, (should have the doors made) on all sides.

SATYĀṢĀḌHA —

[7.1] —One should put up a square Prāgvaṁśa. Enclosing it on all sides, one should have (four) windows in the (four) corners. (One should have) the fifth (window) towards the space intermediate between the north and the east. (One should have) doors towards the four quarters. The

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optional sacrifices should be performed in halls with one door. (Accordingly, the hall should have) a door (only) towards the east (in the sacrifice) of one who desires heaven, towards the south (in the sacrifice) of one who desires the world of Pitṛs, towards the west (in the sacrifice) of one who desires the world of men, towards the north (in the sacrifice) of one who desires progeny, and towards the north-east (in the sacrifice) of one who desires that he should prosper in both the worlds. (The hall should have) doors towards all the quarters (in the sacrifice) of one who desires that he should prosper in all the quarters. Also for the (outer) hall which is similar to the Prāgvaṁśa, one should have, towards the (four) quarters, doors having terrace-like open spaces before them.

MĀNAVA—

[2.1.1.7–10]—There should be put up the Prāgvaṁśa which is elevated in the front and depressed in the rear. It should be enclosed with a piece of cloth of fine texture (*tanumiśreṇa*). While being enclosed it should be furnished with (some) windows. Towards the quarters there should be (provided) doors which are two hands in height and are directly opposite to each other.

KĀTYĀYANA—

[7.1.14–20]—One should put up a square hall in the western part of the place for sacrifice from which latter all herbs and roots have been dug out. (It should have) east-oriented beams. It should be elevated towards the east. It should have a door in each quarter. Or (it should have doors) in all quarters except the north. Or (one should put up) an oblong hall. It should be enclosed on the northern and the western sides.

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3. THE INTERMEDIATE INITIATION-RITE

BAUDHĀYANA—

[9.19–20]—Now we shall explain the intermediate initiation-rite. During the northern course of the sun, in the fortnight of the waxing moon, under an auspicious constellation, the sacrificer should get his hair and beard shaved off, perform, as before, the rite connected with the commencement of the study of the Veda, go out of the village either towards the eastern or towards the northern quarter, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, boil *madanti* water, go through the *śānti* rite with the first Anuvāka (of the Pravargya-kāṇḍa)[1], and then prepare, by means of darbha-blades, the seats for the divinities of the Pravargya in front of the fire with the formulā,

1. *TĀ* IV. 1.

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pravargyāya kalpayāmi gharmāya kalpayāmi mahāvīrāya kalpayāmi saṁrājñe kalpayāmi, to the south of the fire with *brahmaṇe kalpayāmi prajāpataye kalpayāmi*, and to the north of the fire with *ṛṣibhyo mantrakṛdbhyo mantrapatibhyaḥ kalpayāmi devebhyo gharmapebhyaḥ kalpayāmi*. Then (the teacher), with his sacred cord suspended over the right shoulder and under the left arm, (should prepare,) towards the south, (a seat for the Pitṛs) with *pitṛbhyo gharmapebhyaḥ kalpayāmi yamāyā 'ṅgirasvate pitṛmate kalpayāmi*. Then he should touch water, have his sacred cord suspended over the left shoulder and under the right arm, (and prepare a seat) towards the north with *rudrāya rudrahoṫre kalpayāmi*. Then he should touch water (and prepare a seat) with *sarvābhyaḥ pravargyadevatābhyaḥ kalpayāmi*. He should sprinkle water round the fire by the right, add to the fire fire-sticks of *vikaṅkata* with the Vyāhṛtis, and then offer libations of the *madantī* water to the divinities of the Pravargya–in front of the fire with *pravargyaṁ tarpayāmi gharmaṁ tarpayāmi mahāvīraṁ tarpayāmi saṁrājaṁ tarpayāmi*, to the south of the fire with *brahmāṇaṁ tarpayāmi prajāpatiṁ tarpayāmi*, and to the north of the fire with *ṛṣīn mantrakṛto mantrapatiṁṣ tarpayāmi devān gharmapāṁṣ tarpayāmi*. Then (the sacrificer), with his sacred cord suspended over the right shoulder and under the left arm, (should offer water-libations) towards the south with *pitṝn gharmapāṁṣ tarpayāmi yamam aṅgirasvantaṁ pitṛmantaṁ tarpayāmi*. Then he should touch water, have his sacred cord suspended over the left shoulder and under the right arm, (and offer water-libations) towards the north with *rudraṁ rudrahotāraṁ tarpayāmi*. Then he should touch water (and offer water-libations) with *sarvāḥ pravargyadevatās tarpayāmi*. The teacher should, while causing the sacrificer to add to the fire four fire-sticks of *udumbara*, whose ends are not dried up and which are besmeared with ghee, make him recite respectively the four formulas, namely, *pṛthivī samit*, etc. Then the sacrificer should pray to the divinities with *agne vratapate śukriyaṁ vrataṁ cariṣyāmi tac chakeyaṁ tan me rādhyantām, vāyo vratapate (···rādhyantām), āditya vratapate (...rādhyantām), vratānāṁ vratapate śukriyaṁ vrataṁ cariṣyāmi tac chakeyaṁ tan me rādhyatām*. Then the teacher should make the sacrificer recite the beginnings of these Anuvākas or (only) of the first and the last (Anuvākas). Then he should direct him with the words: "After having closed your eyes, do you restrain your speech." Then he should wind a new piece of cloth round his head together with the mouth, three times by the right, with *cita stha paricitaḥ svāhā marudbhiḥ pariśrayasva*. The sacrificer should sprinkle water round the fire by the right, add to the fire fire-sticks of *vikaṅkata* with the Vyāhṛtis, offer libations of the *madantī* water to the divinities of the Pravargya, and go through the *śāntī* rite with the last Anuvāka. Then, after the sun has set, they should come back to the village. With his speech restrained, the sacrificer should stand through that night or should sit down or lie down.

Then, in the morning, after the sun has arisen, the sacrificer should go out of the village either towards the eastern or towards the northern quarter, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, boil *madantī* water

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over it, go through the *śānti* rite with the first Anuvāka, prepare, by means of darbha-blades, seats for the divinities of the Pravargya, and then take away the piece of cloth (wound round the head) with *vayaḥ suparṇāḥ*···. Then the teacher should direct the sacrificer's sight towards the six objects, namely, fire, water, the sun, a cow, a Brāhmaṇa, and a piece of gold—he should point to the first three, and to the others if they become available. The sacrificer should sprinkle water round the fire by the right, add to the fire fire-sticks of *vikaṅkata* with the Vyāhṛtis, offer libations of the *madantī* water to the divinities of the Pravargya, and then go through the *śānti* rite. Then the teacher should instruct the sacrificer regarding the observance of vows. The sacrificer should not mount a vehicle. He should not climb up a tree. He should not descend into a well. He should not carry an umbrella. He should not wear shoes. He should not sleep on a couch. He should not converse either with a woman or with a Śūdra. If he must converse, he should converse through a Brāhmaṇa. He should not take food in the evening. If he must take food in the evening, he should eat the food round which a fire-brand has been moved. He should not bathe. He should observe fast on the *aṣṭamī* and on the *parvan*-day and bathe on that day. With his speech restrained, he should stand through that night or should sit down or lie down. If he happens to see something impure or blood or a dead body or something unworthy, he should look at the heavenly luminaries. If he has seen something impure, he should murmur the formula, *abaddhaṁ mano daridraṁ cakṣuḥ sūryo jyotiṣāṁ śreṣṭho dīkṣe mā mā hāsīḥ*. If it has rained on him, he should murmur the formula, *undatīr balaṁ dhattau 'jo dhatta balaṁ dhatta mā me dīkṣāṁ mā tapo nir vadhiṣṭa*.

The sacrificer should observe these vows for one year. For, it is prescribed that the vows should not extend beyond a year. During this very year should he study (the portion from) the Veda. If, however, he does not (complete his) study in the course of this year, he should observe these vows as long as the study continues. Then, after the year has expired, the teacher should either teach (the portion from) the Veda or cause it to be heard. After having performed, as before, the rite relating to the commencement of the study of (the portion from) the Veda, the sacrificer should go out of the village either in the eastern or in the northern quarter, kindle fire on a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, boil *madantī* water over it, go through the *śānti* rite with the first Anuvāka, and prepare seats for the divinities of the Pravargya. For the violation of the vow, he should offer two expiation-oblations with the two verses, namely, *yan ma ātmano*...and *punar agniś cakṣur adāt*···. The sacrificer should sprinkle water round the fire by the right, add to the fire fire-sticks of *vikaṅkata* with the Vyāhṛtis, and then offer libations of the *madantī* water to the divinities of the Pravargya. While making the sacrificer put on the fire four fire-sticks of *udumbara*, the ends of which are not dried up and which are besmeared with ghee, the teacher should make him recite respectively the four formulas, namely, *dyauḥ samit*, etc.

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Then the sacrificer should pray to the divinities with *āditya vratapate śukriyaṁ vratam acāriṣaṁ tad aśakaṁ tan me 'rādhi, vāyo vratapate* (...), *agne vratapate* (...), *vratānāṁ vratapate śukriyaṁ vratam acāriṣam tad aśakaṁ tan me 'rādhi*. He should sprinkle water round the fire by the right, add to that fire fire-sticks of *vikaṅkata* with the Vyāhṛtis, offer libations of the *madantī* water, and then go through the *śānti* rite with the last Anuvāka. The teacher should instruct the sacrificer in the matter of the suspension of the study. The sacrificer should not study after the sun has set, nor while the sun has not arisen, nor when he has (just) returned from journey, nor after he has turned back, nor under the shadow of a cloud, nor in the vicinity of a domesticated animal or of a forest-animal or of water, nor while he looks at green barley or at mansions (*harmyāṇi*) or at bones (*śarīrāṇi*), nor after he has seen blood dripping out or has eaten meat or has consumed *śrāddha*-food, nor after he has got his hair and beard shaved off, nor after he has dressed his hair. He should not clean his teeth. He should not put collyrium in his eyes. He should not anoint himself. He should not (study) while he is wet, nor with wet clothes on, nor in a wet place. He should study (the portion from) the Veda (in the following manner) : He should sit down upon (a seat of) darbha-blades towards the rear of the fire, hold darbha-blades in his hand, and then study (the portion from) the Veda in the consecutive order. Whenever he finds (that he has commenced the study) without having gone through the *śānti* rite, he should go through the *śānti* rite and then (resume his) study. He should go through the *śānti* rite with the last Anuvāka after having concluded his study (for the day). After he has gone out of the village for (the study of the) Pravargya, he should not study anything else before he has re-entered the village.

294.17205
SAR- S.101-II

BHĀRADVĀJA –

[11.21-22] — Now we shall explain the intermediate initiation. During the sun's northern course, on a *pravan*-day or under an auspicious constellation in the fortnight of the waxing moon, one should get his hair and beard shaved off and his nails pared in the afternoon, go out towards either the east or the north, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, perform in the manner described before,[1] the rite relating to the commencement of Vedic study, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka,[2] and put on the fire four fire-sticks of *udumbara* besmeared with ghee, with the formulas beginning with *pṛthivī samit*···. Then he should pray to the divinities with the formulas beginning with *agne vratapate vrataṁ cariṣyāmi*···. Then the teacher should make the sacrificer recite the initial formulas of all the Anuvākas, or only (those) of the first and the last Anuvākas. After having gone through the *śānti* rite, with the last Anuvāka, he (=the sacrificer) should close his eyes and restrain his speech. Then the teacher should wind round his (=the sacrificer's) head together with

1. *Bhār GS* III. 8 ff.
2. *TĀ* IV. 1.

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the mouth a new piece of cloth and then make him return to the village after sunset. The sacrificer should either remain standing or sit down through the night with his speech restrained. On the morrow, the teacher should kindle fire upon a piece of waste land from where the roofs of village-houses are not visible, strew sacrificial grass round that fire, and then make him (= the sacrificer) look at six objects–some teachers say : at seven objects– (namely) fire, the sun, a pitcher filled with water, a stone, a calf, and a naked (immature) girl, and gold as the seventh. Or (as the next best alternative) he should make him look at the first three (objects); he should make him look at such of the remaining (objects) as become available. Then the sacrificer should pray to Āditya with the verse, *vayaḥ suparṇāḥ*···. At this juncture, he should present the piece of cloth (wound round his head) to the teacher. Now (are prescribed the rules) relating to his vow of *brahmacarya*. The obligatory ones are : He should not eat at night. If he has to eat, he should eat the food which has been illuminated with a flaming fire-stick. He should not drink out of an earthen (vessel). He should not converse either with a woman or with a Śūdra. He should not get into any (vehicle) which has wheels. He should not use shoes or umbrella. He should not look at a crowd (of people), nor at mansions, nor at bones, nor at a dead body, nor at a low-caste person.

On the *aṣṭamī*-day and on the *parvan*-day (of each month) he should observe fast, with his speech restrained. (During those nights) he should not lie down. He should observe this vow for one year. During this year itself, should he study the portion from the Veda. If he is unable to finish his study in the course of this year, he should continue to observe the vow as long as the study continues. After the year has passed, he should kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, suspend the study of the portion from the Veda in the manner described before, put fire-sticks on the fire reciting the formulas[1] in the reverse order, pray to the divinities reciting the formulas[2] in the reverse order, offer to the teacher what he desires, and then, at this juncture, get his hair and beard shaved off. Now (are prescribed the rules) relating to his study of the portion from the Veda. The obligatory ones are : He should not study the portion from the Veda after he has gone through the rite of suspending the study. He should not study at night, nor towards evening, nor after he has broken the vow of *brahmacarya*, nor after he has eaten meat, nor after he has had the hair on his head and beard shaved off, nor after he has had the hair on his body shaved off, nor after he has had his nails pared, nor after he has cleaned his teeth. He should not study after he has put collyrium in his eyes, nor after he has anointed his body, nor when he is wet (after bath), nor at a wet place, nor at a place from where the water of the rain (which had already fallen) has not been drained off (*nā 'navavṛṣte*), nor while looking at green

1. Already mentioned, namely, those beginning with *pṛthivī samit*···.
2. Already mentioned, namely, those beginning with *agne vratapāte*···.

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barley. (He should) not study in the vicinity of a domestic animal or of a wild beast, nor in the vicinity of water, nor under a cloud, nor in shade, nor after the sun has turned round. (He should) not study after he has seen uncooked flesh, or blood that has dripped, or mansions, or bones, or a dead body, or a person of low caste. He should kindle fire upon a piece of waste land from where the roofs of village-houses are not visible, strew sacrificial grass round that fire, and then, sitting down upon darbha-blades to the rear of the fire and holding darbha-blades or *dūrvā* grass in his hand, (begin to) study without repetition. Or (he should study) by the side of the Aupāsana fire (of the teacher) after having first offered him the desired object. One, who is going to study the portion from the Veda, should go through the *śānti* rite with the first Anuvāka and then study. After having finished the study he should go through the *śānti* rite with the last (Anuvāka). While studying the portion from the Veda, he should not utter any other (profane) words. If he realises that he has commenced the study without having first gone through the *śānti* rite, he should go through the *śānti* rite and again commence the study. After he has gone out of the village for (the study of the portion from the Veda pertaining to) the Pravargya and before he has re-entered the village, he should not study anything else.

ĀPASTAMBA –

[15.20.1–21.15] — We shall expound the intermediate initiation. One (who is desirous of studying the Pravargya-texts) should, during the northern course of the sun, on a *parvan*-day or under an auspicious constellation in the fortnight of the waxing moon, have his hair and beard shaved off, go out, in the afternoon, towards the east or the north to a piece of waste land from where the roofs of the village-houses are not visible, kindle fire at that place, strew sacrificial grass round that fire, perform, in the manner described before, the rite relating to the commencement of Vedic study, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, and put on the fire four fire-sticks of *udumbara* besmeared with ghee, with the formulas beginning with *pṛthivī samit*. Then he should pray to the divinities (of the portion of the Veda to be studied newly) with (the formulas beginning with) *agne vratapate vratam cariṣyāmi*···. Thereafter he (=the teacher) should make the sacrificer recite the initial formulas of all the Anuvākas or only those of the first and the last. After having gone through the *śānti* rite with the last Anuvāka, he (=the sacrificer) should close his eyes and restrain his speech. Then he (=the teacher) should wind round his (the sacrificer's) head together with the mouth a new piece of cloth, by the right, and then make him return to the village after sunset. Through that night he (=the sacrificer) should stand or sit down, restraining his speech. On the morrow, he (=the teacher) should kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, and make him (the sacrificer) look at six objects – according to some teachers, at seven – (that is to say,) at the fire, the sun, a pitcher filled with water, a stone, a calf, and an immature girl, (and) at gold as the seventh. Or he should first make him look

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at the first three (objects) and then at the other (objects) as they become available (to look at). At this stage, the sacrificer should give the piece of cloth (wound round his head) to the teacher, and then pray to the sun with *vayaḥ suparṇāḥ*···. Now (are prescribed the rules relating to the vow of) *brahmacarya* to be followed in addition to the normal ones (consequent upon the Upanayana). He should not eat at night. If he has to eat, he should eat the food which has been illuminated with a flaming fire-stick. He should not drink out of an earthen (vessel). He should not converse either with a woman or with a Śūdra. He should not use shoes or umbrella. He should not get into any (vehicle) which has wheels. He should not look at a dead person. He should not take bath. On the *aṣṭamī*-days and on the *parvan*-days, he should fast, restraining his speech. (During those nights) he should not lie down. He should observe this vow for one year. During this year itself, should he study (the relevant portions of) the Veda. If he is unable to finish his study in the course of this year, he should (continue to) observe this vow as long as that study continues. After the year has passed, he should kindle fire on a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, conclude the study in the manner described before, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, put fire-sticks on the fire with the formulas (already mentioned, but now) recited in the reverse order, pray to the divinities with the formulas (already mentioned, but now) recited in the reverse order, go through the *śānti* rite with the last Anuvāka, give away to the teacher something desirable, and then have his hair and beard shaved off. Now (are prescribed the rules relating to) the study of the Veda (to be followed in addition to the normal ones): He should not study any section (of the Pravargya) without having concluded the study of the preceding sections. He should not study at night, nor towards evening, nor after he has broken the vow of continence, nor after he has eaten meat, nor after he has had the hair on his head, beard, and the hair on his body shaved off and his nails pared, nor after he has dressed his hair, nor after he has cleaned his teeth. He should not study after he has put collyrium in his eyes, nor after he has anointed his body, nor when he is wet (after bath), nor at a wet place, nor at a place from where the water of the rain (which had already fallen) has not drained off, nor under a cloud, nor in shade, nor after the sun has turned round (that is, after mid-day), nor while looking at green barley, nor in the vicinity of a domestic animal or of a wild animal, nor in the vicinity of water. He should not study after having seen uncooked flesh or blood that has dripped or mansions or carcasses or a corpse or a fallen person. One, who is going to study (the Pravargya-texts), should set out towards the east or the north, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, and sitting down on darbha-blades to the west of the fire and holding in his hand darbha-blades or *dūrvā*-grass, (begin to) study (the Anuvākas) consecutively one after another. Or (if he is unable to go far out), he should do all this by the side of the Aupāsana fire (of the teacher),

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after having given away (to him) whatever is desirable. One, who is going to study (and has, for that purpose gone out of the village), should not pronounce any words (other than those connected with his study). If he realises that he has commenced the study without having first gone through the *śānti* rite, he should go through the *śānti* rite and (again commence his) study. He should go through the *śānti* rite with the last Anuvāka (each day) after having concluded his study. After he has gone out of the village for (the study of the portion from the Veda pertaining to) the Pravargya and before he has re-entered the village, he should not study anything else.

SATYĀṢĀḌHA –

[24.8] – We shall explain the intermediate initiation. Under an auspicious constellation in the fortnight of the waxing moon, during the northern course of the sun, in the afternoon, the sacrificer should have his hair and beard shaved off, go out of the village towards the east or towards the north, kindle fire upon a piece of waste land from where the roofs of village-houses are not visible, strew sacrificial grass round that fire, and then put on that fire four fire-sticks of *udumbara*, which are wet, whose tips are unbroken, which are (each) one span in length, and which are besmeared with ghee, respectively with the four formulas (beginning with) *pṛthivī samit*. Respectively with the formulas, *agne vratapate vratam carisyāmi*, etc., he should pray to the relevant divinities. Then the teacher should make him recite the beginnings of all the Anuvākas, or of the first and the last. The sacrificer should go through the *śānti* rite with the last Anuvāka, then close his eyes, and restrain his speech. Then the teacher should wind a new piece of cloth round his (= the sacrificer's) head together with the mouth, and take him back to the village at sunset. The sacrificer should stand or sit down through that night, restraining his speech. On the morrow he should go out towards the east or towards the north, kindle fire upon a piece of waste land from which the roofs of the village-houses are not visible, strew sacrificial grass round that fire, uncover the mouth with *vayaḥ suparṇāḥ*..., and then pray to the sun with *ya ud agāt* .., *tac cakṣur*···. Then the teacher should make him look at six objects–some teachers say, at seven–namely, fire, the sun, a pitcher filled with water, a stone, a piece of gold, a calf, and an immature girl as the seventh. He should make him look (particularly) at the first three objects, and then make him look at the latter (three or four). The pupil should then give over that garment to the teacher and pray to the sun with *vayaḥ suparṇāḥ*···. Now (the rules) relating to his (vow of) *brahmacarya*. The obligatory ones (are the following) : He should not eat at night. If he has to eat, (he should eat the food which has been) illumined (by means of a fire-brand). He should not drink out of an earthen (pot). He should not converse with a woman nor with a Śūdra. He should not carry an umbrella nor wear shoes. He should not mount a wheeled vehicle. He should not look at a person who has expired. He should not bathe. He should not look at a group of people. (He should) not look at a low-caste person. (He should) not (visit) mansions. He should not eat the food (cooked during the period of impurity) following a death. He should

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not anoint his body nor put collyrium in his eyes. Restraining his speech, he should observe fast on the *aṣṭamī* and on the *parvan*-day (in both the fortnights). (On those nights) he should not lie down. He should observe this vow for one year. Only during this year should he study the portion from the Veda. He should (continue to) observe this vow as long as his study continues beyond one year.

After the year has elapsed, he should go out towards the east or towards the north, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, release his speech as before, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, put fire-sticks on the fire with the formulas, *dyauḥ samit...* etc., recited in the reverse order, and then pray to the relevant divinities with the formulas, *āditya vratapate ...* etc., recited in the reverse order. He should go through the *śānti* rite with the last Anuvāka, give away the desired object to the teacher, and then have his hair and beard shaved off. Now (the rules) relating to his study of the portion from the Veda. The obligatory ones (are the following) : While he has formally suspended the study (of the portion from the Veda), he should not study. He should not study at night, nor at nightfall, nor after having acted against the rules of the vow of *brahmacarya*, nor after having cleaned his teeth, nor after having eaten meat, nor after having dressed his hair, nor after having had his hair on the head, beard, and hair on the body shaved off and his nails pared, nor wearing a garland. (He should not study) when he has put collyrium in his eyes, nor when he has anointed his body, nor when he is still wet after bath, nor in a wet place, nor when the rain-water has not drained away, nor when there are clouds, nor under shade, nor after the sun has turned round (towards the west), nor while looking at green barley, nor in the vicinity of a domestic animal, nor (in the vicinity) of a wild beast, nor in the vicinity of water. He should not study after having seen raw meat which has dropped out, nor after having seen blood or mansions or limbs and bones (of a dead body) or a dead body or a low-caste person. One, who is going to study the Veda, should go out towards the east or towards the north, kindle fire upon a piece of waste land from where the roofs of the village-houses are not visible, strew sacrificial grass round that fire, touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, sit down upon darbha-blades to the rear of the fire, and, holding darbha-blades in his hands, study (the Anuvākas in the consecutive order) without repetition. Or he should give away the desired object to the teacher and study in (the vicinity of) the Aupāsana fire (of the teacher). While studying one should not utter any other (secular) speech. One, who is going to study the portion from the Veda, should touch the *madantī* water, go through the *śānti* rite with the first Anuvāka, and then study. After having completed his study, he should do so (= should go through the *śānti* rite) with the last Anuvāka. When he realises (that he has commenced the study of the portion from the Veda) without having first gone through the *śānti* rite, he should go through the *śānti* rite and again commence the study. After having gone out for (the study of) the Pravargya (-text), he should not study anything else before having re-entered (the village).

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MĀNAVA –

[4.7,8] — One, who is going to go through the intermediate initiation rite, should go out, before sunset, to the north or to the east of the village, during the northern course of the sun, under some auspicious constellation in the fortnight of moonshine, except on the *navamī*. (There,) upon a clean spot of ground, he should stand through the whole night, wrapped up in a new piece of cloth and not speaking to a woman or a Śūdra. On the next day, (his teacher) should make him look at fire, the sun, a cow, a piece of gold, a Brāhmaṇa, a water-pitcher of white copper, and a maiden desiring a husband. The sacrificer should kindle fire at that very spot and put on that fire four green fire-sticks of *aśvattha* from a holy place, which have fruit and leaves, which are (each) one span in length, and which are dipped into flowing butter, with the formulas, *pṛthivī samit* etc., ending with the *svāhā*-utterance. The teacher should enjoin on him the vow with *agne vratapate* .. and then make him recite twenty-five Anuvākas from the beginning. The sacrificer should give away the piece of cloth, a cow, and the pitcher of white copper to the teacher. He should not eat at night. If he is required to eat, he should eat only what has been illumined (by means of a fire-brand). He should stand during the day, and should remain seated during the night. This should be so also on the *parvan*-days. So disciplined, the sacrificer should pass one year or three or five or seven (years). He should also observe the Traividya-vow[1]. After the study has been completed, he should relinquish those (vows), and, with darbha-blades (*oṣadhī*) in his hand, cleanse himself with *namo vāce*····.

One, who is going to study the Āraṇyaka portion of the Veda, (should do so) in the fortnight of moonshine during the northern course of the sun. He should study the Śukriya (portion) in the forenoon. He should not study during the night, nor after having eaten food, nor on the way, not after having seen blood or raw flesh or anything impure. (The study) is forbidden also on the *parvan*-days. Before sunset, the sacrificer should take food which is fit to be offered as oblation. Before sunrise, they (= the sacrificer and other pupils) should go out to the north or to the east of the village; with seats of darbha-blades in their hands, (they should stand) on a clean spot facing towards the teacher and fixing their eyes upon him. They should study the portion from the Veda for the required period, and, with darbha-blades in their hands, should cleanse themselves with *namo vāce*····. Always, in connection with the study of esoteric Mantras, there should be the usual rites and the cleansing (of oneself at the end).

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1. Cf. *Man GS* I. 23, 24; *Vār GS* VII. 16; KGS XLII.

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4. PREPARATION OF THE PRAVARGYA-UTENSILS

BAUDHAYANA –

1. [9.1-2] — One, who is going to prepare the Pravargya-utensils, should arrange for a hoe which is made of (the wood of) *khadira* or *udumbara* or bamboo or *vikaṅkata*, which is five *aratnis* (*vyāma*) or one *aratni* long, and which is sharp at both ends, soil which is refined and is intended to be used, skin of black antelope, earth grubbed by a boar, earth from an ant-hill, a clump of *ūtīka* or of *ādāra*, milk of a she-goat, potsherds from a deserted place, anointed and powdered gravel, hair of a goat, hair from the skin of black antelope, plank to be used as receptacle, a piece of bamboo, and *madantī* water. Then, after having performed the New-moon sacrifice or under a (suitable) constellation, one should go through the prior *śānti* with *namo vāce*···. Then, in front of the hall, at a distance of one *dhanus* from the altar, one should get a pit dug up. He should get it besmeared (that is, filled in) with the refined soil. He should make (the soil) level with the mouth of the pit. There he should place the earth grubbed by a boar, the earth from an ant-hill, the clump of *ūtīka* or of *ādāra*, and the milk of a she-goat in a vessel. Then, towards the north, by the side of the materials, he should strew grass-blades with their ends pointing towards the east, and spread out upon those grass-blades the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards. Then, in front of the northern section of the hall, he should dig up by means of the wooden sword, sprinkle water on that spot by means of the hand with the palm turned downwards, and then pour out the sand there. Out of that (sand) he should prepare a circular mound. Then he should make it (= the mound) glossy by means of sand. It should be covered over with *kuśa*-sprouts and bundles of *dūrvā*-grass, and should be enclosed on all sides. A door should be made to it towards the north. There one should place the potsherds from a deserted place, anointed and powdered gravel, the hair of a goat, the hair from the skin of black antelope, the plank to be used as receptacle, and the piece of bamboo. Then he should boil *madantī* water over the Gārhapatya fire. He should put down the hoe within the altar. The doors (of the hall) should be closed. The sacrificer's wife should be curtained off within her apartment. Sacrificial grass should be strewn round the fires. The Brahman and the sacrificer should sit down towards the south (of the Āhavanīya fire).

If the prior *śānti* has not been (already) gone through, it should be gone through at this juncture. Then the Adhvaryu should melt clarified butter over the Gārhapatya fire, purify it, take four spoonfuls of it into the ladle, and, while the sacrificer remains touching him, offer on the Āhavanīya fire an oblation to Savitṛ with *yuñjate mana uta yuñjate dhiyo*···. In the case of a sacrificer who has not been initiated, the Adhvaryu should offer an oblation

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with the above-mentioned verse; in the case of a sacrificer who has been initiated, he should (only) murmur that verse. Then he should take up the hoe with the formula, *devasya tvā savituḥ*···. After having taken it up, he should recite over it the formula, *abhrir asi nā 'rir asy adhvarakṛd devebhyaḥ*. Then, after having taken hold of it, he should stand up with *uttiṣṭha brahmaṇaspate*···. He should go forward with *praitu brahmaṇaspatiḥ*···. Then he should pray to the refined soil with *devī dyāvāpṛthivī anu me 'mamsāthām*. He should strike the ground with the hoe with *ṛdhyāsam adya makhasya śiraḥ*. With *makhāya tvā*, he should carry away (the dug out soil). With *makhasya tvā śirṣṇe*, he should pour it down towards the north upon the skin of black antelope. In this very manner, (but) omitting the prayer (*devī dyāvāpṛthivī*...), he should carry away (and pile up the soil) a second time; so, a third time; at the fourth time, (he should do so) without reciting any formulas. He should keep back a remnant of it (=the soil). Then he should pray to the earth grubbed by a boar with *iyaty agra āsīḥ*. He should strike the ground with the hoe with *ṛdhyāsam adya makhasya śiraḥ*. With *makhāya tvā*, he should carry away (that earth). With *makhasya tvā śirṣṇe*, he should pour it down towards the north upon the skin of black antelope. In this very manner, (but) omitting the prayer, he should carry away (and pile up the earth) a second time; so, a third time; at the fourth time, (he should do so) without reciting any formulas. He should keep back a remnant of it. Then he should pray to the earth from an ant-hill with *devīr vamrīr asya bhūtasya prathamajā ṛtāvarīḥ*. He should strike the ground with the hoe with *ṛdhyāsam adya makhasya śiraḥ*. With *makhāya tvā*, he should carry away (that earth). With *makhasya tvā śirṣṇe*, he should pour it down towards the north upon the skin of black antelope. In this very manner, (but) omitting the prayer, he should carry away (and pile up the earth) a second time; so, a third time; at the fourth time, (he should do so) without reciting any formulas. He should keep back a remnant of it. Then he should pray to either the clump of *ūtīka* or the clump of *ādāra* with *indrasyau 'jo 'si*. He should strike the ground with the hoe with *ṛdhyāsam adya makhasya śiraḥ*. With *makhāya tvā*, he should carry away (the clump). With *makhasya tvā śirṣṇe*, he should pour it down towards the north upon the skin of black antelope. In this very manner, (but) omitting the prayer, he should carry away (and pile up the clump) a second time; so, a third time; at the fourth time, (he should do so) without reciting any formulas. He should keep back a remnant of it. Then he should pray to the milk of a she-goat with *agnijā asi prajāpate retaḥ*. He should put down the hoe (among the materials) with *ṛdhyāsam adya makhasya śiraḥ*. With *makhāya tvā*, he should carry it (=the milk) away. With *makhasya tvā śirṣṇe*, he should make it trickle over the soil towards the north upon the skin of black antelope. In this very manner, (but) omitting the prayer, he should make it trickle a second time; so, a third time; at the fourth time, (he should do so) without reciting any formulas. With the fourth (trickling), he should sprinkle round, by means of the vessel, the milk of a she-goat upon the soil, verily, on all sides. At this juncture, the remnants of these materials should be thrown into water; or they should be scattered over the materials (themselves); or they should be kept back for the expiation rite.

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Then they should take up the Pravargya (-materials), after having held down their faces and without breathing out upon them (=the materials). They should not intervene between the Pravargya (-materials) and the sun. It is said in the *Brāhmaṇa* that many persons should carry (the Pravargya-materials). They should bring them forth with *aitu brahmaṇaspatir ā devy etu sūnṛtā | acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ*. Then they should put them down upon the mound with *āyur dhehi prāṇaṁ dhehi*···. Then the Adhvaryu should mix them up with potsherds from a deserted place, anointed and powdered gravel, goat's hair, and hair from the skin of black antelope, and then add the *madanti* water (to all this) with *madhu tvā madhulā karotu*. He should make up a lump (of it) with *makhasya śiro 'si*. With *yajñasya pade sthaḥ*, he should squeeze it by means of his two thumbs. He should cut off one third portion of the (lump of) clay and make up three balls out of it. With *gāyatro 'si*, he should hand over one of the balls to the artisan. (The artisan) should prepare the bottom (of the Mahāvīra) out of that ball, (while the Adhvaryu recites the formula) *gāyatreṇa tvā chandasā karomi*. With *traiṣṭubho 'si*, the Adhvaryu should hand over (to the artisan) one half of the remaining clay. (The artisan) should prepare the middle part (of the Mahāvīra) out of it, (while the Adhvaryu recites the formula) *traiṣṭubhena tvā chandasā karomi*. Finally the Adhvaryu should hand over (to the artisan) the entire (remaining quantity of the) clay, with *jāgato 'si*. (The artisan) should prepare the upper part (*bila* of the Mahāvīra) out of it, (while the Adhvaryu recites the formula) *jāgatena tvā chandasā karomi*. (The artisan) should make (the Mahāvīra) of the height of a span, of broad bottom, and pressed in the middle. Then he should bore it through the (upper) two parts by means of the piece of bamboo. This (cavity) is the container of the Mahāvīra. With *makhasya rāsnā 'si*, the Adhvaryu should fix up a girdle at (a distance of) three aṅgulas or four aṅgulas (below the mouth). Then he should seize its upper part with *aditis te bilaṁ gṛhṇātu pāṅktena chandasā*. Then, with *sūryasya harasā śrāya*, he should heat it in the sun. Then he should put it down upon the mound. He should recite after the Mahāvīra, which has been put down upon the mound, the formula *makho 'si*. In the very same way, he should prepare the second Mahāvīra; so (too), the third. Without reciting any formula, he should prepare the two (milking) pots, the two *rauhiṇa*-potsherds, and the vessel for clarified butter.

2. [9.3-4] — Then, by means of whatever clay has been left behind, the Adhvaryu should plaster (the Mahāvīras) and get each plastering dried up in an airy place. After they have been dried up, he should arrange for twenty-one lumps of the dung of a stallion, a hoe, fire, and fuel (for baking). Then he should kindle the dung of the stallion and fumigate (by means of it) the principal Mahāvīra, with *vṛṣṇo aśvasya niṣpad asi*. After having fumigated it well (both) inside and outside, he should put it down. In the very same way, he should fumigate the second Mahāvīra; so (too), the third. Without reciting any formula, (he should fumigate) the two milking pots, the two *rauhiṇa*-potsherds, and the vessel for clarified butter. Then, towards the north of the

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hall, he should get a pit with a broad cavity dug out. He should cover its bottom over with the fuel and then arrange the Mahāvīras upon it (horizontally) either towards the east or towards the north. In front of them, he should place the two milking pots; to the rear, the two *rauhiṇa*-potsherds and the vessel for clarified butter. Then he should cover these over with the fuel and then put a layer of clay upon the whole lot. He should leave (a space of) four *aṅgulas* in each direction for lighting. Then he should set fire to it-towards the east with *arciṣe tvā*, towards the south with *śociṣe tvā*, towards the west with *jyotiṣe tvā*, and towards the north with *tapase tvā*. They (= the Pravargya-utensils) should be baked either by day or by night. If the Adhvaryu sets fire (to them) in the morning, he should go back towards them in the evening; if (he sets fire to them) in the evening, (he should go back towards them) in the morning. After they have been properly baked, he should arrange for cow's milk, she-goat's milk, the fire-stirring stick, powdered stone, a flat vessel, pincers, a straw-basket, a sling, and skin of black antelope. After having taken this together, he should proceed with the verses, *abhī 'maṁ mahinā divaṁ*...and *mitrasya carṣaṇi-dhṛtaḥ*···. Then he should take up the fire-stirring stick with the formula *siddhyai tvā*. By means of it, he should remove the embers from the principal Mahāvīra with the verse, *devas tvā savito 'dvapatu*···. Then he should lift it up with the formula, *uttiṣṭha bṛhan bhava*···. Then he should place it upon the receptacle with the formula, *apadyamānaḥ pṛthivyām*···. Then he should gaze at it with the formula, *sūryasya tvā cakṣuṣā*···. Then, with the formula, *idam aham amum āmuṣyāyaṇaṁ*..., he should scatter earth round it, by the right, employing in the formula one of the three words, namely, *viśā*, *paśubhiḥ*, and *brahmavarcasena*, in accordance with the social order of the sacrificer (that is to say, respectively for the Kṣatriya, the Vaiśya, and the Brāhmaṇa). Then he should seize it by means of the pincers, put it down in the flat vessel, and pour out over it (ample) milk of a she-goat, with the formula, *gāyatreṇa tvā chandasā "cchṛṇadmi*···. After having soaked it thoroughly (with the she-goat's milk), inside and outside, he should make cow's milk flow (amply) over it. In the very same manner, he should act in respect of the second Mahāvīra; so (too), in respect of the third. (He should act similarly) in respect of the two milking-pots, the two *rauhiṇa*-potsherds, and the vessel for clarified butter, without reciting any formulas. Now, if the Mahāvīra splinters or if there occurs any crack (in it), he should mix up stone-powder with she-goat's milk, plaster (the cracked Mahāvīra) with that (mixture), and heat it by means of fire-brand, with the two verses, *vidhuṁ dadrāṇam* ..., and *yad ṛte cid abhiśriṣe*···. Thus, indeed, is it healed up. If, however, the Mahāvīra breaks up completely, he should pound its potsherds themselves, mix up that (powder) with that soil which has been left behind for expiation-rite, prepare (a new Mahāvīra), bake it, pour out milk over it, and then put it down. When their hissing ceases he should collect the Mahāvīras, in the straw-basket, cover them over with the skin of black antelope, and then hang them up in the sling in the northern section of the hall, in such a manner that the sacrificer's wife does not see (them). They should remain (there) till the (proper) time (for their use). Then the posterior *śānti* should be gone through with *śaṁ no vātaḥ pavatāṁ*···.

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BHĀRADVĀJA –

1. [11 1.1–3.9] — One, who is going to prepare the Pravargya-utensils, should, during the northern course of the sun, under an auspicious constellation in the fortnight of the waxing moon or on the new-moon day or on the full-moon day, put on the fire a thorny fire-stick without reciting any formula and then offer, with the verse, *yuñjate manaḥ...*, four spoonfuls of clarified butter taken up into the ladle, if the sacrificer is not (already) initiated. If, however, (the sacrificer is already) initiated (for a Soma-sacrifice), the Adhvaryu should put on the fire a thorny fire-stick itself with that verse. There is the other view that he should not offer the oblation of clarified butter, but that he should only recite the verse. Thereafter he should take up a hoe made (of the wood) of *khadira* or of *udumbara* or of bamboo or of *vikaṅkata*. The measure of this hoe should be the same as that of the hoe used in connection with the piling up of the fire-altar. After having taken up the hoe with the formula, *devasya tvā savituḥ prasave...*, he should give out a call to the Brahman with (the prior verse-half,) *ut tiṣṭha brahmaṇaspate*···. The Brahman should approach (the Adhvaryu). Both should murmur the posterior verse-half. One should take up the skin of black antelope. They should take along (with them) a she-goat having a male young one, a horse, and a bull. With the horse in the fore-front, they should proceed towards the east with the verse, *prai 'tu brahmaṇaspatiḥ*···. Or (as the next best alternative) the materials should have been already collected in some enclosed place. In front of the Āhavanīya fire, there should be the spot from where the (already stored suitable) soil is to be dug out. The other materials should be placed (to the east of that spot)–one to the east of another. To the north of the spot from where the soil is to be dug out, the Adhvaryu should spread out the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards, and then recite either with reference to Dyāvāpṛthivī or over the spot from where the soil is to be dug out the formula, *devī dyāvāpṛthivī anu me 'maṁsāthām*···. With *ṛdhyāsam adya makhasya śiraḥ...*, he should strike with the hoe upon the spot from where the soil is to be dug out. With *makhāya tvā makhasya tvā śīrṣṇe*, he should carry away (the dug out soil). He should pour it out upon the skin of black antelope without reciting any formula. In this very manner, he should carry away the soil for the second time, so too for the third time. For the fourth time, without reciting any formula, he should carry away as much soil as he considers to be sufficient (to make up the quantity required) for the preparation of the Pravargya-utensils.

Then he should recite over the earth dug out by a boar the formula, *iyaty agra āsīḥ*. (The procedure) subsequent to this (should) be similar[1]. Then he should recite over the earth from an anthill the formula, *devīr vamrīḥ*···. (The procedure) subsequent to this (should be) similar[1]. Then he should recite over the *pūtīka* plant the formula, *indrasyau 'jo 'si*. (The procedure) subsequent to this (should be) similar.[1] Then he should mix up together the hair

1. That is to say, he should carry away the earth, etc., according to the procedure prescribed above for the carrying away of the dug out soil.

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from the skin of black antelope and the hair of a goat, and recite over that mixture the formula, *agnijā asi prajāpate retaḥ*. (The procedure) subsequent to this (should be) similar [1]. Then he should make these substances be smelt by the stallion, with *āyur dhehi prāṇaṁ dhehi*···. Then he should have the she-goat milked over them, with *madhu tvā madhulā karotu*. Some teachers prescribe (the rite of) having the she-goat milked (over the substances) before (that of) their being smelt (by the stallion). Many Āryas should carry away the substances (towards the sacrificial hall) after having gathered them up (into the skin of black antelope). They should put them down to the north of the sanctuary of the sacred fires upon a spot which has been dug up, which has been sprinkled with water by means of the hand with the palm turned downwards, which has been covered with sand, and which has been enclosed. Then, with *madhu tvā madhulā karotu*, the Adhvaryu should mix up those substances with the *madantī* water. He should also mix up (with those substances) the materials which have been prescribed for being mixed for the preparation of a cauldron and also whatever other material one considers necessary for hardening, to such an extent that these (two kinds of) materials together amount to about half the quantity (of the original substances). In this connection, this is the general rule: Whatever in the Pravargya is to be accomplished with water, (that) should be accomplished only with the *madantī* water. A woman should not (be permitted to) look at it (that is, at the Pravargya), nor should a Śūdra. One should not breathe out over (the Pravargya-utensils) while preparing them. One should prepare them by means of a bamboo, turning his face away and not breathing out over them. One should not pass between the Pravargya and the sun. At whatever stage in the Pravargya, the procedure in respect of which has been already started, the sun may set, one should suspend the procedure at that completed stage itself. He should finish the remaining part of the procedure on the morrow. After having kneaded the earth, the Adhvaryu should make a ball of it with *makhasya śiro 'si*. After having squeezed the ball by means of his two thumbs with *yajñasya pade sthaḥ*, he should prepare a Mahāvīra which is either of the measure of a span (in height) or a little higher, which is of the shape of the Vāyavya cup, and which has either three elevations or five elevations. (He should prepare) the first (elevation) with the formula, *gāyatreṇa tvā chandasā karomi*; the second with the formula, *traiṣṭubhena*...; and the third with the formula, *jāgatena*···. Or (as the next best alternative) he should prepare each (of the elevations) with all the (three) formulas. With *makhasya rāsnā 'si*, he should imprint a girdle near the mouth. With *aditis te bilaṁ gṛhṇātu*, he should bore, by means of a piece of bamboo, a cavity which he considers to be sufficiently deep for holding the principal oblation, the *viṣṭakṛt* oblation, the Agnihotra oblation, and the quantity for the partaking (by the officiating priests).

He should bore the cavity down to the third elevation. With the formula, *sūryasya harasā śrāya makho 'si*, he should set it (=Mahāvīra) down

1. That is to say, he should carry away the earth, etc., according to the procedure prescribed above for the carrying away of the dug out soil.

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towards the north upon the sand. In this very manner, he should set down the second; so too, the third. He should set down the other utensils without reciting any formula. Out of that very earth, he should prepare two milking pots, which are of the shape of elephant's lip, which have beaks, and which look like a ladle without a handle. The Adhvaryu's milking pot should be taller, the Pratiprasthātṛ's shorter. Out of that (very earth), he should prepare a vessel for clarified butter and two *rauhiṇa*-potsherds which (latter) are round and of the shape of (the hoof of) a horse. If the Soma-sacrifice is to be characterised by a fire-altar, he should prepare the *gharmeṣṭakā* and the *kulāyinī* brick. Then these Mahāvīra-utensils should be polished by means of the polishing materials, namely, new garments of a bride, *gavīdhuka* grains, *klītaka*-seeds, segments of bamboo, and clarified butter.

2. [11.3.10-4.14] — Then, at the time of the fumigating of the utensils the Adhvaryu should light dried-up dung of the stallion over the Gārhapatya fire, and, with the formula, *vṛṣno aśvasya niṣpad asi...*, fumigate (by means of the burning dung) the Mahāvīra, which has been prepared first, holding it fast with a pair of tongs. In this very manner, he should fumigate the second Mahāvīra; so too, the third. Without reciting any formula, (he should fumigate) the other utensils. Hereafter, he should take up the Mahāvīras only by means of the pair of tongs. One should get a pit dug up in front of the Gārhapatya fire, spread out into it the materials by burning which the utensils would be baked red, and then, with *arcir asi*, place upon them the Mahāvīra which has been prepared first. With *śocir asi*, (he should place) the second; with *jyotir asi tapo 'si*, the third. He should place the other utensils without reciting any formula, cover (all the utensils) over with the materials by burning which those utensils would be baked red, light *muñja* grass over the Gārhapatya fire, and then set on fire these materials-with *arciṣe tvā* towards the east, with *śociṣe tvā* towards the south, with *jyotiṣe tvā* towards the west, and with *tapase tvā* towards the north.

Or (as the next best alternative), he should set them on fire on each side with all the formulas. He should tend the utensils, which are being baked, with the verse, *abhī 'maṁ mahinā divam...*, or with the next (verse). All the acts of tending should be accompanied by the relevant Mantras. After the utensils have been (properly) baked, the Adhvaryu should take up two fire-stirring sticks with *siddhyai tvā*, and, with *devas tvā savito 'dvapatu*, take out (from the fire) the first-prepared Mahāvīra. He should set it down upon the sand towards the north with the formula, *apadyamānaḥ pṛthivyām āśā diśa ā pṛṇa*···. Then he should gaze at it with the formula, *sūryasya tvā cakṣuṣā 'nvīkṣe* ···. In this very manner, he should take out (from the fire) the second Mahāvīra; so too, the third. Without reciting any formula, (he should take out from the fire) the other utensils. Then he should move them round by the right so that they are covered by the sand, with *idam aham amum āmuṣyāyaṇam viśā paśubhir brahmavarcasena paryūhāmi* (mentioning the name and the *gotra* of the sacrificer respectively in the place of *amum* and *āmuṣyāyaṇam* — (retaining only the word) *viśā* in the case of a

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Rājanya sacrificer, (and only the word) *paśubhiḥ* in the case of a Vaiśya sacrificer. Then he should pour them over with ample she-goat-milk, with the formulas beginning with *gāyatreṇa tvā chandasā "chṛṇadmi*···. He should pour each of them over with three formulas; or (as the next best alternative) each of them over with all the formulas. Then he should wrap them up in the skin of black antelope and hang them up with *deva puraścara saghyāsaṁ tvā*. There is the other view that this Mantra should be employed at a later time (that is, after the Mahāvīras have been hung up).

ĀPASTAMBA —

1. [15.1.1–3.16] — One, who is going to prepare the Pravargya-utensils, should put on the fire, on the new-moon day or the full-moon day or under an auspicious constellation in the fortnight of the waxing moon, a thorny fire-stick without any formula, and then offer, with *yuñjate mana*..., four spoonfuls of clarified butter. Now, if the sacrificer is (already) initiated for a Soma-sacrifice, the Adhvaryu should put on the fire a thorny fire-stick with this (the above-mentioned) verse. According to some teachers, he should only recite the verse. With the formula, *devasya tvā savituḥ*..., he should take up a hoe and recite over it the formula, *abhrir asi*···. (The various details relating to) the hoe have been explained in connection with (that is, they are similar to those relating to) the hoe used for the piling up of the principal altar. Then the Adhvaryu should address the Brahman with the verse, *uttiṣṭha brahmaṇaspate*···. The Brahman should rise from his seat. Both of them (i. e. the Brahman and the Adhvaryu) should murmur the posterior verse-half. One should take up the skin of black antelope. One should lead a she-goat having a little he-goat as her young one, and a stallion. With *praitu brahmaṇaspatiḥ*..., they should all proceed, with the stallion being foremost, towards the east to a place where they intend digging up the soil. Or, alternatively, these materials should have already been collected in some enclosed place. In front of the Āhavanīya fire, there should be the spot where the soil is to be stored. The other materials should be placed–each succeeding one to the east of the preceding one. To the north of the spot, where the soil is to be stored, one should spread out the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards, and then recite over that spot *devī dyāvāpṛthivī*···. With *ṛdhyāsam adya*, he should strike with the hoe on the spot from which the soil is to be dug out, take out a portion of the soil with *makhasya śiraḥ*, and carry it away with *makhāya tvā*. With *makhasya tvā śīrṣṇe*, he should pour it out on the skin of black antelope. In this manner, he should carry away the soil for the second time, and for the third time. For the fourth time, without reciting any formula, he should carry away as much soil as he considers (to be necessary to make up the quantity) required (for the preparation) of the Pravargya-utensils. In this very manner, he should carry away other materials. There should (however) be (made the necessary) change in the formulas to be recited over (the different materials). (He should recite) *iyaty agra āsīḥ*...over the earth grubbed by a boar; *devīr vamrīḥ*...over the earth of an ant-hill; *indrasyau 'jo 'si*...over the *pūtīka*-plants; and *agnijā asi prajāpate retaḥ*...over the hair of a goat

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and the hair on the skin of black antelope after these have been mixed up. With *āyur dhehi prāṇaṁ dhehi...*, he should have the materials sniffed by the stallion, and then, with *madhu tvā madhulā karoti*, have the she-goat milked over the materials.

Some teachers prescribe (the rite of) having the she-goat milked (over the materials) before (that of) their being sniffed (by the stallion). Many Āryas should carry away the materials (to the sacrificial hall) after having gathered them up (into the skin of black antelope). They should put them down to the north of the sanctuary of the sacred fires on a spot which has been dug up, on which water has been sprinkled by means of the hand with the palm turned downwards, on which sand has been strewn, and which has been enclosed. With the formula, *madhu tvā madhulā karotu*, the Adhvaryu should pour out the *madantī* water (upon the soil and the other materials mixed up with it). He should also mix up (with all that) other materials which have to be mixed up for the preparation of the cauldron and also whatever else he considers to be necessary for the strengthening of the materials–but only up to a half (of the whole quantity). Now, in this connection, this is the general rule: Whatever in the Pravargya is to be performed with water should be performed with the *madantī* water. Neither a woman nor a Śudra should (be permitted to) look at the Pravargya being prepared. One should not breathe out over (the Pravargya) while preparing it. One should prepare it by means of a bamboo-staff, turning away the face and not breathing out over it. One should not pass between the Pravargya and the sun. If, verily, the sun sets while the Pravargya-ritual is still in progress, he should stop at whatever stage has been reached in that process and finish the remaining ritual on the following day. The Adhvaryu should knead the soil, make up a ball of it with *makhasya śiro 'si*, squeeze it by means of his two thumbs with *yajñasya pade sthaḥ*, and then prepare a Mahāvīra, which has three elevations (one upon another) or five elevations or a few more elevations, which is of the measure of a span (in height), which has a raised top, which has, in the upper part, an outlet for the pouring out (of the liquid), and which is bent in in the middle just like the Vāyavya cup. With *gāyatreṇa tvā chandasā karomi*, he should prepare the first elevation; with *traiṣṭubhena ...*, the second; and with *jāgatena...*, the third. Or he should prepare each (of the three elevations) with all the three formulas. With *makhasya rāsnā 'si*, he should imprint a girdle, slightly below the mouth (of the Mahāvīra). With *aditis te bilaṁ gṛhṇātu*, he should bore a cavity (into the Mahāvīra) by means of a piece of bamboo. He should (thus) bore through down to the third (that is, the lowermost) elevation. According to another view, he should make the cavity so big that he considers it to be adequate to contain the principal oblation, the *sviṣṭakṛt* oblation, the Agnihotra oblation, and the portion to be consumed. With *sūryasya harasā śrāya...*, he should place the Mahāvīra towards the north upon the sand, and, with *makho 'si*, gaze at it. In the same manner, he should prepare the second and the third (Mahāvīras). He should prepare the other (utensils) without reciting any formula. Out of that very soil (a portion of which is used for the preparation of the Mahāvīras),

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he should prepare two milking pots, which have spouts like elephant's lips and outlets for the pouring out (of liquids) and which look like the Juhū ladle without handle. The one intended for the Adhvaryu should be bigger than the one intended for the Pratiprasthātṛ. (Out of that very soil, he should prepare) a vessel for clarified butter and two round and horse-like potsherds for the *rauhiṇa* cakes. If the Soma-sacrifice is to be characterised by a fire-altar piled with bricks, he should also prepare (out of that soil) the *gharma*-brick and the nest-like *kulāyinī*-brick. According to another view, there should not be (these two bricks) in a Soma-sacrifice without Pravargya, The Mahāvīras should be polished by means of the smoothening substances, such as new female-garments, *gavīdhuka* grass blades, pieces of *klītakā*, bamboo-segments, and clarified butter.

2. [15.3.17-4.13]— The Adhvaryu should light (a lamp of) dried-up dung of the stallion over the Gārhapatya fire, and, with *vṛṣṇo aśvasya...*, fumigate (by means of it) the Mahāvīra which has been prepared first, holding it fast with a pair of tongs. In the same manner, he should fumigate the second and the third. Without reciting any formula, (he should fumigate) the other (utensils). Hereafter, he should hold up the Mahāvīras only by means of the pair of tongs. He should get a pit dug up in front of the Gārhapatya fire, spread out into it the materials by burning which the utensils would be baked red, take the Mahāvīras there, and place them upon those materials–the first with *arcir asi*, the second with *śocir asi*, and the third with *jyotir asi tapo 'si*. Without reciting any formula, he should put down the other (utensils). He should cover them over with the materials by burning which the utensils would be baked red, light *muñja*-blades over the Gārhapatya fire, and (by means of them) set fire (to those materials) –towards each quarter with the (relevant) formula (from among the formulas beginning with) *arciṣe tvā*. Or (he should set fire to those materials) towards each quarter with all the four formulas. He should do the necessary things with reference to the Mahāvīras being baked, with the verse relating to Mitra, namely, *abhī 'maṁ mahinā divam*···. Or he should do so with the following verse. After they have been baked, he should take up two fire-stirring sticks with *siddhyai tvā*, remove the ashes, hold fast the first-prepared Mahāvīra by means of the two prongs, and take it out (from the fire). After having taken it out of the pit with the formula, *devas tvā savito 'dvapatu*···, and put it down towards the north on the sand with the formula, *apadyamānaḥ pṛthivyāṁ*···, he should gaze at it with the formula, *sūryasya tvā cakṣuṣā*···. In the same manner, he should take out the second and the third Mahāvīras; he should take out the other (utensils) without reciting any formula. Then he should move them round by the right so that they are covered by the sand, with the formula, *idam aham amum āmuṣyāyaṇam viśā paśubhir brahmavarcasena paryūhāmi* (mentioning the name of the sacrificer in the place of *amum* and his *gotra* in the place of *āmuṣyāyaṇam*). The Adhvaryu should say only *viśā* (in the formula mentioned above) if the sacrificer is a Rājanya, and only *paśubhiḥ* if he is a Vaiśya. Then he should pour out ample she-goat-milk over the three Mahāvīras respectively with the three formulas, *gāyatreṇa tvā chandasā*

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"*chṛṇadmi*..., etc. Or (he should pour out over) each Mahāvīra (with all the three formulas. (He should pour out over) the other (utensils) without reciting any formulas. Then he should wrap them up in the skin of black antelope and hang them up with *deva puraścara*···. According to another view, this formula should be employed at a later stage.

[15.12.10-13]—One should perform the Pravargya in the Agniṣṭoma. One should not perform it in the Ukthya. One should perform it in the Viśvajit sacrifice characterised by all the Pṛṣṭha-stotras. "After one has performed the Pravargya, he should not eat meat for one year, should not have sexual intercourse with a Rāmā (that is, a Śūdra woman taken up for enjoyment), and should not drink out of an earthen pot. A Rāma (that is, a Śūdra servant) should not (be permitted to) drink the remnant (of the sacrificer's drink). (Through the observance of these vows) he verily sharpens up his resplendence". So is it said.

SATYĀṢĀḌHA –

1. [24.5.8]— One should perform the Pravargya in the Agniṣṭoma; one should not do so in the Ukthya. One should perform the Pravargya in the Sarvapṛṣṭha Viśvajit. One should not perform the Pravargya in the first performance of the Agniṣṭoma, or one may do so. One should perfrom the Pravargya in the sacrifice of a Durbrāhmaṇa (that is, of one in whose family the tradition of Vedic study and ritual has been interrupted for three generations) and also of one who is desirous of brahman-splendour. In the sacrifice of one who is a learned Brāhmaṇa, one should perform the Pravargya optionally.

[24.1.1–18]– One, who is going to prepare the Pravargya-utensils, should, without reciting any Mantra, put on the fire a thorny fire-stick on the new-moon day or on the full-moon day or under an auspicious constellation in the fortnight of the waxing moon, and should then, with the verse, *yuñjate manaḥ*..., offer an oblation of four spoonfuls of clarified butter. Some teachers say that, in the case of a sacrificer who is duly initiated, one should not offer the oblation, (but that) one should put on the fire the thorny fire-stick itself with that verse or should only recite that verse. With *devasya tvā*..., he should take up a hoe (which is made) of either *khadira* or *udumbara* or bamboo or *vikaṅkata* and which is of the same measure as indicated before[1]. He should recite over it the formula, *abhrir asi nā 'rir asi*. He should call out the Brahman with the verse-half, *uttiṣṭha brahmaṇaspate* ...; the Brahman should get up and approach (the Adhvaryu); the two (= the Adhvaryu and the Brahman) should then murmur the posterior verse-half. With *praitu brahmaṇaspatiḥ*···, they should go towards the east, with a horse in the fore-front, to a place where they would obtain the materials. (Or) the materials should have been already collected (and kept ready) for him in an enclosed place. So is it said. The spot where the earth is stored (for the Pravargya-utensils) should be in the front of the Āhavanīya fire; each of the remaining materials should be placed to the east of the other. To the north of the spot where the earth is stored, the

1. *Sat ŚS* 11, 1. 11.

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Adhvaryu should spread out the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards, and recite, with reference to Dyāvāpṛthivī or over the spot where the earth is stored, the formula, *devī dyāvāpṛthivī*···. With *ṛdhyāsam adya*, he should strike with the hoe upon the spot where the earth is stored. With *makhasya śiraḥ*, he should take out (the earth), with *makhāya tvā*..., carry it away, and, with *makhasya tvā śirṣṇe*, pour it down on the skin of black antelope. In the same manner, he should carry away the earth for the second time and for the third time. At the fourth time, he should carry away, without reciting any formula, as much earth as he thinks would be sufficient for (the preparation of) the Pravargya-utensils. He should carry away, in the same manner, (portions) out of the other materials. He should recite over the earth dug out by a boar the formula, *iyaty agra āsīḥ*; over the earth from an ant-hill the formula, *devīr vamrīr*···;over the *pūtikas* the formula, *indrasyau 'jo 'si*. With *agnijā asi prajāpate retaḥ*, he should collect the hair on the skin of black antelope and the hair of a goat which have been mixed up together; with the formulas beginning with *āyur dhehi prāṇaṁ dhehi*, he should make the horse sniff at the (mixture); and, with the formula, *madhu tvā madhulā karotu*, he should milk over it (the milk of) a she-goat having a male young one. Some teachers prescribe the milking before (making the horse sniff). Many Āryas should collect together and tie up the materials in the skin of black antelope, carry them away, and put them down, within an enclosed place, towards the north of the sanctuary of the sacred fires, upon a spot which has been dug up, which has been sprinkled with water by means of the hand with the palm turned downwards, and which has been scattered over with sand. He should mix up the materials together by means of the *madantī* water with the formula, *madhu tvā madhulā karotu*, and then add to them the substances prescribed for hardening the cauldron. The general rule is : Whatever in connection with the Pravargya is to be accomplished with water should be accomplished only with the *madantī* water. A woman should not (be permitted to) look at the Pravargya-utensils (while they are being prepared), nor should a Śūdra. While preparing them, one should not breathe out over them; he should prepare them by means of a piece of bamboo, turning his face away and not breathing out over them. One should not pass between the Pravargya-utensils and the sun. At whichever stage in the procedure of the Pravargya the sun sets, one should suspend the procedure at that completed stage itself. He should finish the remaining part of the procedure on the morrow.

The Adhvaryu should knead the earth, make a ball (of it) with *makhasya śiro 'si*, squeeze (that ball) by means of the two thumbs with *yajñasya pade sthaḥ*, and, with the three formulas beginning with *gāyatreṇa tvā chandasā karomi*, prepare the Mahāvīra, which is similar to the Vāyavya cup and which has three elevations or five elevations or a few more elevations. With *makhasya rāsnā 'si*, he should imprint a girdle in the middle (of the Mahāvīra) or near the mouth. With *aditis te bilaṁ gṛhṇātu*, he should bore, by means of a piece of bamboo, a cavity which he considers to be deep enough for (containing) the principal oblation, the *viṣṭakṛt* oblation, the Agnihotra oblation, and the portion

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to be partaken (by the officiating priests). He should set it down towards the north, upon the sand with *sūryasya harasā śrāya*, and recite over it either the formula, *makho 'si*, or the formula, *makhāya tvā*. He should set down the other two in the same manner. Or (as the next best alternative), he should set down the first with the formula, *gāyatreṇa...*, the second with the formula, *traiṣṭubhena...*, the third with the formula, *jāgatena...*, and the other (utensils) without reciting any formula. Out of that very earth, he should prepare two milking pots, which look like a ladle without a handle and which are of the shape of elephant's lip—the Adhvaryu's milking pot should be taller, the Prati-prasthātṛ's shorter—a vessel for clarified butter, the two round *rauhiṇa* potsherds, and, if the Soma-sacrifice is to be accompanied by the piling up of a fire-altar, the *gharma* brick and the *kulāyinī* brick.

2. [24.1.19-22]—He should light lumps of dried-up horse-dung over the Gārhapatya fire, hold up the first-prepared Mahāvīra by means of the two prongs, and fumigate it with *vṛṣṇo aśvasya niṣpad asi*···. In the same manner, (he should fumigate) the other two (Mahāvīras). (He should fumigate) the other (utensils) without reciting any formula. Hereafter, one should take up the Mahāvīras, (holding them) only by means of the two prongs. One should get a pit dug up in front of the Gārhapatya fire, spread out into it the materials by burning which the Mahāvīras would be baked red, and then, with *deva puraścara saghyāsaṁ tvā*, place upon those materials the first-prepared Mahā-vīra. In the same manner, (he should place) the other two (Mahāvīras). He should place) the other (utensils) without reciting any formula. He should then cover (all the utensils) over with the materials by burning which they would be baked red, light blades of *muñja* grass over the Gārhapatya fire, and set those materials on fire, towards each quarter respectively with the relevant one of the formulas, namely, *arciṣe tvā*, *śociṣe tvā*, etc. Or (he should do so) to-wards all the quarters with all the formulas. He should tend the utensils, which are being baked, with the two verses beginning with *abhī 'maṁ mahinā divam*···. After they have been (properly) baked, the Adhvaryu should take up the two fire-stirring sticks with *siddhyai tvā*, take out (from the fire) the first-prepared Mahāvīra with the formula, *devas tvā savito 'dvapatu...*, and set it down towards the north upon the sand with *apadyamānaḥ pṛthivyām āśā diśa āpṛṇa*···. In the same manner, (he should take out from the fire) the other two (Mahāvīras). (He should take out from the fire) the other utensils without reciting any formula. With the formula, *sūryasya tvā cakṣuṣā 'nvīkṣe*, he should gaze at (the utensils). Then he should move them round three times, by the right, upon the sand so that they would be covered by the sand, with *idam aham amum āmuṣyāyaṇam viśā paśubhir brahmavarcasena paryūhāmi* (mentioning the name and the *gotra* of the sacrificer respectively in the place of *amum* and *āmuṣyāyaṇam*)—retaining (only) the word *viśā* (in the formula) in the case of a Rājanya sacrificer and (only) the word *paśubhiḥ* in the case of a Vaiśya sacrificer. Then he should pour out she-goat-milk over each (of the three Mahāvīras), respectively with the (three groups of three formulas each) beginning with *gāyatreṇa tvā chandasā "chṛṇadmi*. Or (he should pour out) over each with all the (nine) formulas.

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He should wrap them up in the skin of black antelope and hang them up with *deva puraścara saghyāsaṁ tvā*. It is said that this formula should be employed at a later time.

[10.8]—See p.8 above.

VAIKHĀNASA —

1. [13.1–4] — In the case of one who is going to perform the Pravargya, the Adhvaryu should go through the *śānti*-rite on the new-moon day or the full-moon day or on an auspicious day in the bright half of the month with the Anuvāka beginning with *namo vāce*..., put on the fire a fire-stick of *vikaṅkata* or of *khadira* or of bamboo, and then, with the verse, *yuñjate manaḥ*..., offer an oblation of four spoonfuls of clarified butter. He should not offer this oblation in the case of a sacrificer who is already initiated. He should put on the fire a thorny fire-stick with that (verse) or should (only) murmur that (verse). With *devasya tvā*..., he should take up a hoe, which is made of *khadira* or of *udumbara* or of *vikaṅkata* or of bamboo, which is of the measure of a *vyāyāma* (= five *aratnis*) or of one *aratni*, which is of variegated colour, and whose blade is sharp at both ends, recite over it the formula, *abhrir asi nā 'rir asi*, get up, and call out the Brahman with (the prior half of) the verse, *uttiṣṭha brahmaṇaspate*···. The Brahman should rise (and approach the Adhvaryu). The two should murmur the posterior half of the verse, namely, *upa prayantu*···. The skin of black antelope should be taken up. Then, with *prai 'tu brahmaṇaspatir*..., they should proceed, with a horse in the forefront, towards the east to the place from where they (propose to) store up and bring forth the earth. Or (as the next best alternative), the materials should be already collected and stored up here in an enclosed place. The spot where the earth is to be stored up should be towards the east of the Āhavanīya fire. Each succeeding material should be placed to the east of each preceding one. To the north of the spot where the earth is to be stored, one should spread out, upon darbha-blades with their ends pointing towards the east, the skin of black antelope with its neck towards the east and its hairy side turned upwards. He should pray to Dyāvāpṛthivī with *devī dyāvāpṛthivī*..., strike with the hoe upon the spot, where the earth is stored, with *ṛdhyāsam adya*, take out (the earth) with *makhasya śiraḥ*, carry it away with *makhāya tvā*, and pour it down on the skin of black antelope with *makhasya tvā śīrṣṇe*. In this manner, he should carry away and pour down (the earth) for the second time and for the third time. (He should do so) for the fourth time without reciting any formula. Or (he should do so) for a few more times so that he finally makes up as much quantity of earth as would be sufficient for the Pravargya-utensils. He should leave the remnant for the expiation-rite. In this manner, (he should do the needful in respect) of the other materials.

He should pray to the earth dug up by a boar with *iyaty agra āsīḥ*, to the earth dug out of an ant-hill with *devīr vamrīḥ*..., and to *pūtikas* with *indrasyau 'jo 'si*. He should pray to the hair on the skin of black antelope mixed up with the hair of a goat separately with *agnijā asi prajāpate retaḥ*. He should gather these (materials), take them up, and pour them down on the skin of black

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antelope. With *āyur dhehi prāṇam dhehi*..., he should have the five materials sniffed by a horse, and, with *madhu tvā madhulā karotu*, get a she-goat having a male young one milked upon the materials which have been poured down (on the skin of black antelope). All the officiating priests should carry the Pravargya-materials. They should dig up a spot in an enclosed place towards the north of the sanctuary of sacred fires, sprinkle water on it by means of the hand with the palm turned downwards, pour down sand on it, and then place the materials there (upon that spot). With *madhu tvā madhulā karotu*, the Adhvaryu should add to the materials the *madantī* water which has been already boiled over the Gārhapatya fire.

He should also add (to them), for the sake of hardness, those other substances which are used for the hardening of the cauldron, such as potsherds from a deserted place and powdered pebbles. In this Pravargya-rite whatever is to be accomplished with (the help of) water should be accomplished with (the help of) the *madantī* water (after this latter has been boiled). A woman should not (be permitted to) look at this (Mahāvīra, etc.), nor a Śūdra. While preparing the Pravargya-utensils, one should not breathe out over them. One should prepare (the Mahāvīra) by means of a bamboo, turning his face away (from it) and not breathing out over it. One should not move about between the Pravargya and the sun. At whatever stage, after the procedure for the preparation of the Pravargya-utensils has been started, the sun sets, at that very stage the Adhvaryu should stop and finish the remaining procedure on the morrow. He should knead together the (different kinds of) earth, make a ball out of it with *makhasya śiro 'si*, squeeze that ball with the two thumbs and two convenient fingers with *yajñasya pade sthaḥ*, cut it up in three parts making three balls out of it, and then hand over the first (ball) to the preparer with *gāyatro 'si*, the second with *traiṣṭubho 'si*, and the third with *jāgato 'si*. With the three formulas mentioning the three metres (such as) *gāyatreṇa tvā chandasā karomi* (recited by the Adhvaryu), the latter should prepare three Mahāvīras, which are of the same shape as the Vāyavya cup, which have three or five or a few more elevations, which are of the measure of a span (in height), which have raised tops, which have beak-like upper parts, and which are pressed in in the middle. With *makhasya rāsnā 'si*, the Adhvaryu should tie up a girdle near the mouth, and, with *aditis te bilaṁ gṛhṇātu*, bore a cavity by means of a piece of bamboo—a cavity so big as one considers to be adequate to hold the quantity sufficient for the principal oblation, the *viṣṭakṛt* oblation, the Agnihotra oblation, and the portions to be consumed. He should set them down upon the sand towards the north, and then heat each one of them by means of the heat of the sun, with *sūryasya harasā śrāya*. He should gaze at each of them with *makho 'si*. He should prepare the other utensils with beaks, without reciting any formula. (Thus) he should prepare out of the same earth two milking pots, which have mouths like the elephant's lips and which are similar to a handleless ladle, the milking pot for the Adhvaryu being taller than that for the Pratiprasthātṛ, a vessel for clarified butter, a vessel for curds, and two round *rauhiṇa*-potsherds. If the Soma-sacrifice is to be characterised by the

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piling up of the fire-altar, (he should further prepare) the *gharma*-brick and the *kulāyinī*-brick. He should besmear them with the remaining earth and then dry them up in the air. After they have been dried up, they should be polished by means of the polishing substances.

2. [13.5-6]—The Adhvaryu should light up the dung of bull and horse etc. over the Gārhapatya fire, hold up the first Mahāvīra by means of a pair of tongs, and fumigate it, inside and outside, with *vṛṣṇo aśvasya niṣpad asi*. In the same manner, he should fumigate the other two Mahāvīras. He should fumigate the other utensils without reciting any formula. Hereafter, he should take up the Mahāvīras only by means of the pair of tongs.

The Adhvaryu should have a pit dug up in front of the Gārhapatya fire. He should scatter within it the substances necessary for baking up the utensils red and then, with *deva puraścara saghyāsaṁ tvā*, put down the untensils (upon them), one after another, either towards the east or towards the north. He should put down the two milking pots in the front, the two *rauhiṇa*-potsherds in the rear, and the vessel for clarified butter and the vessel for curds above, cover them over with the substances necessary for baking, and then besmear (the entire lot) with clay. He should leave (a space of) four *aṅgulas* in every quarter for the sake of setting fire to them. He should light blades of *muñja* grass over the Gārhapatya fire and (by means of them) set fire in each quarter respectively with the formulas beginning with *arciṣe tvā*. Or (as the next best alternative), he should set fire in all quarters with all the formulas. The utensils should be baked by day or in the night. If one sets fire in the evening, he should approach them (in order to get them out of fire) in the morning (of the morrow); if (he sets fire) in the morning, he should approach them in the evening. He should tend (the utensils), which are being baked, with the two verses relating to Mitra, namely, *abhī 'maṁ mahinā...*, etc. After they have been baked, he should take up two stirring sticks with *siddhyai tvā*, and remove the embers by means of them. With *devas tvā savito 'dvapatu*, he should take the first Mahāvīra out of the fire by means of the pair of tongs. With *apadyamānaḥ pṛthivyām āśā diśa ā pṛṇa*, he should set it down upon the sand towards the north. In the same manner, (he should act in respect of) the other two. (He should act similarly in respect of) the other utensils, without reciting any formulas. With *sūryasya tvā cakṣuṣā 'nvīkṣe*, he should gaze at them.

In the case of a Brāhmaṇa sacrificer, the Adhvaryu should move them round in sand, by the right, with the formula, *idam aham amum āmuṣyāyaṇaṁ brahmavarcasena paryūhāmi*. In the case of a Rājanya sacrificer, he should modify the formula as...*viśā paryūhāmi*, and, in the case of a Vaiśya sacrificer, as...*paśubhiḥ*.... He should take up the Mahāvīras one by one by means of the pair of tongs, put them down in a flat vessel, and pour them over, inside and outside, with ample (quantity of) she-goat's milk, respectively with the three formulas, namely, *gāyatreṇa tvā chandasā "cchṛṇadmi*, etc. After a Mahāvīra has been well poured over, he should cause cow-milk flow over it. (He should

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do so in respect of) the two milking pots, the two *rauhiṇa*-potsherds, and the vessel for clarified butter and the vessel for curds, without reciting any formulas. If a deficiency or a crack occurs (in a Mahāvīra), he should take up a little portion out of the materials left over, pulverise it, mix it up with she-goat's milk, besmear the damaged portion with that (mixture), and then apply fire to it with the two verses, namely, *vidhuṁ dadrāṇaṁ*...and *yad ṛte cid abhi śriṣaḥ*···. If, indeed, it is wholly broken, he should pulverise those potsherds, mix up that (earth) with the remaining earth, prepare the Mahāvīra as before, and then bake it. He should tie up the Pravargya-utensils in the skin of black antelope, hang them up in a sling towards the north of the fire-hall with *deva puraścara saghyāsaṁ tvā*, in such a way that the sacrificer's wife does not see them, and keep them there till their actual use. All should go through the posterior *śānti*-rite with *śaṁ no vātaḥ*···,

MĀNAVA—

1. [4.1.1-19]— Now we shall explain the procedure of the Pravargya. One, who is going to prepare the Pravargya-utensils, (should do so) on the new-moon day or on the full-moon day or under any auspicious constellation in the fortnight of the waxing moon. This (Pravargya-Mantra-collection) is in itself an indication of the injunction. The relation (of the Mantras) with the various objects is indicated by the sequence of the Mantras. One should not perform the Pravargya in the first (Soma-) sacrifice. One, who is desirous of progeny or of cattle, should perform the Pravargya in the Jyotiṣṭoma or in the Ukthya (even though it be the first sacrifice). The Bṛhaspatisava is prescribed for those who are desirous of progeny. It is said in the *Brāhmaṇa :* Headless, indeed, is the sacrifice of one in whose sacrifice the Pravargya is not performed. One should not perform more than twelve Pravargyas–this is the injunction. Towards the west of the Gārhapatya fire, the Adhvaryu should take up curds into a pot of white copper or into a goblet and consume that curds three times with the Mantras beginning with *gāyatrīṁ chandaḥ*...and ending with *dadhikrāvṇo akāriṣam*···. With *yuñjate*..., he should put a fire-stick on the sacred fire (in the sacrifice) of one who is already initiated. He should offer an oblation of clarified butter in the sacrifice of one who is uninitiated. Upon the sacrificial grass strewn towards the north of the Gārhapatya fire, he should set down (for use) four hoes–of *khadira*, of bamboo, of *vikaṅkata*, and of *udumbara*. He should also take up a spoon of *udumbara*. He should take up each of these with the *sāvitra* formula, namely, *devasya tvā*···. Or (as the next best alternative), he should modify the formula. He should rise with *uttiṣṭha*..., go forward with *prai 'tu brahmaṇaspatiḥ*..., spread out the skin of black antelope in front of the Ahavanīya fire, and then pour down the materials upon it–in the western half, earth, earth from an ant-hill, earth grubbed by a boar, and powdered *pūtīka*, and, in the eastern half, milk of a she-goat. With *devī dyāvāpṛthivī*..., he should strike (the ground and dig out) earth by means of the hoe of *khadira*. With *makhāya tvā*, he should take that earth out, and, with *makhasya tvā*, pour it down upon the northern end of the skin of black antelope. With *devīr vamrīr*..., (he should

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take up) the earth from an ant-hill by means of the hoe of bamboo; with *iyaty agra āsīd...*, the earth grubbed by a boar by means of the hoe of *vikaṅkata*; and, with *devī ūrjāhutī...*, the *pūtīka* by means of the hoe of *udumbara*. With *indrasyau 'jo 'si*, he should take up the milk of a she-goat by means of the spoon. With *agnes tanūr asi*, he should draw out from all the substances so taken up as much quantity as would be sufficient. He should mix up the remaining earth with the materials prescribed for the preparation of the cauldron and pour (hot water) over all this with *madhu tvā*···. He should make up a ball (out of the mixture), cause it to be sniffed by a horse with *āyur dhehi...*, divide it into three parts, and then wipe off the wipings upon the *gharma*-potsherd. With *makhasya śiro 'si*, he should touch it. With *yajñasya pada sthaḥ...*, he should make (in that ball of clay), by means of the two thumbs, a cavity by way of a mouth, which would be big enough to contain the *meda* (*?*), the principal oblation, and the portions to be consumed. He should prepare the Mahāvīras resembling the Vāyavya cup and having three elevations— (making) the first elevation with *gāyatro 'si*, the second with *traiṣṭubho 'si*, and the third with *jāgato 'si*. Or, he should prepare all (the elevations) with all (the formulas). With *makhasya rāsnā 'si*, he should imprint a girdle, at a distance of two *aṅgulas* beneath the mouth. With *sūryasya harasā...*, there should be the setting down (of the Mahāvīras) upon the sand. Out of the remaining clay he should prepare two cauldrons to be used as milking pots, resembling a cart[1]– one (cauldron) being shorter and the other taller. (He should also prepare) a vessel for clarified butter, the *gharma*-brick, four *rauhiṇa*-potsherds, two of them with indicatory marks. He should engrave them at the time of engraving. He should polish them at the time of polishing.

2. [4.1.20–33]—When they (= the utensils) have been well dried up through desiccation, he should draw away the embers towards the north and fumigate them by means of horse-dung, on the spot intended for the mound, with *vṛṣṇo*···. Or (he should do so in) the pit which has been described before. The baking (of the utensils) should be done towards the north of the Gārhapatya fire or towards the north-east of the place for sacrifice. He should pile chips round them by means of the hoes and bake them by means of the fire which is churned out or the embers taken out of the Gārhapatya fire. The formula *arciṣe...* is prescribed for the lighting. The Adhvaryu should tend (the utensils) with the two verses, namely, *abhī 'mām mahinā divam* ..and *mitrasya carṣaṇīdhṛtaḥ*···. Whenever he has an occasion to tend, he should tend with these very two verses. When the Mahāvīras have been well desiccated through baking, he should remove the ashes from over them towards the north—with *vyardhayāmi* if he wants to practise exorcism and with *samardhayāmi* if he does not want to practise exorcism. The taking out of the Mahāvīras from the pit (should be done) with the formula, *devas tvā*···. The gazing at them (should be done) with the formula, *sūryasya tvā*···. The lifting up (should be done) with the formula, *ṛjave tvā*···. The Adhvaryu

1. The text has *śakaṭīprakāre*.

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should wipe each of the Mahāvīras, successively, three times by means of darbha-blades, with the group of formulas beginning with *idam aham amum āmuṣyāyaṇam...* recited each time. He should pour over them, one after another, the milk of a she-goat respectively with the formulas beginning with *chṛṇattu tvā vāk*···. He should spread out the skin of black antelope upon the couch and, with *deva puraścara...*, place the Mahāvīras upon the couch—each succeeding one to the west or to the east or to the north of the preceding one. (He should place) upon it also the (other) objects connected with the Pravargya. He should cover them over with darbha-blades, carry the whole lot away (wrapped up) in the skin of black antelope, along the way to be used by the initiated, and push over the couch towards the south of the Āhavanīya fire. With darbha-blades in his hands, he should sprinkle himself with water, with *namo vāce*···. The formulas (mentioned above) should be employed only in connection with the Mahāvīras. One, who desires progeny, should not look at (the Mahāvīras).

KĀTYĀYANA—

1. [26.7.52, 53, 58]—One should perform the Pravargya (only in the sacrifice) of a person who is eligible for the *avakāśa* verses[1]. There should be no Pravargya in the first performance of a Soma-sacrifice (even in the case of the person mentioned in the preceding *sūtra*). At the beginning and the conclusion (of the Pravargya), one should go through the *śānti*.

[26.1.1–23]—During the initiation-days, the Adhvaryu should prepare the Mahāvīras (and other utensils). He should put down the materials in the region between (the Gārhapatya fire and the Vedi)—(the materials, namely) earth, earth dug out from an ant-hill, earth grubbed by a boar, *pūtīkās*, milk of a she-goat, and *gavedhuka* grains, and, to the north of these, skin of black antelope and a hoe. With *devasya tvā...*, he should take up the hoe made of *udumbara* or of *vikaṅkata*, measuring one *aratni*, hold it in the left hand, touch it by the right, and then murmur the verse, *yuñjate*···. With *dyāvāpṛthivī...*, he should take up the lump of earth. He should put it down upon the skin of black antelope towards the north. He should take up the earth from an ant-hill with *devyo vamryaḥ...*, the earth grubbed by a boar with *iyaty agre...*, the *pūtīkās* with *indrasyau 'ja stha...*, the milk with *makhāya...*, and the *gavedhuka* grains without reciting any formula (and put these down upon the skin of black antelope, one after another, without reciting any formulas). With *makhāya...*, he should touch the collected materials (simultaneously). (The Adhvaryu and others) should seize the skin of black antelope and proceed to the enclosure towards the north with *prai 'tu brahmaṇaspatiḥ*···. With *makhāya...*, the Adhvaryu should put down the materials in an enclosed place, which has been dug up, upon which water has been sprinkled by means of the hand with the palm turned downwards, which has been covered over with sand, and which has a door towards the east. With *makhāya...*, he should mix up (the earth) with (other) materials. After having taken up the clay, with *makhāya...*,

1. According to *Kāt ŚS* 9 7.13, one, who belongs to a well-known family or is amiable or is well-versed in the Veda, is entitled to the *avakāśa* verses.

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he should prepare the Mahāvīra—one span in height, having a hollow, having a girdle, compressed in the middle, and having three *aṅgulas* left above the girdle. After it has been completed, he should (hold it in his left hand and) touch it (with his right hand) with *makhasya śiraḥ*···. Some teachers prescribe the taking up (of the clay for the preparation of the Mahāvīra, with this formula, namely, *makhasya śiraḥ*...). In the same manner, he should prepare the other two (Mahāvīras) with the same formulas. (He should also prepare) two milking pots of the shape of the bowl of the ladle, and two circular *rauhiṇa* - potsherds. He should set aside the (remaining) clay as *upaśaya* (for the sake of expiation-rite). With each of the three formulas beginning with *makhāya*..., he should polish the three Mahāvīras by means of the *gavedhuka* grains.

2. [26.1.24-29]—With each of the three formulas beginning with *aśvasya tvā*..., he should fumigate the three Mahāvīras by means of horse-dung. (In connection with the baking of the Mahāvīras, etc.) the fire should be similar to the one employed in connection with the baking of the cauldron. The baking (of the three Mahāvīras should be done) with each of the three formulas beginning with *makhāya*···. With each of the three formulas beginning with *ṛjave tvā*..., the Adhvaryu should draw out the Mahāvīras after they have been properly baked. With each of the three formulas beginning with *makhāya*..., he should sprinkle the Mahāvīras over with the milk of a she-goat. The preparation, touching, polishing, fumigation, baking, drawing out, and sprinkling over (with milk) of the milking pots, etc. should be done without reciting any formulas.

LĀṬYĀYANA—

[5.5.6]—While the Mahāvīras are being prepared, the Brahman should sit down silently. After they have been prepared, he should get ready for the subsequent rites.

DRĀHYĀYAṆA—

[14.1.8,9] ≡ LĀṬ. [5.5.6].

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5. THE APSUDĪKṢĀ AND THE DĪKṢAṆĪYEṢṬI

BAUDHĀYANA

1. [6.1-3]—Now, after having performed the New-moon sacrifice or under (some suitable) constellation, the sacrificer should consign the sacred fires into the kindling woods and then proceed towards the hall. [21.7—Bodhāyana, indeed, says that one should not initiate (a sacrificer) without having

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first seen king Soma and the officiating priests. In this connection, verily, Śālīki says that, if the initiation-period is likely to be long, (if) the Soma-procurers guarantee, and (if one is sure about the arrangement for) Sāma-chanting, one may initiate if he so desires. As for the occupation of the hall: Bodhāyana, indeed, says that the sacrificer should occupy the hall at mid-day. Water should be carried in the fore, after it (should follow) the sacrificer together with king Soma and the two kindling woods. In this connection, verily, Śālīki says that the sacrificer may, if he so desires, occupy the hall in the forenoon or in the afternoon. He should (however) plan to conclude the Dīkṣaṇīyeṣṭi before sunset. As for the carrying of the sacred fires: Bodhāyana says that one should carry the unextinguished fires. Śālīki says that one should carry (the fires) after having consigned them into the kindling woods.] [24.17—How, indeed, is a Soma-sacrifice to be combined with the setting up of the sacred fires? After having gone through the ritual (of the setting up of the sacred fires) up to the Pūrṇāhuti, the sacrificer should occupy the hall. The offering of the cake on eight potsherds to Agni should follow after the Dīkṣaṇīyeṣṭi; the offerings of the cake to Indra-Agni and cooked rice to Aditi after the Prāyaṇīyeṣṭi; the offering of the cake on eight potsherds to *pavamāna* Agni after the Ātithyeṣṭi; the offerings of the cakes to *pāvaka* Agni and *śuci* Agni after the Paśupurodāśa to Agni-Soma; and the offering of the Anvārambheṣṭi after the offering of the Savanīya-purodāśa oblations at the morning pressing. Or (as the next best alternative) the sacrificer should conclude all the offerings pertaining to the setting up of the sacred fires and then occupy the hall. The Anvārambheṣṭi should follow after the Udavasānīyeṣṭi.] They should go round the hall along the north, enter it by the eastern door, churn out fire in the place intended for the Gārhapatya fire, spread out the fires, and then hang up king Soma on the middle beam. Sacrificial grass should be strewn round the sacred fires. The Brahman and the sacrificer should sit down towards the south. Then the Adhvaryu should melt clarified butter over the Gārhapatya fire, purify it, take four spoonfuls of it into the ladle, quickly go over in the mind the *saptahotṛ* formula, and then offer, with *svāhā*, an oblation on the Ahavanīya fire, while the sacrificer remains touching him. [21.7—As for the offering with the *saptahotṛ* formula: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki (on the other hand) says that, after having first offered with the *ṣaḍḍhotṛ* formula, he should offer with the *saptahotṛ* formula.] The Adhvaryu should take another four spoonfuls (of clarified butter into the ladle) and offer the Yūpāhuti, if he chooses to offer it at this juncture. [21.7—As for the offering of the Yūpāhuti: The former alternative is prescribed by Bodhāyana, the latter by Śālīki.][1] One should tether in the forenoon itself the two calves of the two cows to be milked for the *vrata*-milk.

1. Śālīki's view presumably is that the Yūpāhuti should be offered at a later stage, and that, consequently, the sacrificial post should be prepared at that stage, namely, immediately after the carrying forth of the sacred fire and king Soma. Cf. *Baudh ŚS* VI. 31. For the details regarding the preparation of the sacrificial post, see *Baudh ŚS* IV. 4: *Śrautakośa*, Vol. I, English Section, pp. 774–776.

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The Adhvaryu should get the *vrata*-food cooked for the two (namely, the sacrificer and his wife). The two should partake of it mixed with melted butter and with milk. [21.7—As for the handing over of the *vrata*-food : Bodhāyana says that one should hand it over in a white copper pot; Sālīki says (that one should do so) in a wooden goblet.] Then the Adhvaryu should ask for the materials pertaining to the water-place. He should say : "Come, O sacrificer." After having gone out through the eastern door, they should proceed (in the direction) where there is water. [21.8— As for going towards the water-place : Bodhāyana, indeed, says that one should turn by the right and then go towards the water-place; then, from that place, he should turn back by the left. In this connection, verily, Śālīki says that one should turn by the left and then go towards the water-place; then, from that place, he should turn back by the right.] Then, with the verse, *āpa undantu jīvase...*, the Adhvaryu should moisten with water the hair close to the right ear of the sacrificer who is facing towards the east. With *oṣadhe trāyasvai 'nam*, he should hold over it a blade of sacrificial grass with its top pointing upwards. With *svadhite mai 'naṁ hiṁsiḥ*, he should place the razor crosswise upon it. With *devaśrūr etāni pra vape*, he should cut off (the blade of grass). With *svasty uttarāṇy aśiya*, he should touch the region where the blade has been cut off. In this very manner, he should moisten with water the hair close to the left ear of the sacrificer (and also do the other acts in respect of it), either with the (above-mentioned) formulas or without reciting any formula. [21.8—As for the injunction that the Adhvaryu should moisten with water the hair close to the right ear of the sacrificer who is facing towards the east : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that the Adhvaryu should perform the rites in respect of the hair close to both the ears of the sacrificer with the formulas relating to the Āpyas.] While handing over the razor to the barber, the Adhvaryu should say : "O barber, do you announce to me the sacrificer after his hair and beard have been shaved off and his nails pared". The barber should announce the sacrificer in that condition. Then, with the formula, *āpo asmān mātaraḥ śundhantu...*, the Adhvaryu should pour down water over him. With *viśvam asmat pra vahantu ripram*, the sacrificer should cleanse himself and wash away the dirt. He should come out with the formula, *ud ābhyaḥ śucir ā pūta emi*. After having covered (himself) with the end of the garment, he should sip water. He should consume water. So says the *Brāhmaṇa*. [14.1—It is (further) said in the *Brāhmaṇa* that the Aṅgirases, while proceeding to the heavenly world, made initiation and penance enter into water. (Therefore) one should bathe in water. He (thereby) directly acquires initiation and penance. This is what one should say.] Then, with the formula, *somasya tanūr asi tanuvaṁ me pāhi*, he should put on a new piece of cloth by the right. By his side, there is placed fresh butter collected in a platter of water. The sacrificer should take a portion of it with his two hands, and (with that fresh butter) first anoint his face with the formula, *mahīnāṁ payo 'si*.... [21.8—As for the anointing : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, verily, Bodhā-

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yana says that one should take up (the fresh butter) with *mahīnāṁ payo 'si* and anoint (his face with it) with *varcodhā asi varco mayi dhehi.*] He should anoint (his body) downwards up to his feet. Another person should anoint the sacrificer's back. By his side, there is placed powdered collyrium on the lower crushing stone, as also a tufted blade of *śara* grass. The Adhvaryu should sit down facing towards the west in front of the sacrificer who is facing towards the east, and, with his left hand, put collyrium in his right eye, three times (by means of the tufted blade of *śara* grass), without moving it backwards, with the formula, *vṛtrasya kanīnikā 'si cakṣuṣpā asi cakṣur me pāhi.* (He should put the collyrium) in the left eye two times. The *Brāhmaṇa* says that the Adhvaryu should put collyrium, indeed, even five times–five times in the right eye and five times in the left. [21.8— As for putting the collyrium : (The view expressed in) the sūtra (is that) of Sālīki. In this connection, verily, Bodhāyana says that the Adhvaryu should take up the collyrium with *vṛtrasya kanīnikā 'si* and put it in the eye with *cakṣuṣpā asi cakṣur me pāhi.* As for the (two alternate) injunctions, namely, that one should put collyrium in the eye, (by means of the tufted blade of *śara* grass), without moving it backwards, three times (in the right eye and two times in the left, and that the *Brāhmaṇa* says that one should put collyrium, indeed, even five times–five times in the right eye and five times in the left. The prior alternative (is prescribed) by Bodhāyana, the posterior by Śālīki.]

Then the Adhvaryu should purify the sacrificer by means of twenty-one clumps of darbha-blades, with *citpatis tvā punātu*···. [21.8— As for the purification : Bodhāyana, indeed, says that one should make three bunches of seven clumps each, and, by means of one of those (bunches), he should purify (the sacrificer) in the region of the breath; by means of another (bunch), in the region of the navel; and by means of (still) another, in the region of the ankle. Then he should sprinkle water over them (= the clumps of darbha-blades) and then cast them away towards the north. In this connection, as for the injunction that the Adhvaryu should purify him by means of two (clumps), that he should purify him by means of three, Śālīki, verily, says that the Adhvaryu should purify the sacrificer by means of the twenty-one clumps separately, and then, after having sprinkled water over them, cast them away towards the north[1]. In this connection, verily, Aupamanyava says that the Adhvaryu should purify the sacrificer in the region of the breath by means of all the clumps, with the combined formulas, *citpatis tvā punātu*···. Then he should make the sacrificer recite the formula divinity-wise, sprinkle the clumps with water, and then cast them away towards the north.] The Adhvaryu should make the sacrificer recite the formula, *tasya te pavitrapate*···. Then, after having grasped him (= the sacrificer) by his

1. Following the injunction of the *Brāhmaṇa* that the Adhvaryu should purify the sacrificer by means of two clumps, three clumps, five, six, seven, nine, and finally twenty-one clumps, Śālīki says that he should first purify the sacrificer by means of two clumps, add a new one to the two and purify by means of three, go on adding to the clumps, and finally purify by means of twenty-one clumps.

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left hand, he (the Adhvaryu) should lead him to the fire-hall with the verse, *ā vo devāsa īmahe*···. [21.8—As for the injunction that, after having grasped him by his left hand, etc. : It is (also) said (that the Adhvaryu should grasp the sacrificer) by his right hand. The prior alternative (is prescribed) by Bodhāyana, the posterior by Śālīki.] With the formula, *indrāgnī dyāvāpṛthivī āpa oṣadhīḥ*, he should make the sacrificer enter into the fire-hall by the eastern door. He should lead him round along the front of the Ahavanīya fire, make him sit down towards the south, facing towards the north, and make him look at the Āhavanīya fire, with the formula, *tvaṁ dīkṣāṇām adhipatir asi.* [21.8—As for the injunction that, after having led him round along the front of the Āhavanīya fire, etc. : It is (also) said (that he should do so) along the rear (of the Āhavanīya fire). The prior alternative (is prescribed) by Śālīki, the posterior by Bodhāyana.] The Adhvaryu should make the sacrificer look at himself with *iha mā santaṁ pāhi.* While the Adhvaryu is doing (all) this, the Pratiprasthātṛ should moisten with water the hair in the right armpit of the sacrificer's wife, without reciting any formula. Without reciting any formula, he should hold over (the hair) a blade of sacrificial grass with its top pointing upwards. Without reciting any formula, he should place the razor crosswise upon it. Without reciting any formula, he should cut off (the blade of grass). Without reciting any formula, he should touch the region where the blade is cut off. In this very manner, he should moisten with water the hair in the left armpit, (also) without reciting any formula. While handing over the razor to the barber, he should say : " O barber, do you announce to me the sacrificer's wife after the hair in her armpits has been shaved off and her nails have been pared." The barber should announce her in that condition. Then, without reciting any formula, he should pour down water over her. Without reciting any formula, she should cleanse herself and wash away the dust (also) without reciting any formula. Without reciting any formula, she should come out of the water. After having covered (herself) with the end of the garment, she should sip water. Without reciting any formula, she should put on a new piece of cloth by the right. Without reciting any formula, she should anoint herself. Without reciting any formula, she should put collyrium in her eyes. Then (the Pratiprasthātṛ) should purify her by means of an undefined number of clumps of darbha-blades, each time without reciting any formula. He should then bring her (to the fire-hall), make her enter the fire-hall by the western door, bring her forward towards the east, and then make her recite the verse, *prai 'tu brahmaṇaspatnī*···. [21.8—As for bringing the sacrificer's wife forward : (The view expressed in) the sūtra (is that) of Śāliki. In this connection, verily, Bodhāyana says that one should purify her who has already cleansed herself, bring her forward with the whole verse, and then make her sit down to the rear of the Gārhapatya fire.] [14.22—The formulas to be recited by the sacrificer's wife have been already laid down. [1]] Then she should sit down to the rear of the Gārhapatya fire with the verse, *suprajasas tvā vayaṁ*···. [21.8—As for the initiation of the sacrificer's wife : (The view expressed in) the sūtra (is that)

1. *BaudhŚS* I. 12 : *Śrautakośa*, Vol. I, English Section, p. 303.

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of the two Ācāryas. In this connection, verily, Aupamanyava says that one should initiate the sacrificer's wife after the call has been given out to the preparer of the oblation-material in the Prāyaṇīyeṣṭi.]

2. [6.3]—Then the Adhvaryu should strew the pṛṣṭhyā, formally carry forth the water, and perform the Dīkṣaṇīyeṣṭi with a cake on eleven potsherds to Agni-Viṣṇu. [25.6—Now some teachers prescribe the cake for Agni-Viṣṇu either before the initiation in water or after. When, indeed, should one procure sacrificial grass for the Dīkṣaṇīyeṣṭi, with the relevant formula ? (The answer is :) After having arranged the utensils, but before the rubbing of the hands.] In the Dīkṣaṇīyeṣṭi, the following ten rites should be suspended : The Adhvaryu should not administer the vow to the sacrificer; the Pratiprasthātṛ should not fasten the girdle round the waist of the sacrificer's wife; the Adhvaryu should not provide for the sacrificer's portion, nor provide for the Brahman's portion, nor place the sacrificial cake on the sacrificial grass, nor beg for the *anvāhārya*, nor go through the offering of the husks, nor offer the *samiṣṭayajus* oblations, nor make the sacrificer recite the formula at the pouring down of the *praṇītā* water; and the sacrificer should not step the Viṣṇu-steps. [21.8—As for the injunction that the Adhvaryu should not administer the vow to the sacrificer : (The view expressed in) the sūtra (is that) of Sālīki. In this connection, verily, Bodhāyana says that, in the procedure of the Soma-sacrifice, (all) the formulas prescribed for the sacrificer in the Pauroḍāśika-kāṇḍa should be adopted except the one called the " re-seizing of sacrifice. "[1] As for the injunction that the Pratiprasthātṛ should not fasten the girdle round the waist of the sacrificer's wife : (The view expressed in) the sūtra (is that) of Sālīki. In this connection, verily, Bodhāyana says that he should fasten the girdle round her waist in the Dīkṣaṇīyeṣṭi and release that girdle after the Iṣṭi is over, with the formulas prescribed in connection with the duties of the Adhvaryu together with those prescribed in connection with the duties of the sacrificer; or he should do so at every Iṣṭi in the Soma-sacrifice. Hereafter the Pratiprasthātṛ should fasten the girdle round the waist of the sacrificer's wife with the formulas prescribed in the Pauroḍāśika-kāṇḍa.] [25.6—The Adhvaryu should not administer the vow to the sacrificer and the Pratiprasthātṛ should not fasten the girdle round the waist of the sacrificer's wife—(this is so because) the Adhvaryu leaves out the vow in favour of the initiation for the Soma-sacrifice. This entire Iṣṭi itself constitutes the taking up of the vow and the subsequent fastening of the girdle round the waist of the sacrificer's wife. The Adhvaryu should not provide for the sacrificer's portion nor for the Brahman's portion-(this is so because) these two rites are said to constitute the pronouncing of the benediction. How is it that, while one is commencing the sacrifice, he should pronounce the benediction ? Moreover the administering of the vow is intended for the abundance of food for the sacrificer. What, indeed, should one procure for the sacrificer who already has abundant food ? Through the suspension of the sacrificer's portion, indeed, is the Brahman's portion suspended. For, these

1. See: *Śrautakośa*, Vol. I, English Section, p. 429.

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two, namely, the sacrificer's portion and the Brahman's portion, are connected with each other. The Adhvaryu should not place the cake on the sacrificial grass and should not beg for the *anvāhārya*—(this is so because) these two are said to be the Dakṣiṇā itself. Other Dakṣiṇās, indeed, are prescribed here (in connection with the Soma-sacrifice). The Adhvaryu should not offer the husks and should not make the *samiṣṭayajus* offering–(this is so because) these two rites are said to bring the sacrificial performance to its final end. How is it that, while one is commencing the sacrifice, he should bring it to an end? The Adhvaryu should not make the sacrificer recite the relevant formulas at the pouring down of the *praṇītā* water and the sacrificer should not step the Viṣṇu-steps–(this is so because) the pouring down of the *praṇītā* water is indeed said to constitute the *avabhṛtha*. Another *avabhṛtha*, verily, is prescribed here (in connection with the Soma-sacrifice). The Viṣṇu-steps bring the sacrifice to an end. How is it that, while one is commencing the sacrifice, he should bring it to an end?] Then (after having gone through the *śaṁyuvāka* rite) the Adhvaryu should turn by the right, hasten towards the west, and make the Patnīsaṁyāja offerings.

BHĀRADVĀJA[1]—

1. [10.3.10–5.8]—Within an enclosure towards the north of the Prāgvaṁśa, the sacrificer should get his hair and beard shaved off. The Adhvaryu should moisten the hair near the sacrificer's right ear with *āpa undantu jivase*···. He should divide the hair by means of a three-striped quill of a porcupine and, with *oṣadhe trāyasvai 'nam*, hold there three clusters of darbha-blades with their tips pointing upwards. With *svadhite mai 'naṁ hiṁsīḥ*, he should put down the knife upon (the darbha-blades). With *devaśrūr etāni pra vape*, he should cut them off. The sacrificer should murmur the formula, *svasty uttarāṇy aśīya*. He should have his beard shaved off first, then (the hair in) the armpits, and then the hair (on the head). So is it said. He should clean his teeth by means of a teeth-cleaner (twig) of *udumbara*, without allowing blood to come out. After having washed the teeth, he should have his nails pared inwards (from the left towards the right in respect of the left hand and from the right towards the left in respect of the right hand). (He should have the nails pared) first of the left hand, beginning with the small finger; (and) then of the right hand. (He should have the nails pared) first of the hands and then of the feet. He should bathe at such a bathing place as has grass and *avakā* plants growing round it. (The water at the bathing place) should be still and constant.

According to some teachers, he should bathe in a tank. He should put a piece of gold in the tank which has conch-shells in it, and, having bathed in it with *āpo asmān mātaraḥ śundhantu*..., he should come out of the water with *ud ābhyaḥ śucir ā pūta emi*. He should sip water and put on a new piece of linen cloth within, with *somasya tanūr asi tanuvaṁ me pāhi*. He should tie up a knot (with its hems) with *somasya nīvīr asi*. Whatever food is dear to him, that he should eat with *ūrg asi*···. He should eat food (=rice) which is mixed with

1. In this and most of the other *Śrautasūtras*, the Dīkṣanīyesṭi occurs before the Apsudīkṣā.

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melted butter and over which curds and honey have been poured out. Hereafter he should consume (progressively) less and less *vrata*-food. With *mahīnāṁ payo 'si*, he should pick up (out of the pot) fresh butter by means of two bunches of darbha-blades, and, with *varcodhā asi varco mayi dhehi*, anoint his body with that butter three times, (always) in the outer direction. First of all, (he should anoint) the face; then the (other) limbs, in the direction of the hair. He should become amply anointed. He should put (in both his eyes) collyrium derived from the Trikakud mountain. If he does not get the collyrium from the Trikakud mountain, he should put (in his eyes) whatever collyrium becomes available. He should put collyrium (in his eyes) by means of a tufted blade of *śara* grass or of darbha or by means of a bunch of darbha-blades, without moving it backwards, first in the right eye, with *vṛtrasya kanīnikā 'si cakṣuṣpā asi cakṣur me pāhi*. He should put collyrium three times in the right eye and two times in the left.

Then the Adhvaryu should purify the sacrificer by means of twenty-one bunches of darbha-blades, three times, each time by means of seven bunches, respectively with the three formulas, *citpatis tvā punātu*, *vākpatis tvā punātu*, and *devas tvā savitā punātu*. To each of these formulas he should add the formula, *acchidreṇa pavitreṇa*···. He should rub him two times above the navel and once below it. While being purified, the sacrificer should murmur the Anuvāka beginning with *pavamānaḥ suvarjanaḥ*···. (He should) also (murmur the Anuvāka beginning with) *yad devā devaheḍanam*...; and also the formula, *tasya te pavitrapate pavitreṇa yasmai kaṁ pune tac chakeyam*. With *ā vo devāsa īmahe*..., he should enter the Prāgvaṁśa by the eastern door, step across (the Vedi) by the rear of the Ahavanīya fire, stand towards the south, and then recite over the Ahavanīya fire the remaining portion of the Anuvāka beginning with *indrāgnī dyāvāpṛthivī*···. This alone should be his way of movement until the Soma-pressing day. Some teachers prescribe the performance of the Dīkṣaṇīyeṣṭi at this stage.

2. [10.3.4-9] — In that (Prāgvaṁśa), the Adhvaryu should mentally go over the *saptahotṛ* formula and then offer on the Ahavanīya fire an oblation of clarified butter with the *graha* portion of that formula. He should pour out oblation-material for the Dīkṣaṇīyeṣṭi. He should pour out paddy for a cake on eleven potsherds for Agni-Viṣṇu or for rice cooked in ghee for Agni-Viṣṇu. The Dīkṣaṇīyeṣṭi should be concluded with the Patnīsaṁyāja offerings. Whatever rite is to precede the animal-sacrifice for Agni-Soma, that should be gone through with the Mantras recited inaudibly. There should not be any *anvāhārya* cooked rice in this (Dīkṣaṇīyeṣṭi).

ĀPASTAMBA —

1. [10.5.6-8.4] — In an enclosed place towards the north outside the Prāgvaṁśa, the sacrificer should have his hair and beard shaved off–first the hair in the armpits, then the beard, and then the hair on the head. Or (as the next best alternative) he should have these shaved off in the following order,

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namely, first the beard, then the hair in the armpits, and then hair on the head. With *āpa undantu...*, the Adhvaryu should moisten the hair near the right side of the ear (of the sacrificer). With *oṣadhe trāyasvai 'nam*, he should place on the hair near the right ear a darbha-blade with its tip pointing towards the east, then, with *svadhite mai 'naṁ hiṁsīḥ*, place the razor (upon that darbha-blade), and, with *devaśrūḥ...*, cut out (that blade). In the same manner, in connection with the hair near the left ear (of the sacrificer). (At each of the above-mentioned actions) the sacrificer should murmur *oṣadhe trāyasva mā svadhite mā mā hiṁsīḥ svasty uttarāṇy aśīya*. He should have his nails pared inwards–first those of the left hand (and then those of the right hand), beginning with the small finger. He should have the nails of his hands pared first, and then those of his feet (in the same order as in the case of those of the hands). He should clean his teeth with a twig of *udumbara*, not causing any blood to come out (of the teeth). He should bathe in still water, in which there are conch-shells and *avakā*-plants, at a bathing place on the banks of which grass has grown. According to the Vājasaneyins, he should put a piece of gold in a big basin (filled with water) and then bathe in that basin. (He should bathe) with the formula, *āpo asmān mātaraḥ śundhantu...*, the verse, *hiraṇyavarṇāḥ śucayaḥ pāvakāḥ* '..., and the two verses beginning with *hiraṇyavarṇāḥ śucayaḥ pāvakāḥ*...[2]. While coming out of the water, he should murmur the formula, *ud ābhyaḥ śucir ā pūta emi*. He should drink water. Similarly the sacrificer's wife (also should go through all these rites) except (the shaving of) the hair. Then the Adhvaryu should hand over to the sacrificer a new piece of linen cloth. The sacrificer should receive it with the formula, *dīkṣā 'si tapaso yoniḥ....* He should wear it with *somasya tanūr asi*...and tie a knot with *somasya nīvīr asi*[3]. With *ūrje tvā*, he should eat food (=rice) which is mixed with flowing butter and over which curds and honey have been poured. He should eat whatever (else) is dear to him. That (=what he eats), verily, falls to his lot in the other world. So is it said. He should eat to such an extent that thereafter, during the initiation-days, he should be able to observe the vow (of fasting), (gradually eating) less and less, (without any harm being thereby caused to him). Some teachers prescribe the consuming of food by the sacrificer either before the shaving off of the hair or before the wearing of the piece of cloth. With *mahīnāṁ payo 'si*, the sacrificer should take out (of the pot) the fresh butter (intended for the anointing of the body) by means of two bunches of darbha-blades. With *varcodhā asi...*, he should anoint his body with that (fresh butter) three times, (always) in the outer direction. First of all, (he should anoint his) face; then the other limbs, in the direction of the hair. He should become amply anointed. With the formula, *vṛtrasya kanīnikā 'si...*, he should put (in both his eyes) collyrium derived from the Trikakud mountain. The Vājasaneyins say : "If he does not get the collyrium from the Trikakud mountain, he should put (in his eyes) whatever collyrium becomes available." He should put the collyrium by means of a tufted blade of darbha or of *śara* or by means of a bunch of darbha-blades, inwards and without mov-

1. *MS* 1.2.1. 2. *TS* 5.6.1. 3. *VS* 4.10.

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ing it backwards, twice in the right eye and once in the left. Or he should put it twice in the right eye and thrice in the left; or thrice in both the eyes.

Then, towards the north outside the Prāgvaṁśa, the Adhvaryu should purify the sacrificer by means of the bunches of darbha-blades. It is said in the *Brāhmaṇa* : "The Adhvaryu should purify the sacrificer by means of two bunches of darbha-blades (each time), by means of three bunches of darbha-blades (each time)." He should purify him by means of twenty-one bunches of darbha-blades, divided into three (groups of) seven bunches each—twice above the navel upwards and once below the navel downwards. Some teachers prescribe that he should purify him (only) downwards. He should purify one, whom he hates, crosswise (that is from the right side towards the left) or obliquely. He should purify him with each of the following three formulas, *citpatis tvā punātu...*, etc. To each of these formulas, he should append the portion, *acchidreṇa pavitreṇa*···. While being purified, the sacrificer should murmur the formulas, *citpatir mā punātu...*, *vākpatir...*, and *devo mā savitā...*, the formula, *tasya te pavitrapate...*, and the (sixteen) verses (beginning) with) *pavamānaḥ suvarjanaḥ*...and (ending with) *prājāpatyaṁ pavitram*···. After he has been purified, he should murmur the (twenty) verses (beginning with) *yad devā devaheḍanaṁ*... and (ending with) *tvam agne ayāsy*···. Or he should offer oblation of clarified butter (with the thirty-six verses mentioned above) before the Dīkṣaṇīyeṣṭi. According to some teachers, he should murmur them (before that Iṣṭi). With *ā vo devāsa īmahe...*, he should enter the Prāgvaṁśa through the eastern door, with *indrāgnī dyāvāpṛthivī...*, step beyond towards the south along the rear of the Āhavanīya fire, and, with *tvaṁ dīkṣāṇām adhipatir asi...*, sit down near the Āhavanīya fire. This, indeed, should, hereafter, be the way by which the sacrificer should move. Some teachers prescribe the performance of the Dīkṣaṇīyeṣṭi at this juncture. (In that case, after the performance), the oblations with the *saṁbhāra-yajus* should be offered (with ordinary clarified butter) before the Dīkṣāhutis.

[10.3.5–4.15] — Thereafter (that is, after the sanctuary of the sacred fires has been prepared and the Āhavanīya fire has been formally carried forth out of the Gārhapatya fire), the Adhvaryu should make the offerings with *saṁbhāra-yajus*[1] formulas. These are the formulas included in the Anuvāka beginning with *agnir yajurbhiḥ savitā stomaiḥ*···. At this stage, king Soma should be brought in and should be served with rice poured upon with milk, till the (time of the formal) purchase. Before the Dīkṣaṇīyeṣṭi, the sacrificer should pray to the Āhavanīya fire with the verse, *sve dakṣe dakṣapite 'ha sīda...*, and the formula, *śivo mā śivam ā viśa*···. The Adhvaryu should mentally go over the *saptahotṛ* formula and offer on the Āhavanīya fire (an oblation of clarified butter) with the *graha* portion of that formula. Then he should start the procedure of the Dīkṣaṇīyeṣṭi. He should pour out paddy for a cake on eleven potsherds intended for Agni-Viṣṇu or for rice (to be cooked) in ghee intended for Agni-Viṣṇu. There should be the cake (in the Iṣṭi) for the sacrificer who

1. *TA* 3.8.

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is desirous of *brahman*-splendour and rice cooked in ghee for one who is desirous of progeny. Some teachers prescribe a second rice cooked in ghee for Ādityas in the case of the sacrificer who is desirous of progeny and of cattle. There should be fifteen or seventeen *sāmidheni* verses. Some teachers prescribe that Prāgvaṁśa should be raised up first, while others prescribe that the Dīkṣaṇīyeṣṭi should be performed first. The Dīkṣaṇīyeṣṭi should be concluded with the Patnīsaṁyāja offerings. The Adhvaryu should keep back the clarified butter in the Dhruvā. He should go through whatever is to take place before the Agnīṣomīya animal-sacrifice, reciting the Mantras inaudibly. Now (the injunctions in this connection) according to some teachers are as follow : One should employ (for the recitation of the Mantras) in the Dīkṣaṇīyeṣṭi that which is his usual tone; a lower one than that in the Prāyaṇīyeṣṭi; a still lower one in the Ātithyeṣṭi; an inaudible one in connection with the Upasads; a loud tone in the Agnīṣomīya animal-sacrifice. (He should recite the Mantras) with a deep voice in the Dīkṣaṇīyeṣṭi; with a deeper one in the Prāyaṇīyeṣṭi; with a still deeper one in the Ātithyeṣṭi; inaudibly in connection with the Upasads; and loudly in the Agnīṣomīya animal-sacrifice. Or (he should recite the Mantras) inaudibly in the Dīkṣaṇīyeṣṭi, more inaudibly in the Prāyaṇīyeṣṭi; still more inaudibly in the Ātithyeṣṭi; inaudibly in connection with the Upasads; and loudly in the Agnīṣomīya animal-sacrifice. In the Iṣṭis to be performed in a Soma-sacrifice, which follow the norm of the Full-moon and the New-moon sacrifices, there should not be the following rites : the adding of fuel to the sacred fires, the undertaking of the vow, the partaking of wild grains, the keeping awake during the night, and the giving away of the *anvāhārya* cooked rice. There should (also) not be the fastening of the girdle round the waist of the sacrificer's wife and its releasing. In the Dīkṣaṇīyeṣṭi, however, the adding of fuel to the sacred fires should be gone through as also the fastening of the girdle round the waist of the sacrificer's wife. During the days of the initiation, one should get a sacrificial post prepared (by a carpenter); or he should do so after king Soma has been purchased or during the Upasad-days.

SATYĀṢĀḌHA —

1. [7.1]—To the north of the Prāgvaṁśa, in an enclosed place, the Adhvaryu should get the sacrificer's hair and beard shaved off. He should get the beard shaved off first, then (the hair in) the two armpits, and then the hair on the head. With the formula, *āpa undantu jīvase...*, he should moisten the sacrificer's hair near the right ear. With *oṣadhe trāyasvai 'nam*, he should place upon that hair a darbha-blade with its tip pointing upwards. With *svadhite mai 'naṁ hiṁsīḥ*, he should place the razor upon the darbha-blade. With *devaśrūr etāni pra vape*, he should cut it off. The Adhvaryu should pare the nails inwards, first those of the hands and then those of the feet, first of the left (hand and foot), beginning with the small finger, and then of the right. After the sacrificer has put collyrium in his eyes, the Adhvaryu should purify him by means

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of twenty-one darbha-bunches, divided into three groups, three times, (each time) by means of seven (bunches), with the formulas beginning with *citpatis tvā punātu*. He should rub off upwards above the navel two times, and rub off downwards once. He should append the portion *acchidreṇa pavitreṇa...* to all the formulas. He should make the sacrificer go back to the Prāgvaṁśa. Some teachers prescribe (the performance of) the Dīkṣaṇīyeṣṭi at this juncture.

2. [7.1]—One should set out (to go to the sanctuary of sacred fires for the Dīkṣaṇīyeṣṭi) with *devo devaṁ etu somaḥ somam etu ṛtasya pathā vihāya dauṣkṛtyam*. He should take up to the path (leading to the sanctuary) with *padvā nāmā 'si sruṭiḥ somasaraṇī somaṁ gameyam*. He should recite over the Pitṛs the three formulas, namely, *pitaro bhūr*, etc. For one who is going to be initiated (the Adhvaryu) should offer the twelve *saṁbhārayajus* oblations with the formulas beginning with *agnir yajurbhiḥ*. He should mentally go over the *saptahotṛ* formula, offer an oblation of clarified butter with the *graha* portion of that formula, and then pour out the materials for the oblation in the Dīkṣaṇīyeṣṭi, namely, a sacrificial cake on eleven potsherds for Agni-Viṣṇu or rice cooked in ghee for Agni-Viṣṇu. There should be seventeen *sāmidhenī* verses. The Adhvaryu should not cut out a portion for the sacrificer in all Iṣṭis and animal-sacrifices connected with a Soma-sacrifice. The sacrificer should not give away the *anvāhārya* (cooked rice) as Dakṣiṇā. The Adhvaryu should retain the remnant of clarified butter in the Dhruvā. The Dīkṣaṇīyeṣṭi should be concluded, ending with the Patnīsaṁyāja offerings. After having consumed the *ājyeḍā*, they should stop. The Adhvaryu should maintain the Āhavanīya fire (until the end of the sacrifice).

[10.1]—The sacrificer should get himself initiated in the afternoon. He, who desires that he would become an ascetic, should do so in the fore-noon. He should set aside whatever (oblation-material) is intended for his sacrifice, and the people should partake of the remnant. If he has not set aside anything, they should not partake of any food before the Agnīṣomīya animal-sacrifice. The sacrificer should murmur the formula, *svasty uttarāṇy aśīya*, every time while the hair is being shaved off. After the barber's function has been accomplished, the sacrificer should clean his teeth with (a twig of) *udumbara*, without allowing blood to come out (of the teeth). He should bathe in steady water, putting a piece of gold in it, in a tank having conch-shells, with the verses, *hiraṇyavarṇāḥ śucayaḥ...*, *śataṁ pavitrā vitatā...*, and *āpo asmān mātaraḥ...*. According to some teachers, (either) he should bathe in a water-place, which is covered with grass and *avakā*, (or) he should bathe in a basin. After having bathed, he should come out of the water with *ud ābhyaḥ śucir ā pūta emi*. He should touch water and sip water. With *dīkṣā 'si tanūr asi tāṁ tvā śivāṁ syonāṁ paridhiṣīya* and *somasya tanūr asi tanuvaṁ me pāhi*, he should put on a large new piece of linen cloth. With *sūryasya vāso 'si nīvir ūrjam asmāsu dhehi*, he should tie up its ends by means of a knot. Either with *ūrje tvā* or with *ūrjam asmāsu dhehi*, he should eat whatever (food) is dear to him, namely, (rice) mixed with flowing butter and poured over with curds and honey. He should be made to eat a full

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meal. Hereafter, he should eat a progressively less and less quantity of *vrata*-food. With *mahīnāṁ payo 'si*, he should pick up fresh cow-butter (out of the pot) by means of two darbha-bunches, and, with *varcodhā asi varco mayi dhehi*, anoint (with that butter), first of all the face and then the other limbs, in the direction of the hair. He should be amply anointed. With *vṛtrasya kanīnikā 'si...*, he should put (in his eyes) collyrium derived from the Trikakud mountain. If that is not available, he should put any kind of collyrium. He should put collyrium three times in each eye–first, in the right eye–by means of a tufted blade of *śara* or darbha or by means of a bunch of darbha-blades, without moving it backwards. Or he should put collyrium in the left eye only two times. According to some teachers, he should put collyrium in the right eye two times and in the left once. He should not put collyrium in more than one turn. While being purified the sacrificer should murmur *tasya te pavitrapate pavitreṇa citpatir mā punātu vākpatir mā punātu devo mā savitā punātu* and the Anuvāka beginning with *pavamānaḥ suvarjanaḥ*....

VAIKHĀNASA—

1.[12.5-7]— Then the Adhvaryu should go out (of the fire-hall) by the eastern door, and have the sacrificer's hair and beard shaved off in an enclosed place towards the north of the fire-hall. With *āpa undantu jīvase...*, he should moisten the hair near the (sacrificer's) right ear after having first separated it. With *oṣadhe trāyasvai 'nam*, he should place there a darbha-blade with its tip pointing towards the east, and, with *svadhite mai 'naṁ hiṁsīḥ*, hold the razor crosswise (upon it). He should cut off (the hair) with *devaśrūr etāni pra vape*, and deposit that hair in a vessel filled with the mixture of bull-dung and water. The Adhvaryu should do likewise in respect of the hair near the left ear. The sacrificer should murmur *oṣadhe trāyasvai 'nam* while the a darbha-blade is being placed there (upon the hair), *svadhite mā mā hiṁsīḥ* while the razor is being held upon it, and *svasty uttarāṇy aśīya* while the hair is being cut off. The Adhvaryu should hand over the razor to the barber. (The barber) should first shave off the hair on the face, then in the armpits, then on the head. He should pare off the nails inwards, first of the right hand beginning with the thumb, (then) in the same way of the left hand, and (then) in the same way those of the feet. With *idam aham amuṣyā 'muṣyāyaṇasya*, the Adhvaryu should conceal the water vessel containing the hair, at the root of *udumbara* or at the root of darbha grass. With *annādyāya vy ūhadhvam*, the sacrificer should clean his teeth by means of a stick of *udumbara*. He should bathe at a water-place, which is overgrown with grass and *avakā* plants, in steady water, after having put a piece of gold into it. If the water-place is distant, he should put a piece of gold in a basin filled with water and bathe in it. He should recite the Mahāvyāhṛtis over the water, and enter into it with *idam āpaḥ śivāḥ*.... He should murmur the four verses beginning with *hiraṇyavarṇāḥ śucayaḥ pāvakāḥ...*, etc., and also the verse, *āpo asmān mātaraḥ śundhantu...*, and then bathe. He should come out of the water with *ud ābhyaḥ śucir ā pūta emi* and then sip water with *payasvatīr oṣadhayaḥ*.... He should wear a new piece of

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linen cloth, by the right, with *somasya tanūr asi* and then fasten the knot with *sūryasya vāso 'si*.

With *ūrje tvā*, the sacrificer should eat the food as much as he likes, namely, (rice) mixed with flowing butter and poured over with curds. Hereafter, he should eat less and less (quantity of) *vrata*-food. Some teachers say that one should shave off the hair of the sacrificer after he has taken his food. The sacrificer should put fresh butter derived from cow's milk into a vessel filled with water and having a darbha-blade placed over it. With *mahīnāṁ payo 'si*, he should press it (=the fresh butter) within his two hands, and, with *varcodhā asi varco mayi dhehi*, anoint all his limbs (with that butter), three times, beginning with the face down to the feet in the direction of the hair (always) outwards. Some other person should anoint his back. With *vṛtrasya kanīnikā 'si*, he should put (in both his eyes) collyrium-powder derived from the Trikakud mountain or any other (collyrium-powder) by means of a tufted blade of *śara* or a bunch of darbha-blades, without moving it backwards, first in the right eye three times, and then in the left eye two times. Or (as the next best alternative), (he should put collyrium) in both the eyes five times. Then, outside the fire-hall towards the north of the Prāgvaṁśa, the Adhvaryu should rub the sacrificer clean by means of twenty-one bunches of darbha-blades, divided into three (bundles), (three times) respectively with the three formulas, *citpatis tvā punātu*, etc., rubbing off two times above the navel, by the right, and once below (the navel). To each of the three formulas he should append the portion, *acchidreṇa pavitreṇa*···. In the Rājasūya, (the Adhvaryu should rub the sacrificer clean) by means of one hundred and one bunches (of darbha-blades). While being rubbed clean, the sacrificer should murmur the formula, *citpatir mā punātu*..., the Anuvāka beginning with *pavamānaḥ suvarjanaḥ*, the Anuvāka beginning with *yad devā devaheḍanam*..., and (also) the formula, *tasya te pavitrapate pavitreṇa*···. The Pratiprasthātṛ should do these rites in respect of the sacrificer's wife in another enclosed place, without reciting any formulas. Some teachers say that he should not do the rites beginning with the moistening (of the hair) and ending with the cutting off (of the hair). The sacrificer should enter the fire-hall by the eastern door with *ā vo devāsa īmahe*..., touch water with *vidyud asi*..., step beyond along the rear of the Āhavanīya fire with *indrāgnī dyāvāpṛthivī*..., and, standing towards the south, pray to the Āhavanīya fire with *tvaṁ dīkṣāṇām adhipatir asi*. This should be the way for his movement till the Soma-pressing.

2. [12.5] — A sacrificer should get himself initiated in the afternoon or in the fore-noon. Now the Adhvaryu should pour out the oblation-material for the Dīkṣaṇīyeṣṭi, namely, (for) a cake on eleven potsherds for Agni-Viṣṇu or (for) rice (to be) cooked in ghee. There should be seventeen *sāmidhenī* verses. The Adhvaryu should not provide for the sacrificer's portion. He should not place (the remnants of) the cake on the sacrificial grass. There should be no Dakṣiṇā. This (Iṣṭi) should be concluded with the Patnīsaṁyāja offerings. After having consumed the *ājyeḍā*, the officiating priests should stop the procedure of the Iṣṭi. The Adhvaryu should leave a remnant of (the clarified butter in)

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the Dhruvā. He should also retain the Āhavanīya fire. Some teachers prescribe (the putting up of) the Prāgvaṁśa at this juncture. Whatever is to be done before the Agnīṣomīya animal-sacrifice should be done (with the relevant Mantras recited) inaudibly. In the Dīkṣaṇīyeṣṭi, one should recite the Mantras in low tone. Some teachers say (that one should do so) in the highest pitch and then gradually in a lower pitch. Others say (that one should do so) gradually in a lower than the low tone. In respect of the Upasads one should recite the Mantras inaudibly; in respect of the Agnīṣomīya animal-sacrifice, loudly.

MĀNAVA —

1. [2.1.1.21–45] — The Adhvaryu should proceed with the sacrifice after the doors have been closed. In an enclosed place towards the north of the *pṛṣṭhyā*-region, he should sprinkle water over the sacrificer with *āpo devīḥ*···. With *oṣadhe trāyasvai 'nam*, he should place a darbha-blade upon the hair near his (= the sacrificer's) right ear. With *svadhite mai 'naṁ hiṁsīḥ*, he should place the razor over the darbha-blade. With *devaśrud imān pra vape*, he should cut off the darbha-blade. The sacrificer should murmur *svsaty uttaram aśīya*. The sacrificer should have his hair and beard shaved off. He should clean his teeth. After having the hair on his body shaved off, he should have his nails pared off. The sacrificer's wife should (have the hair in) her two arm-pits (shaved off) and her nails pared off. The sacrificer should bathe, at a water-place, in water overgrown with *avakās*, with *hiraṇyavarṇāḥ śucayaḥ*..., and then come out with *ud id ābhyaḥ śucir ā pūta emi*. With *viṣṇoḥ śarmā 'si*, he should cover himself with a piece of linen cloth. With *ūrje tvā*, he should tie up the knot. The sacrificer's wife should go through the rites connected with the initiation without reciting any formulas. After having bathed, she should cover herself with a piece of linen cloth having the hem in the front. With *mahīnāṁ payo 'si*, the sacrificer should take up fresh butter by means of two bunches of darbha-blades. With *varcodhā asi*, he should anoint himself (with that butter) three times, in the direction of the hair–first the mouth, then the head. He should become profusely anointed up to the two feet. The sacrificer's wife should anoint herself with the remnant (of the butter). The sacrificer should draw out the collyrium derived from the Trikakubh mountain, by means of each of the four darbha-blades or four *śara*-blades, which are tufted and are provided with *muñja* grass, and, with *vṛtraysā 'si kanīnikā*, put it in the right eye, three times, by means of one blade after another, without moving it backwards. (He should put collyrium) also in the left (eye). The sacrificer's wife should put in her eyes the remnant (of the collyrium). The Adhvaryu should purify the sacrificer, three times, by means of twenty-one bunches of darbha-blades after having divided them into three groups—upwards with *citpatis tvā*..., downwards with *vācaspatis tvā*...,and (again) upwards with *devas tvā savitā*···. He should append to all the formulas the portion, *acchidreṇa pavitreṇa*···. The sacrificer should murmur *tasya te pavitrapate pavitreṇa*···. The Adhvaryu should not purify (the sacrificer) beyond the breaths (that is, above the nostrils). Whomsoever he may hate he should purify obliquely. He should make the

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sacrificer enter (the fire-hall) by the eastern door, go round along the north of the Āhavanīya fire, and sit down to the rear of the Āhavanīya fire. The Pratiprasthātṛ should purify the sacrificer's wife without reciting any formulas, make her enter the hall by the western door, bring her to her place to the south-west of the hinder fire (=the Gārhapatya fire), and then make her sit down.

2. [2.1.1.11-20]—The sacrificer should enter (the hall) by the eastern door, formally mention the sacrifice (to be performed, and then spread out the sacred fires (in that hall). The mention should be in the form: "I shall give this away (in connection with the spreading out of the sacred fires). The sacrificer and his wife should eat the food suitable for the initiation, (namely, rice) with curds and mixed with honey. One should get himself initiated on the new-moon day or on such other day that the Soma-pressing would fall on a *parvan*-day. The Adhvaryu should rapidly go over the *saptahotṛ* formula in the mind, and offer an oblation of clarified butter with the *graha*-portion (of that formula, namely,) *vidhenāman*···. The Adhvaryu should pour out the material for the oblations in the Dīkṣaṇīyeṣṭi, namely, paddy for a cake on eleven potsherds for Agni-Viṣṇu or rice (to be) cooked in ghee. While he is about formally to carry forth the *praṇītā* water, he should offer the twelve *saṁbhārayajus* oblations with the twelve formulas beginning with *agnir yajurbhiḥ*..., reciting four of these formulas each time. The Dīkṣaṇīyeṣṭi should be concluded with the Patnīsaṁyāja offerings. The tone (for reciting the Mantras) should be softer in it (=the Dīkṣaṇīyeṣṭi) than in the Full-moon and the New-moon sacrifices; in the Prāyaṇīyeṣṭi, it should be still softer; in the Ātithyeṣṭi, still softer; at the Upasads (the Mantras should be recited) with the buzzing tone. At all the Upasads, the divinities are to be mentioned inaudibly.

KĀTYĀYANA—

1. [7.2.5-3.12]—The sacrificer should indicate to some one else the provisions for the sacrifice. Thereafter there should be initiation in water (for the sacrificer) in the northern enclosure provided with a pitcher filled with water. While the barber stands by the side of the sacrificer (towards the north), the Adhvaryu should pare off the (sacrificer's) nails beginning with the thumb, first of the right hand. He should separate the (lock of) hair near the right ear and moisten it with *imā āpaḥ*···. He should put a blade of *kuśa* grass in the midst of the hair, as in the case of the sacrificial post (that is, with the formula, *oṣadhe trāyasva*...). After having placed the razor upon that blade of grass (also as in the case of the sacrificial post) and having cut off the hair together with that blade of grass, he should cast them in a vessel filled with water. He should do so (=as mentioned above) also in respect of the hair near the left ear, without reciting any formula. He should (then) hand over the razor to the barber. By means of it, the barber should shave off the hair and beard (of the sacrificer). The sacrificer should bathe with *āpo asmān*... and come out towards the north-eastern part of the sacrificial hall with *ud id ābhyaḥ*···. With *dīkṣātapasoḥ*..., he should put on a piece of linen cloth. If it is new, the Adhvaryu should give out a call for washing it (and the sacrificer should put it on after it has been

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washed; or he should put it on) after the Adhvaryu has sprinkled it with water; or (with the same formula, he should put on the piece of linen cloth) which he usually wears after the daily bath and which has not been washde by a washerman; (or he should put on even a new piece of linen cloth) from which threads have been removed and the fringes of which have been spread out. He should not tie up the knot (of the piece of cloth). In the same manner, the Pratiprasthātṛ should initiate the sacrificer's wife in the western enclosure, without reciting any formulas. The shaving off of the hair is optional (in the case of the sacrificer's wife). The sacrificer should not eat the meat of a cow or an ox. Indeed this should be regarded as a general rule (of conduct) for a man, because no occasion for meat-eating is likely to arise. Or the eating (of the meat) of a lusty (cow or ox should be permitted). The Adhvaryu should lead the sacrificer (to the sacrificial hall, holding his arm). Thereafter a cake on eleven potsherds should be offered to Agni-Viṣṇu. Optionally there should also be offered cooked rice to Ādityas. In the Dīkṣaṇīyeṣṭi, the Adhvaryu should go through only such rites preceding the Samiṣṭayajus offerings; or he should go through all the rites excluding the Samiṣṭayajus offerings. In connection with all the rituals preceding the Agnīṣomīya animal-sacrifice one should recite the Mantras inaudibly. Or one should recite the Mantras in connection with the Dīkṣaṇīyeṣṭi in loud tone and those in connection with the other two (that is, the Prāyaṇīyeṣṭi and the Ātithyeṣṭi) in progressively lower tone. Those in connection with the Upasads should be recited inaudibly. Standing on *kuśa* grass to the east of the sacrificial hall, the Adhvaryu should anoint the sacrificer with fresh butter, in the direction of the hair, beginning with the head and including the feet, with *mahīnāṁ payo'si*···. With *vṛtrasya*..., he should put collyrium derived from the Trikakut mountain in the sacrificer's eyes. In the absence (of this collyrium, he should put) some other. He should put collyrium in the right eye two times and in the left eye three times, every time without moving (the blade of *śara* grass) outwards. The formula should be recited only once. (The Adhvaryu should put collyrium in the sacrificer's eyes) by means of a blade of *śara* grass having its tip intact.

The Adhvaryu should purify the sacrificer by means of seven purifying *kuśa* blades each time with each of the seven formulas beginning with *citpatir mā*..., appending the words, *acchidreṇa*..., to each formula–cleansing two times above the navel by the right and once below the navel. He should do so by means of one blade or three blades or seven blades (of *kuśa* grass). [(Incidentally) in the Rājasūya, the Adhvaryu should purify the sacrificer by means of one hundred and one blades of *kuśa* grass.] The Adhvaryu should make the sacrificer recite *ā vo devāsa*···. With *svāhā yajñaṁ*..., the sacrificer should close the two fingers of his two hands separately. In the same manner he should close the remaining ones, each with the relevant formula. With the last (formula, namely, *svāhā vātād ā rabhe*...), he should close the two fists, and, after having said *svāhā*, restrain his speech. He should open out the two thumbs and the two fingers adjacent to them. The Adhvaryu should make the sacrificer, who has restrained his speech, enter the sacrificial hall along the space in between the Āhavanīya

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fire and the Gārhapatya fire. This should be the route for his movement till the Soma-pressing. In the same manner, the Pratiprasthātṛ should initiate the sacrificer's wife; he should do the anointing, etc., (in her case) without reciting any formulas. He should make her enter the sacrificial hall (by the same route by which the sacrificer has entered) or along the rear of the two fires.

2. [7.1.21-2.4]—In the bright half, on the fifth or the seventh day from the day on which the initiation commences, there should take place the Soma-pressing. (It is argued that) in case the proper time (for Soma-pressing) has been transgressed, the performance of the obligatory rites should all the same take place because it has to take place at the proper time prescribed for it. (This is) not so, because (the sacrificer's having been initiated continues to be) the same (=the reason for prohibiting the performance of obligatory rites). There may be (one or three or) twelve or a few more initiation-days. The initiation, the purchase of Soma, the Soma-pressing, and the conclusion (of the sacrifice) (should each take place) on an auspicious day. (Only) the commencement and the conclusion (should take place on an auspicious day), if there is (scriptural) opposition (to the purchase of Soma, etc., taking place on an auspicious day). (One should, however,) not (accept the foregoing rule) because it is not prescribed. During the initiation days one should do the cutting off of the sacrificial post after having first offered the Yūpāhuti (on the Āhavanīya fire); or (one should do so) after having churned out the fire near (the tree to be cut for) the sacrificial post, because there is a scripture prohibiting the offering of an oblation on the sacred fire (on the part) of the initiated sacrificer. Or one should do both, namely, the offering of the Yūpāhuti and the cutting off of the sacrificial post, at the time of the erection of the sacrificial post, because (the injunction regarding those two occurs) in the proximity (of the injunction regarding the erection of the sacrificial post). The sacrificer should consign the two fires into the kindling woods, (enter the sacrificial hall,) take hold of the post in the eastern half of the sacrificial hall, and, with the kindling woods in his hand, recite the formula *e 'dam aganma*···. The Adhvaryu should set down king Soma in the sacrificial hall, if he has been brought forth (from the forest). Before the purchase of Soma one should offer unto him food (prepared of rice-grains and barley) which is suitable for offering and which does not contain meat. In the afternoon the sacrificer should eat whatever he desires or whatever is suitable, or he should not eat at all.

LĀṬYĀYANA—

[5.5.3,4]— (But the Brahman) should stand by in the Dīkṣaṇīyeṣṭi. After the Iṣṭi has been concluded, he should remain seated till the initiation of the sacrificer.

DRĀHYĀYAṆA—

[14.1.5,6] ≡ LĀṬ [5.5.3,4]

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VAITĀNA—

[11.7-10]— In the Dīkṣaṇīyeṣṭi, one should offer a sacrificial cake to Agni-Viṣṇu. (That Iṣṭi) should be concluded with the Patnīsaṁyāja offerings. While being anointed (by the Adhvaryu), the initiated sacrificer should murmur the verse, *abhyañjanam*···. While being purified, (he should murmur) *punantu mā*···.

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6. THE HAUTRA IN THE DĪKṢAṆĪYEṢṬI

ĀŚVALĀYANA—

[4.2.1–3, 6–11] — In the Dīkṣaṇīyeṣṭi, the two *dhāyyā* verses should be added to the *sāmidhenī* verses, and the *saṁyājyās* should be the two *virāṭ* verses[1]. (The divinity of the Iṣṭi should be) Agni-Viṣṇu. The Puronuvākyā and the Yājyā should respectively be : *agnir mukhaṁ prathamo devatānāṁ saṁgatānām uttamo viṣṇur āsīt | yajamānāya parigṛhya devān dīkṣaye 'daṁ havir āgacchataṁ naḥ* || and *agniś ca viṣṇo tapa uttamaṁ maho dīkṣāpālāya vanataṁ hi śakrā | viśvair devair yajñiyaiḥ saṁvidānau dīkṣāṁ asmai yajamānāya dhattam.* In the rites commencing with this (=Dīkṣaṇīyeṣṭi) there should be no sprinkling with water before the Udayanīyeṣṭi. In the *iḷā*-rites commencing with this and in the *sūktavāka*, the *āgūr*-formula should be employed in the place of the benediction-portion. (For instance) in the *iḷā*-invocation, the Hotṛ should substitute the portion *upahūto 'yaṁ yajamāno 'sya yajñasyā "gura udṛcam aśiya;* (in the *sūktavāka*) he should utter the benediction as *āśāste 'yaṁ yajamāno 'sya yajñasyā "gura udṛcam aśiya.* There should not be (any) mention of the name (of the sacrificer) here. Subsequent to the *iḷā*-invocation relating to the animal-offering (at the third Soma-pressing, the utterance of the benediction should be) as in the norm. [2]

[1.5.31] — In connection with the Yājyās relating to the divinities of the Iṣṭis in a Soma-sacrifice intervening between the one for Agni Vaiśvānara[3] and the Patnīsaṁyājas, (the Hotṛ should not utter the *āgūr*[4] nor should he mention the divinity).

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1. See : *Śrautakośa*, Vol. I, English Section, pp. 540-541.
2. The word *antye* in this sūtra is not relevant to the context.
3. Agni Vaiśvānara is the second principal divinity in the Dīkṣaṇīyeṣṭi in a Soma-sacrifice characterised by Agnicayana.
4. Namely, *ye 3 yajāmahe.*

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SĀṄKHĀYANA—

[5.2.4-3.9]— The initiation-rite should be performed under some auspicious constellation in the bright fortnight, so also the concluding rite. In the afternoon should be performed the Dīkṣaṇīyeṣṭi assigned to Agni-Viṣṇu. It should be a modification of the Full-moon sacrifice. It should have fifteen *sāmidhenī* verses. The offering of the oblation (should be accompanied by verses recited) inaudibly. (The Puronuvākyā and the Yājyā) relating to the *sviṣṭakṛt* should respectively be the two *virāṭ*-verses. Or they should be the normal ones. Before *iḷā* of the sacrificial cake relating to the third Soma-pressing, the Hotṛ should recite in the place of the usual benedictions at the *iḷā* and the *sūktavāka* respectively the following formulas, namely, *upahūto 'yaṁ yajamāno 'sya yajñasyā "gura udṛcam aśiya* and *āśāte 'yaṁ yajamāno 'sya yajñasyā "gura udṛcam aśiya*. In the *sūktavāka*, the Hotṛ should not mention the name of the sacrificer before (the offering of the goat on) the Soma-pressing day. The Iṣṭi should be concluded with the Patnīsaṁyāja offerings.

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7. THE AUDGĀTRA IN THE DĪKṢAṆĪYEṢṬI

LĀṬYĀYANA—

[1.5.1-4]— If there is no specific injunction (to the contrary), in all sacrifices, the Prastotṛ should chant the subsidiary Sāmans as based on the original Ṛks, in the same style as at the time of study. (He should chant) the Sāmans based on the Tṛcas, in Tṛcas, (while he should chant) the other Sāmans three times (each). The passage of movement in all sacrificial rites should lie between the *cātvāla* and the rubbish-heap, if there is no specific injunction (to the contrary). That (passage is called) *āpnāna tīrtha*.

[1.6.15-19]— The Sāmans, which will be mentioned hereafter, are collectively called *gaṇa*. Some teachers say that they should be employed (in various rites) in accordance with the indicatory marks. Or (according to other teachers) one should not employ (them so). Or some teachers say that one should employ them so in his own sacrifice. In the Dīkṣaṇīyeṣṭi, one should chant the two Tārkṣya Sāmans, namely, those beginning with *tyam ū ṣu*....

DRĀHYĀYAṆA—

[2.1.1-7; 2.16-21] = *Lāṭ*. [1.5.1-4; 6.15-19]

One should repeat the Sārṅga and the Aruḍhavadāṅgirasa Sāmans (that is, the first and the last of the Pravargya-Sāmans) three times; he should chant

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the Sāmans occurring between these two only once (each). In the same manner also the Hotṛ (recites the first and the last verses three times and the intermediate ones only once). Thereby the indicatory marks would suit the context. Or (even in his own sacrifice) he should do as he desires.

JAIMINĪYA—

[1.25]—Now the Parigāṇas. They should not be chanted if the Adhvaryu does not give out the call; when the Adhvaryu gives out the call, they should be chanted. Or one should chant them in one's own sacrifice or in the sacrifice of a person for whom he desires glory. In the Dīkṣaṇīyeṣṭi, one should chant the two Tārkṣya Sāmans.

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8. THE INITIATION OF THE SACRIFICER

BAUDHĀYANA—

1. [6.3-5]—The Adhvaryu should go towards the east, make the Dhruvā swell (with clarified butter), pour back that clarified butter into the vessel for clarified butter, and offer the (four) Dīkṣāhutis out of the vessel for clarified butter by means of the spoon, respectively with *ākūtyai prayuje 'gnaye svāhā, medhāyai manase 'gnaye svāhā, dīkṣāyai tapase 'gnaye svāhā*, and *sarasvatyai pūṣṇe 'gnaye svāhā*. [21.8—As for making the Dhruvā swell: Bodhāyana, indeed, says that both, namely the Adhvaryu and the sacrificer, should make the Dhruvā swell (that is, both of them should recite the relevant formulas in that connection). Śālīki says that the Adhvaryu alone should make the Dhruvā swell and offer the Dīkṣāhutis.] The Adhvaryu should take up four spoonfuls of clarified butter into the ladle and offer by means of the ladle (filled with clarified butter) the fifth oblation with the verse, *āpo devīr bṛhatīr*···. He should take up another four spoonfuls into the ladle and offer the ladle filled with clarified butter as the Audgrahaṇa oblation, with the verse, *viśve devasya netur*···. [21.8—As for the offering of the Dīkṣāhutis: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that the Adhvaryu should join the fifth (verse) to the fourth and make the offering (with the entire Mantra). In this connection, verily, Aupamanyava says that he should make the first offerings, one after another, with (the three formulas,) *ākūtyai prayuje*..., etc., pass over the formula, *sarasvatyai pūṣṇe 'gnaye*, make an offering with *āpo devīr bṛhatīr viśvaśaṁbhuvaḥ*..., and then offer the Audgrahaṇa oblation.] [25.7—As for the statement that the twelve *vātsabandhas* lifted (the sacrifice) up: (One may ask:) What, indeed, are these *vātsabandhas*? (It may be replied:) These offerings made by means of the spoon, with the relevant

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formulas without the *svāhā* utterance, themselves constitute the *vātsabandhas*. It is further said that Agni is one and the same (in the first four formulas mentioned above, namely, *ākūtyai*..., etc); (there are eight divinities mentioned in the first four formulas, and Agni is the ninth; in the verse, *āpo devīr*..., three divinities are mentioned, namely, Āpaḥ, Dyāvāpṛthivī, and Bṛhaspati; thus) all these together make twelve [1].]

At this juncture, the Adhvaryu should pour down the *praṇītā* water within the Vedi. Then, after having brought (them) round along the front of the Ahavanīya fire, he should hand over to the sacrificer skin of black antelope, horn of black antelope, a piece of cloth, a girdle, a staff of *udumbara* as the fifth (object), and a turban as the sixth. The Pratiprasthātṛ should hand over to the sacrificer's wife a *kumba*, a *kurīra*, a piece of cloth, a yoke-halter, and a wooden pin.

Then the Adhvaryu should spread out, on the sacrificer's seat, the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards. [21.9— As for (the use of) two skins of black antelope : Bodhāyana says that the Adhvaryu should initiate the sacrificer by means of (that is, he should use in the initiation rite) the two skins pressed together. If, however, there is only one skin available, he should fold the right fore-leg and sew it firmly (inside the skin). Śālīki says that there should be only one skin of black antelope.] With *ṛksāmayoḥ śilpe sthaḥ*..., the sacrificer should touch the white and black (streaks) on that skin (in such a way that) the thumb is (placed) on the white (streak) and the finger on the black. [21.9 — As for touching the white and black (streaks) : Bodhāyana says that the thumb should be (placed) on the white (streak) and the finger on the black; one should touch the white and black (streaks) in this manner. Śālīki says that one should touch the junction of those two with the palm of his hand. Aupamanyava says that one should touch it with only one finger.] The sacrificer should bend his right knee and crawl towards (the skin of black antelope) with the verse, *imāṁ dhiyaṁ śikṣamāṇasya*···. [21.9— As for crawling towards the skin of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, verily, Bodhāyana says that he should break either the prior or the posterior verse-half and that he should move to the middle part (of the skin) with the third part of the verse.] [25.7— Now this skin of black antelope is called a boat. After having bent the knee, he should crawl by the side towards the right hole (that is, towards the folded fore-leg) as one gets into a boat.] Then, after having made a lap (that is, after having squatted cross-legged), he should fasten the girdle round (the waist) with *ūrg asi*···. With *pāhi mā mā mā hiṁsīḥ*, he should tie up a knot which can be easily loosened. [21.9 — (The method of) tying up the knot is (already) explained [2].] At

1. *Śrautakośa*, Vol. II, Sanksit Section, p. 519, lines 23-24 (*athā 'py udāharanti... dvādaśa*) should be read after lines 10-11 (*svāhākārād iti*).

2. *Śrautakośa*, Vol. I, English Section, p. 303.

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this time, with the two verses, *āśāsānā saumanasam*...and *saṁ tvā nahyāmi*..., the Pratiprasthātṛ should girdle the sacrificer's wife with the yoke-halter. [14.22—The formulas relating to (the girdling) of the sacrificer's wife have been already mentioned.] Then, with *viṣṇoḥ śarmā 'si*···, the Adhvaryu should cover the sacrificer with a piece of cloth. He should make him recite the formula, *nakṣatrāṇāṁ mā 'tikāśāt pāhi*, with reference to the openings of the piece of cloth. He should pull up the (four) ends of the piece of cloth and wind the turban by the right round his (= the sacrificer's) head with *śriyā te śiro veṣṭayāmi śriyai yaśase brahmavarcasāya*. [21.9— As for the injunction that he should wind the turban by the right round his head : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that he (that is, his head) should be covered over with the piece of cloth itself.] At this time, the Pratiprasthātṛ should, without reciting any Mantra, arrange the *kumba* and *kurīra* upon the head of the sacrificer's wife. Now there should be kept ready for the sacrificer a horn of black antelope, having three curves or five curves, with a flaxen twine thrust through it (or) tied round it like a rope joining the pole and the yoke of a cart[1]. The Adhvaryu should hand it over to the sacrificer with *indrasya yonir asi*. With *mā mā hiṁsīḥ*, the sacrificer should receive it. He should tie it up to the end-fringe of the the piece of cloth and then dig up by means of it a clod from within the Vedi with *kṛṣyai tvā susasyāyai*. With *supippalābhyas tvā*..., he should scratch the part of the head close to the right ear. [21.9—As for the handing over of the horn of black antelope : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, verily, Bodhāyana says that the Adhvaryu should hand over the horn of black antelope to the sacrificer with the whole formula. The sacrificer should dig up the border of the Vedi without reciting any formula. He should touch the fringe of the hair (on the head) without reciting any formula.] At this time, the Pratiprasthātṛ should tie up the wooden pin to the garment of the sacrificer's wife, saying : "Do thou scratch by means of this." Then, with *sūpasthā devo vanaspatiḥ*, the Adhvaryu should hand over to the sacrificer a staff of *udumbara* whose top is pointing upwards and which is so high that it reaches the sacrificer's mouth. With the formula, *ūrdhvo mā pāhy o 'dṛcaḥ*, the sacrificer should receive it. [21.9—As for the handing over of the staff : (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, verily, Aupamanyava says that the Adhvaryu should hand over the staff to the sacrificer with the whole formula, namely, *sūpasthā devo vanaspatir ūrdhvo mā pāhy o 'dṛcaḥ*.] Then the Adhvaryu should make the sacrificer recite the formula called the "touching of the sacrifice", namely, *svāhā yajñaṁ manasā*···. [21.9— As for the injunction that the Adhvaryu should make the sacrificer recite the formula called the "touching of the sacrifice" : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, verily, Bodhāyana says that these formulas, namely,

1. In the absence of better MSS-evidence, one can hardly say anything about the text adopted by CALAND. It, however, seems necessary to add *vā* after *vigrathitā*, in view of the reading accepted by Bāla Dīkṣita in his commentary *Agniṣṭoma-candrikā* on *Baudh* ŚS VI-VIII (TMSSM, Tanjore, MS No. B 9178)[1]

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svāhā yajñaṁ manasā..., etc., are prescribed in connection with the clenching of the fists.] At this juncture, the sacrificer should clench his fists and restrain his speech. [21.9—As for the clenching of the fists: Bodhāyana says that the clenching of the fists should be joined with the restraining of the speech (that is, the fists should be clenched with the restraining of the speech, and they should be opened with the release of the speech). Sālīki says that the fists should remain clenched up to the relinquishing of the intermediate initiation.]

2. [6.5–6]—Then the Adhvaryu should say: "This Brāhmaṇa here has undergone the rite of initiation–(the Brāhmaṇa) belonging to such-and-such *gotra*, the son of so-and-so, the grandson of so-and-so, and the great-grandson of so-and-so. Him do we announce unto Indra, Indra-Agni, Vasus, Rudras, Ādityas, Viśvedevas, and Brāhmaṇas who have had Soma-drink". He should say this three times inaudibly. Thereby he announces the sacrificer unto gods themselves. He should go out and say this three times loudly. Unto both, verily, unto gods and men does he announce (the sacrificer). So says the *Brāhmaṇa*[1]. [21.9—As for the announcing: Bodhāyana says that the Adhvaryu should announce in accordance with the social order. Sālīki says that (whatever the social order to which the sacrificer belongs) the Adhvaryu should verily say: "This Brāhmaṇa here has undergone the rite of initiation."] Then the Adhvaryu should instruct the sacrificer: "You are initiated; do you utter words which are proper for the initiated to utter; do you speak only truth, and not falsehood; do not smile; do not scratch yourself; do not expose yourself; if you have to smile, you should smile with your face covered; if you have to scratch yourself, you should scratch yourself with the horn of black antelope; if you have to release your speech, you should quickly recite a verse relating to Viṣṇu. May the sun not rise nor set while you are away from the apartment intended for the initiated. Do you pronounce (in your secular talk) such names as are the names of divinities such as they are. While pronouncing those names which are not the names of divinities such as they are, add the word *vicakṣaṇa* after (those names). Speak out the speech which is characterised by (the use of) the words *canasita* (at the beginning) and *vicakṣaṇa* (at the end). Do not separate yourself from the skin of black antelope and the staff." The sacrificer should do all this accordingly. [14.1—It is said in the *Brāhmaṇa*: "Prajāpati desired: 'May I procreate progeny.' He practised penance. He created serpents. He (again) desired: 'May I procreate progeny.' He practised penance a second time. He created birds. He (again) desired: 'May I procreate progeny.' He practised penance a third time. He saw this speech (to be) employed by the initiated. He uttered it. As a result of it, he procreated progeny. Therefore they ask: 'Which specific penance is that, practising which one utters the speech of the initiated?'] Then, at the time of adding fuel to the sacred fires, the Adhvaryu should stand to the north of the Āhavanīya fire and give out the call: "Do you make the fires flare up. O initiated sacrificer, do you restrain your speech. O sacrificer's wife, do you restrain your speech." After the call has been given

1. *TS* 6.1.2

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out, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should make (the milkers) milk the two *vrata*-milks for the two persons who have restrained their speech. [21.9—As for making (the milkers) milk the *vrata*-milks: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that the *vrata*-milk intended for the sacrificer should be brought in by the rear door.] [29.13 — One, who is initiated for a Soma-sacrifice, should not give, should not offer an oblation, should not cook food, and should not murmur formulas. They say that the sacrificer should separate from the very beginning (the materials to be used for sacrifice from those which are not to be so used). One, who has undertaken the vow, should not bathe, should not enter into water, should not abandon his piece of cloth, and should not wash off the dirt. In all cases, the vow is prescribed for the sacrificer and the officiating priests as long as the sacrificial ritual continues. There is no vow for officiating priests except during the period of officiating as priest. There should be no joining of the duties of the principal officiating priests. In all sacrifices, except in a Sattra, the sacrificer should not officiate as priest.] Then the Adhvaryu should go out by the eastern door, get the milk milked, come (back to the sacrificial hall) with it by the same route by which he had gone out, go through such rite in respect of the Gārhapatya fire as is prescribed in connection with the Agnihotra[1], heat the milk over the Gārhapatya fire, take it down towards the north, allow it to cool down, either curdle it or not curdle it, and then hang it upon a sling in the northern portion of the Prāgvaṁśa. The Pratiprasthātṛ should go out by the southern door, get the milk milked, come back by the same route by which he had gone out, heat the milk over the fire intended for cooking the *vrata*-milk, take it down towards the north, allow it to cool down, either curdle it or not curdle it, and then hang it upon a sling in the southern portion of the Prāgvaṁśa.

3. [6.6–7]— Then, after the stars have arisen, the sacrificer should put on the skin of black antelope, go out by the eastern door, stand in front of the fire-hall, and then release his speech by uttering *bhūr bhuvaḥ suvaḥ* and saying, three times, "Do you bring in the *vrata*-food". [25.7—Now these vows connected with the initiation should commence in the evening and be concluded in the morning. Those connected with the Upasad should commence in the morning and be concluded in the evening. The sacrificer should consume the *vrata*-milk pertaining to initiation only after having been curtained off. Until now the Agnihotra oblation was offered on the Āhavanīya fire itself. (The sacrificer should consume the *vrata*-milk only after having been curtained off, thinking: 'otherwise) the Āhavanīya fire would bear a grudge against me.'] Then the sacrificer should receive the guests. (At that time) he should speak a speech which is characterised by (the use of) the words, *canasita* (at the beginning) and *vicakṣaṇa* (at the end). If he comes across anything impure, he should murmur the formula, *abaddham mano*···. [14.1—Now it is said in the Brāhmaṇa: When, indeed, an initiated sacrificer sees anything impure, the Dīkṣā goes away from him. His blue complexion and his lustre become diffuse. (Thereafter)

1. Namely of taking out the embers with the relevant formula and putting them back.

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after having seen something impure, he should murmur *abaddhaṁ mano*...and should say "O Dīkṣā, do not abandon me." (As a result of this) the Dīkṣā does not go away from him. His dark blue complexion and his lustre do not become diffuse. So says the *Brāhmaṇa.*] [25.7—If the sacrificer sees something impure by night, he should pray to the Āhavanīya fire itself with this formula.] If the rain falls on him, he should, at that time, murmur the formula, *undatīr balaṁ dhatta*···. [14.1—Now it is said in the Brāhmaṇa: When, indeed, it rains upon the initiated sacrificer, the divine waters, becoming restless, destroy his splendour, strength, Dīkṣā, and penance. While being rained upon he murmurs the formula, *undatīr balaṁ dhatta*..., and says: "Do you not destroy my Dīkṣā nor my penance." So (as a result of this) he holds all this within himself. (The waters) do not destroy his splendour, nor strength, nor Dīkṣā, nor penance. So says the *Brāhmaṇa.*] These two *yajus* are to be murmured by the sacrificer at such mishaps until the conclusion of the sacrifice. [21.10—As for the employment of the two *yajus*: Bodhāyana says that the two should be employed till the casting away of the skin of black antelope (at the Avabhṛtha). Śālīki says: till the relinquishing of the intermediate initiation. Aupamanyava says: till the bringing forth of the Dakṣiṇās.] Then, at the time of lying down, one (the sacrificer) should spread out on the sacrificer's seat the skin of black antelope with its neck pointing towards the east and with its hairy side turned upwards. Even if many things are spread out, he should lie down unseparated from (that is, directly upon) the skin of black antelope itself. He should murmur the *yajus* relating to lying down, namely, *agne tvaṁ su jāgṛhi*···. [21.10—As for the *yajus* relating to lying down: (The view expressed in) the sūtra (is that) of Śāliki. In this connection, verily, Bodhāyana says that one should lie down after having recited only the portion, *agne tvaṁ su jāgṛhi.* (Similarly) when he is going to consume the *vrata*-milk, he should sip water after having recited only the portion, *daivīṁ dhiyaṁ manāmahe.*] "The sacrificer lies down towards the south; this, indeed, is the place of the sacrificer. He lies down in his own place. He lies down turning towards the fire; he lies down turning towards the divinities, that is, verily, turning towards the sacrifice." So says the *Brāhmaṇa.* The sacrificer's wife should lie down, without reciting any formula, to the rear of the Gārhapatya fire. The Adhvaryu should hasten to the sacrificer at mid-night and make him recite the *yajus* relating to becoming awakened, namely, *tvam agne vratapā asi*···. [21.10—As for the *yajus* relating to lying down, the *yajus* relating to waking up, the *yajus* relating to setting out on a journey[1], and the *yajus* relating to journey on water: Bodhāyana says that these should be employed on every relevant occasion. Śālīki says that they should be recited only once, by day as also by night.] Then the sacrificer should sip water with *daivīṁ dhiyaṁ manāmahe*···. Then the Adhvaryu should pour out the *vrata*-milk for him in a white-copper pot or a wooden goblet and hand it over to him. The sacrificer should consume the *vrata*-milk, with *ye devā manojātā*..., towards the south after having been curtained off. [28.9—After having consumed the *vrata*-milk, the sacrificer should

1. See next section.

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sip water and murmur the verse, *śivāḥ pītā bhavatha····.*] He should consume with that verse as much *vrata*-milk as he can at a time, and then, without reciting any formula, consume milk. At this time, the Pratiprasthātṛ should pour out the *vrata*-milk in a pot and hand it over to the sacrificer's wife. She should consume that *vrata*-milk, after having been curtained off and without reciting any formula. After having washed the pots clean, the two should give them back. Then, in the same manner (as before)[1], the Adhvaryu should, before the disappearance of the stars, give out a call, and he and the Pratiprasthātṛ should make (the milkers) milk the two *vrata*-milks for the two (that is, the sacrificer and his wife) who are restraining their speech. Then, after the sun has arisen, the sacrificer should put on the skin of black antelope, go out by the eastern door, stand in front of the fire-hall, utter the three vyāhṛtis, *bhūr bhuvaḥ suvaḥ*, say three times "Do you bring in the *vrata*-milk," and thus release his speech. The procedure for releasing the speech, the *yajus* relating to sleeping, the *yajus* relating to becoming awakened, the procedure for sipping water, and the procedure for consuming the *vrata*-milk should be similar (to those already prescribed).

4. [6.7-8]— Then the sacrificer should send out the bringers of wealth. [21.10— As for the injunction that he should send out the bringers of wealth: Bodhāyana says that he should send out as bringers of wealth persons other than the Ugra and the Sūdra. Śālīki says : other than the Ugras. Aupamanyava says : (he should send out) all, for the sake of the successful conclusion of the sacrifice.] With the formula, *viśve devā abhi mām...*, he should first send out to the person about whom he thinks : 'he will not repudiate me.' After having seen the (wealth-) bringer, and not the non-bringer, he should murmur *rāsve 'yat somā····*. He should formally receive (the gift-materials) with the formulas which are in conformity with the nature (of the materials)—gold with *candram asi*, a piece of cloth with *vastram asi*, a cow with *usrā 'si*, a horse with *hayo 'si*, a goat with *chāgo 'si*, and a ram with *meṣo 'si*. [21.10—As for the receiving of the Dakṣiṇā-materials : Bodhāyana, indeed, says that one should receive the Dakṣiṇā-materials of any particular class with the relevant formula, and that he should receive also with the relevant formula any further Dakṣiṇā-materials belonging to the same class. In this connection, verily, Śālīki says that when one has received the Dakṣiṇā-materials belonging to any particular class with the relevant formula, the additional Dakṣiṇā-materials belonging to the same class should also be regarded as having been formally received. Whatever (belonging to another class) comes to him after that, he should receive with the relevant formala.] Whatever is not specified by the *Brāhmaṇa*, he should receive with the formula, *prājāpatyam asi mama bhogāya bhava*. After the Dakṣiṇās have been gathered together, they should be preserved. Whichever from among those is either lost or dies, that he should assign (to the relevant divinity) with *vāyave tvā*; whichever (dies) in water or

1. See pp. 70,71.

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in a snare, that with *varuṇāya tvā*; whichever decays or falls in a pit, that with *nirṛtyai tvā*; whichever a serpent or a tiger destroys, that with *rudrāya tvā*. The three from among these[1] should be regarded as having been turned away (that is, as being lost for ever). If, now, they recover that which had been lost, what should be done? That should, verily, remain assigned (to the relevant divinity)— this is one view. What better receiver than that (divinity) can one obtain for it? Another view is that one should give it away together with the (other) Dakṣiṇās. Still another view is that one should offer it in a sacrifice to Vāyu. [21.10—As for the giving away of the unknown Dakṣiṇā (that is, of the cow which had been lost and is later recovered): The prior alternative is prescribed by Bodhāyana, the posterior by Sālīki.] [9.5— In view of the fact that on the next day there is going to be the purchase of king Soma, one should arrange for *saṁrāḍāsandī* of *udumbara* (that is, a stool for placing the Mahāvīras, etc.), a peg of *udumbara* to which the cow to be milked is to be tethered, a pin of *udumbara* for the she-goat (to be tied up), a pair of tongs and a supporting ladle made of *udumbara*, a spoon of *udumbara*, two ladles of *udumbara*, two uncovered ladles for the offering of the *rauhiṇa* cakes, two stirring sticks of *udumbara*, three fans made of the skin of black antelope with handles made of *udumbara* or of bamboo according to some teachers, six chips of *udumbara*, a fire-stick of *vikaṅkata*, thirteen enclosing sticks of *vikaṅkata*, a *pracaraṇī* ladle of *vikaṅkata*, enclosing sticks of *kārṣmarya*, two sheets–one of gold and the other of silver, two animals to be milked for the Gharma– a cow and a she-goat, two brushes of *kuśa* grass, one brush of *muñja* grass with its tips uncut, a rope-halter made of *muñja* grass, cuttings of *muñja* grass, flour for *rauhiṇa* cakes, and sand for the mounds.]

BHĀRADVĀJA—

1. [10.5.9-7.7]—With the formulas beginning with *ākūtyai prayuje 'gnaye svāhā*, the Adhvaryu should offer by means of the spoon four Dīkṣāhutis of the clarified butter which was taken up into the Dhruvā in the Dīkṣaṇīyeṣṭi. (He should offer) the fifth one by means of the ladle, with the verse, *āpo devīr bṛhatīr viśvaśaṁbhuvaḥ*···. He should fill in the ladle with four or twelve spoonfuls of clarified butter, and with the verse, *viśve devasya netuḥ*..., offer the Pūrṇāhuti. According to some teachers, he should make the offering by means of the ladle, after having left a vacuum in its bowl. He should stitch the right front leg of the skin of black antelope. Or he should stitch the two front legs, joining the portions along the fleshy part. He should spread out within the Vedi the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards, and the sacrificer should touch the white streak and the black streak (on that skin) together with *ṛksāmayoḥ śilpe sthaḥ*···. With bended knee, the sacrificer should mount the skin from the hinder part with the two verses, *imāṁ dhiyaṁ śikṣamāṇasya*...and *sutrāmāṇam*···.

1. Namely, that which dies in water etc., that which decays etc., and that which is killed by a serpent etc.

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Having mounted (the skin), he should murmur the verse, *imāṁ su nāvam āruham*···. With *viṣṇoḥ śarmā 'si śarma me yaccha*, he should cover his (right) shoulder (with the upper piece of cloth). With *nakṣatrāṇām mā 'tikāśāt pāhi*, he should wind the turban round his head. Or he should cover (the shoulder) together with the head (with the upper piece of cloth) in suitable manner. The Adhvaryu should arrange the *kumba* and *kurīra* upon the head of the sacrificer's wife. A net is called *kurīra*. It should be prepared of black wool derived from a living animal. So is it said. Then the Adhvaryu should make her put on a piece of linen cloth with its upper end towards the front. A piece of cloth the end of which is to be worn on the upper part of the body is hereby indicated. With *ūrg asy āṅgirasī*..., the Adhvaryu should fasten round the sacrificer's waist a thick girdle, which has a noose on either side, which is made of *muñja* grass, and which is made of three strands. He should tie up a knot, which can be easily loosened, towards the left of the navel and then move it towards the right of the navel. He should girdle the sacrificer's wife with a yoke-halter as in the Full-moon and the New-moon sacrifices, with the verse, *saṁ tvā nahyāmi*···. With *indrasya yonir asi mā mā hiṁsīḥ*, he should hand over to the sacrificer a horn of black antelope which has three or five curves by the right. The sacrificer should tie it up (to the hem of his piece of cloth) with the very same formula. With *kṛṣyai tvā susasyāyai*, he should dig out a clod of earth from the Vedi by means of that horn. With *supippalābhyas tvau 'ṣadhībhyaḥ*, he should scratch his head if and when he has to scratch it. He should scratch his limbs with the formula, *viṣāṇe viṣyai 'taṁ granthiṁ yad asya gulphitaṁ hṛdi mano yad asya gulphitam*. Then, with *ūrdhvasad asi vānaspatyaḥ sudyumno dyumnaṁ yajamānāya dhehi*, the Adhvaryu should hand over to the sacrificer the initiation staff of *udumbara*, reaching (in height) up to the mouth of the sacrificer. The view of some teachers is that the staff should be made of whatever sacrificial tree bears fruit. With *sūpasthā adya devo vanaspatiḥ*..., the sacrificer should receive it.

The Adhvaryu should recite over the goblet intended for giving the *vrata*-milk (to the sacrificer) the formula, *uruvyacā asi janadhāḥ sapatno mā pāhy asya yajñasyo 'dṛcaḥ*. Then the sacrificer should close the fingers (of his two hands)—two with *svāhā yajñaṁ manasā*, two with *svāhā dyāvāpṛthivībhyām*, and two with *svāho 'ror antarikṣāt*. With *svāhā yajñaṁ vātād ā rabhe*, he should close the two fists. Then the Adhvaryu should make the sacrificer recite the *saṁbhārayajus* formulas, namely, *agnir yajurbhiḥ*..., etc. Thereafter the sacrificer should restrain his speech until the rise of the stars. If he releases his speech before (the rise of) the stars, he should recite a verse relating to Viṣṇu or a verse relating to Agni-Viṣṇu or a verse relating to Sarasvatī or a verse relating to Bṛhaspati, and then again restrain his speech. If he either opens out his two fists or releases his speech, he should recite the verse, *tvam agne vratapā asi*···.

2. [10.7.8–9.10]—Then the Adhvaryu should make the following declaration about the sacrificer: "Duly initiated is this Brāhmaṇa, so-and-so, belonging to such-and-such *gotra*, son of so-and-so (father's name), grandson

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of so-and-so (grand-father's name), great-grandson of so-and-so (great-grand-father's name) son of so-and-so ((mother's name), grandson of so-and-so (grand-mother's name), and great-grandson of so-and-so (great-grand-mother's name). He should do so three times inaudibly and three times loudly. Whosoever is initiated, the Adhvaryu should declare him to be verily a Brāhmaṇa. One should become initiated in the afternoon. The Adhvaryu should initiate in the morning one whom he desires to be an ascetic. The sacrificer should get up and put on the skin of black antelope. He should observe this vow : He should not eat meat; he should not approach a woman (for sexual intercourse); he should not sit upon a raised seat; and he should turn away in repugnance from untruth. He should utter secular speech falteringly, adding to it either (the word) *canasita* or (the word) *vicakṣaṇa*. He should address a Brāhmaṇa as *canasita* and a Rājanya and a Vaiśya as *vicakṣaṇa*; so is it said. He may converse with a Brāhmaṇa; also with a Kṣatriya or a Vaiśya. They should be presented to him (=sacrificer) from that place itself (where they are standing). If a conversation with a Śūdra becomes necessary for him, he should say to one of these (namely, Brāhmaṇa, Kṣatriya, and Vaiśya) : "Tell him (this)."

The sacrificer should not uncover (his head or shoulder) before the purchase of Soma. He should not remove the horn of black antelope before the carrying away of the Dakṣiṇās. He should scratch himself with the horn of black antelope. He should smile after having covered (his mouth). If he sees anything impure, he should murmur the formula, *abaddhaṁ mano daridraṁ cakṣuḥ sūryo jyotiṣāṁ śreṣṭho dīkṣe mā mā hāsīḥ*. If it rains on him, he should murmur the formula, *undatīr balaṁ dhattau 'jo dhatta balaṁ dhatta mā me dīkṣāṁ mā tapo nirvadhiṣṭa*. He should not go away from the enclosure of the initiated. The sun should not rise nor set while the sacrificer is away from the enclosure of the initiated. He should sleep towards the south of the Āhavanīya fire and turning his face towards that fire. He should not sleep with his face turned downwards nor with his face turned upwards. He should not turn his face away from the fire. He may smile as occasion arises (*yathartu*). He may go out as occasion arises. So is it said. (By the term *yathartu* in the foregoing sūtra) is meant "as occasion arises." He should not spit out, nor clean his teeth, nor discharge faeces nor urinate by day. If he is required to do (any of these acts), he should do so in the shade. He should urinate with the formula, *apo muñcāmi na prajām aṁhomucaḥ svāhākṛtaḥ pṛthivīm āviśata*. He should not cook; he should not give away (anything); he should not offer any oblation other than those which form part of the Soma-sacrifice. He should emaciate himself until the black in his eyes becomes lost. He should not separate himself from the skin of black antelope; so (too not) from the staff.

If he has to sit down upon something other than the skin of black antelope, he should recite over the former the formula, *devāñ janam agan yajñas taysa mā 'śīr avatu*. One should not pronounce the sacrificer's name. One should not speak ill of him. One should not speak to him. One who is initiated may alone speak to (others). One should not eat food at his (=the

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initiated sacrificer's) house until the Agnīṣomīya animal-sacrifice. If one so desires, (he may eat food at the initiated sacrificer's house) after the Agnīṣomīya animal-sacrifice has been concluded or after the omentum has been offered or after king Soma has been purchased. Or (as the next best alternative), the sacrificer should make the necessary provision for the sacrifice just at the beginning, and, then get himself initiated. One may partake of the food which remains after such provision has been made. These vows commence after the Dīkṣaṇīyeṣṭi. Now these vows (which) involve the use of (some specific) materials, as, for instance, scratching by means of the horn of black antelope, sitting down upon the skin of black antelope, and bearing the staff. The sacrificer's wife should observe the vow of (subsisting only on) milk and should remain continent. With *eṣṭrī sthaḥ*, the sacrificer should open out the four fingers.

3. [10.9.11–11.14]—After the *vrata*-milk has been milked out and after he has seen the stars, he (=the sacrificer) should release his speech with the words : "Do you procure the *vrata*-food." He should remain awake through that night. Gruel should form the *vrata*-food of a Rājanya, *āmikṣā* of a Vaiśya, and milk of a Brāhmaṇa. These are the *vrata*-foods relating to the initiation. In connection with the Upasads, there should be specific assignment of the (cow's) udders (for the milk) for all (the three social orders).

The Adhvaryu should boil over the Gārhapatya fire the *vrata*-milk for the sacrificer; over the Dakṣiṇa fire that for the sacrificer's wife. The expiation-rite which is prescribed in connection with the spilling out of the Agnihotra-milk is (also the expiation-rite in connection with the spilling out) of the *vrata*-milk. Now, indeed, some teachers prescribe only milk as the (proper) *vrata*-food. That view, however, one should not accept. One should cook gruel in milk itself and use it as the *vrata*-food. If the (quantity of) milk (yielded by the *vrata*-cow) is small, one should milk another cow, cook gruel in that milk, and use it as the *vrata*-food. If there is no milk (available at all), one should cook (gruel) in water and use it as the *vrata*-food. If the sacrificer desires to eat curds, the *vrata*-milk itself should be turned into curds for him. If the sacrificer desires to eat food, one should add to the *vrata*-milk parched barley-grains for him, (or) one should add to it the flour of parched barley-grains for him, (or) one should bring, in addition, ghee for him. Or, ultimately, the sacrificer should eat fruits by way of *vrata*-food so that the Agnihotra is not disrupted. So is it said. The Adhvaryu should take the *vrata*-food beyond along the rear of the Āhavanīya fire and give it over (to the sacrificer). Then he should say to the sacrificer : "O one undertaking the vow, do thou partake of the *vrata*-food, (and thereby) keep up the vow." The uninitiated should not look at the initiated (sacrificer) partaking of the *vrata*-food. With *daivīṁ dhiyaṁ manāmahe...*, the sacrificer should wash both his hands. With *ye devā manojātā manoyujaḥ...*, he should partake of the *vrata*-food at midnight. After having partaken of the *vrata*-food, he should sip water with the verse, *śivāḥ pītā bhavatha yūyam āpo 'smākaṁ yonā udare suśevāḥ | irāvatīr anāgasaḥ śivā no bhavatha jīvase*. At sunrise, one, who is to give over the *vrata*-food to the sacrificer, should make him (and his wife) restrain their speech (with the call) : "Do you

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make the fires flare up; O initiated (sacrificer), do thou restrain speech; O sacrificer's wife, do thou restrain speech."

The sacrificer should pray to the rising sun with the verse, *yāḥ paśūnām ṛṣabhe vāco agre*···. After the sun has arisen and the *vrata*-milk has been milked, he should release his speech with the words: "Do you bring forth *vrata*-milk. In this manner, he should partake of the *vrata*-milk at mid-day. When the sun shines (directly) over the tops of trees, one, who is to give over the *vrata*-food to the sacrificer, should make him (and his wife) restrain their speech (with the call): "Do you make the fires flare up; O initiated (sacrificer), do thou restrain speech; O sacrificer's wife, do thou restrain speech." In this very manner should he act hereafter. The sacrificer should partake of the *vrata*-milk at mid-night and at mid-day. So (too) at sunrise. When the sun shines (directly) over the tops of trees, one, who is to give over the *vrata*-food to the sacrificer, should make him (and his wife) restrain their speech. There is one view that there should not be any partaking of the *vrata*-food on the day of Soma-pressing. The other view is that there should be. When the sacrificer is about to go to sleep, he should recite over the Āhavanīya fire the formula, *agne tvaṁ su jāgṛhi vayaṁ su mandiṣīmahi*···. After awakening, he should murmur the verses beginning with *tvam agne vratapā asi*..., and ending with *viśve devā abhi mām ā vavṛtran*. He should recite the verse, *tvam agne vratapā asi*..., while he is about to sleep or has (already) lain down and on awakening, and if he has uttered words which are not fit for the initiated. Hereafter, this itself should be the procedure in connection with going to sleep and awakening.

4. [10.12.1-13]— With *pūṣā sanyā somo rādhasā*, the sacrificer should direct the bringers of wealth. He should receive whatever they have obtained, with the verse, *devaḥ savitā vasor vasudāvā rasve 'yat somā bhūyo bhara | mā pṛṇan pūrtyā vi rādhi mā 'ham āyuṣā*, and with the relevant formula (containing the indicatory mark, as, for instance, gold, etc., with) *candram asi mama bhogāya bhava*, etc. He should receive other (gift-materials of which indicatory marks are not found in the formulas) with the verse relating to Savitṛ. He should beg for the Dakṣiṇās for twelve days. He should assign (to the relevant divinity)– the (cow) which is lost (on the way), with *vāyave tvā*; the one which is drowned in water, with *varuṇāya tvā*; the one which has perished, with *nirṛtyai tvā*; the one which is killed by Mahādeva, with *rudrāya tvā*; the one which is killed by a *meṣka* or which has decayed, with *indrāya tvā*; the one which is struck down by hail, with *marudbhyas tvā*; the one whom an attacking army has taken over, with *indrāya tvā prasahvane*; and the one which is overtaken by an unknown calamity, with *yamāya tvā*. If the sacrificer recovers a cow which had been (lost and accordingly) assigned (to a divinity), he should not allow her to move about among his other cows.

ĀPASTAMBA —

1. [10.8.5-11.4]— The Adhvaryu should offer, with the clarified butter left back in the Dhruvā after the Dīkṣaṇīyeṣṭi, four Dīkṣā-oblations by means

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of the spoon, and the fifth by means of the ladle, respectively with the five formulas, *ākūtyai prayuje 'gnaye svāhā*, etc. With *viśve devasya netuḥ...*, he should offer the sixth oblation as *pūrṇāhuti*, with the ladle having filled it up with twelve spoonfuls of clarified butter. When the Adhvaryu offers the Audgrahaṇa oblations, the sacrificer (also), touching the Adhvaryu (with the left hand), should offer five oblations (respectively after each of the oblations to be offered by the Adhvaryu) respectively with the five formulas, *vācā me vāg dīkṣatāṁ svāhā, prāṇena...*, *cakṣuṣā...*, *śrotreṇa...*, and *manasā...*. Or he should (merely) follow with these formulas the Adhvaryu while the latter is offering the Dīkṣāhutis. He should follow the Pūrṇāhuti being offered with the verse *vātaṁ prāṇaṁ...*. According to some teachers, Saṁbhārayajus-offerings should be made at this juncture. The Adhvaryu should initiate the sacrificer by means of the skin of black antelope. The sacrificer should go through the Dīkṣā-rite with two skins (one over the other), with their fleshy sides turned inwards and hairy sides turned outwards. If there is only one skin, the Adhvaryu should fold either the (front) right foot or the ends of the skin and stitch them firmly (inside the skin). According to some teachers, he should either fasten two skins to each other invertedly (that is, so that the head of the one is attached to the foot of the other) or stitch the foot firmly. He should spread out, within the Vedi, the skin of black antelope with its neck pointing towards the east and hairy side turned upwards. With the formula, *ṛksāmayoḥ śilpe sthaḥ...*, the sacrificer should touch the two streaks (on that skin), one white and the other black. According to some teachers, he should seize them. He should touch the skin of black antelope with the five formulas, *indra śākvara gāyatrīṁ prapadye...*, *... triṣṭubhaṁ...*, *... jagatīṁ...*, *... anuṣṭubhaṁ...*, and *... paṅktiṁ ...*, towards the four quarters (with the first four formulas) and in the middle of it with the last (formula). Then he should crawl towards (the skin), with his face turned towards the east and with his right knee bent in. With *imāṁ dhiyaṁ...*, he should ascend the skin of black antelope from the hinder part. While ascending, he should murmur the verse, *sutrāmāṇam...*. After having ascended, he should murmur the verse, *imāṁ su nāvam...*, and the formulas, *ā 'haṁ dīkṣām aruhaṁ ṛtasya...*. At this juncture, the sacrificer's wife should put the *kumbakurīra* on her head. The Vājasaneyins prescribe that the *kumbakurīra* should have been prepared out of black wool derived from a living (goat or ram). The *kumbakurīra* is explained as 'hair-net.' With *viṣṇoḥ śarmā 'si...*, the sacrificer should cover his right shoulder with a new piece of cloth; and, with *nakṣatrāṇāṁ mā 'dhikāśāt pāhi*, his head. The Vājasaneyins prescribe that he should wind round his head a turban by the right. It is said in the *Brāhmaṇa*: "One should not uncover (his shoulder and head) before the purchase of Soma." The Adhvaryu should initiate the sacrificer's wife by means of a piece of cloth with its fringes on the front side. Hereby is indicated a piece of cloth to be worn in such a way that its fringes would come on the upper part of the body. There should be a girdle made of *śara* grass or of *muñja* three-braided, broad, and having one noose on either side. The Adhvaryu should initiate the sacrificer by means of that girdle. He should initiate the sacrificer's wife by

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means of a yoke-halter. With *ūrg asi*..., the Adhvaryu should fasten the girdle round the sacrificer's waist along the navel–the sacrificer thinking in his mind (at that time) of one who is hated by him. The Adhvaryu should wind the girdle round the sacrificer's waist by the right, tie, to the left of the navel, a knot which can be easily loosened, and fix up (the ends of the girdle) to the right of the navel. At this juncture, he should fasten the yoke-halter round the waist of the sacrificer's wife, as in the Full-moon and the New-moon sacrifices. There should, however, be a change (in the verse to be recited at the *patnīsaṁnahana*; it should now be) *saṁ tvā nahyāmi*···. With *indrasya yonir asi*..., the Adhvaryu should hand over to the sacrificer the horn of black antelope. According to some teachers, he should tie (the horn to the piece of cloth). The horn should have three or five curves and should be turned towards the right side; according to some teachers, (it should be turned) towards the left. With *kṛṣyai tvā ṣusasyāyai*, the sacrificer should dig out a clod of earth from the Vedi. With *supippalābhyas tvā*..., he should scratch his head (by means of the horn), whenever it becomes necessary. He should scratch the limbs (by means of the horn, whenever necessary) with *viṣāṇe viṣyai 'taṁ granthim*···. With *ūrdhvasad asi vānaspatyaḥ*..., the Adhvaryu should hand over to the sacrificer the staff, intended for the initiated, made of *udumbara* or of any other sacrificial fruit-bearing tree. It should be so high as to reach his mouth or his chin. The sacrificer should receive it with *sūpasthā devo vanaspatiḥ*···. He should recite over the wooden cup, intended for carrying the *vrata*-milk, the formula, *uruvyacā asi*···. Then he should murmur the Dīkṣā-formulas enunciated by Keśin, namely, *agnir dīkṣitaḥ pṛthivī dīkṣā*..., etc.[1] Then the Adhvaryu should recite over the sacrificer the formulas, *pṛthivī dīkṣā tayā 'gnir dīkṣitaḥ*, etc. He should make the sacrificer recite the Saṁbhārayajus-formulas. Then the sacrificer should close the fingers (of both the hands)–the two small fingers with *svāhā yajñam manasaḥ*; the two ring-fingers with *svāhā divaḥ*; the two mid-fingers with *svāhā pṛthivyāḥ*; the two fore-fingers with *svāho 'ror antarikṣāt*. With *svāhā yajñaṁ vātād ā rabhe*, he should close the fists and restrain his speech.

2. [10.11.5-15.16]— Then the Adhvaryu should pronounce him (= the sacrificer) as 'initiated'–saying three times inaudibly and three times loudly: "This Brāhmaṇa has been initiated, so-and-so, the son of so-and-so, the grandson of so-and-so, the great grandson of so-and-so, the son of so-and-so (mother), the grandson of so-and-so (grand-mother), the great-grandson of so-and-so (great-grandmother)." Whoever becomes initiated is verily born of Brahman; therefore, the Adhvaryu should, while making the pronouncement with reference to a Rājanya or a Vaiśya sacrificer pronounce him as a Brāhmaṇa. The Adhvaryu should initiate the sacrificer in the afternoon. He should initiate, in the fore-noon, one about whom he desires that he may become an ascetic. The initiated sacrificer should remain restraining his speech and practising penance until the star rises. Having one udder left (unmilked) for the sake of the calf, he should have the other

1. See: *Śrautakośa*, Vol. II, Sanskirt Section, p. 37.

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three udders milked for the *vrata*-milk, murmur the formulas, *yāḥ paśūnām ṛṣabhe vācaḥ...*, and then release his speech with the words, "Do you milk out the *vrata*-milk." With *eṣṭrīḥ stha*, he should open out (every time when he has to use his hands) the four fingers, two (namely, the small-finger and the ring-finger) of one hand and (the same) two of the other. He should keep awake through that night; after king Soma has been purchased, through the second night; and, when the Soma-juice is to be extracted the next day, through the third night. (While addressing a person belonging to the first three social orders,) he should append at the end of their names (the honorific terms, such as) *canasita* (the enlightened), *vicakṣaṇa* (the discerning)-*canasita* with reference to a Brāhmaṇa, and *vicakṣaṇa* with reference to a Rājanya and a Vaiśya. He should employ (even) the secular speeh in a courteous manner. He should not converse either with a woman or with a Śūdra. He should not go after him (= a Sūdra). The Vājasaneyins prescribe that, if conversation with a Sūdra becomes necessary for him, he should say to a Brāhmaṇa or to a Rājanya or to a Vaiśya: "Tell him (the Sūdra) like this." According to the Śāṭyāyanaka, the sacrificer may, if he so desires, converse with a Śūdra who has not been condemned for any evil work. (When he is greeted by others) he may greet (them); but he should not himself greet even his teacher, his father-in-law, or the king.

The initiated (sacrificer) is, indeed, Agni; therefore, one should not touch him. Nor should one utter his name. The sacrificer should not give up the horn of black antelope before the (cows intended to be given away as) Dakṣiṇā have been carried forth. He should also not show his teeth; he should cover (his mouth) with his hand when he smiles. He should avoid (the following, namely,) honey, meat, a woman, falsehood, sleeping on a raised place, spitting, going out of the fire-hall at improper times, and remaining away (at night) from the enclosure for the initiated. By day, he should not urinate or void excrement; if he must, he should do so in the shade. When he wants to urinate, he should pick up a blade of grass or a clod of earth (from the place where he would urinate) with *iyaṁ te yajñiyā tanūḥ*, urinate with *apo muñcāmi na prajām aṁhomucaḥ svāhākṛtāḥ pṛthivīm āviśata*, sip water, and then put down at that place, with *pṛthivyā saṁbhava*, the blade of grass or the clod of earth that has been picked up from it. He should recite after the (involuntarily) discharged semen the verse, *yan me 'tra payasaḥ paritoṣāt tadarpitha | agnihotram iva somena tad ahaṁ punar ādade*. If he has vomitted or spat, he should recite the verse, *yad atrā 'pi rasasya me niraṣṭhaviṣam asmṛtam | agniṣ ṭat somaḥ pṛthivi punar ātman dadhātu me*. If he has dreamt that he has eaten food, he should recite the verse, *yad annam adyate naktam na tat prātaḥ kṣudho 'vati | sarvaṁ tad asmān mā hiṁsīr na hi tad dadṛśe divā*. If he sees blood which has gushed out, he should recite the formula, *rudriyābhyo 'dbhyaḥ svāhā*. If he sees phlegm (coming out of the nose), he should recite the formula, *bībhatsā nāma sthā 'paḥ svāhākṛtāḥ pṛthivīm āviśata...*. If he sees a tear (out of the eye), he should recite the formula, *kṛpā nāma sthā 'paḥ...*; and if he sees sweat, he should recite the formula, *tapasyā nāma sthā*

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'paḥ···. He should not make an exit through the western door (of the Prāgvaṁśa). He should not make an offering which is unconnected with the Soma-sacrifice. He should not offer the Agnihotra. He should not perform the Full-moon and the New-moon sacrifices. He should not give away (anything unconnected with the sacrifice). He should not cook food (even for ritual purposes). He should remain initiated (observing the necessary vows) at least for twelve days, or for one month, or for one year. There is another view that he should remain initiated until he becomes lean. It is said in the *Brāhmaṇa* : " When, indeed, the initiated becomes lean, then (only) does he become worthy of performing a sacrifice. When there is nothing in his inside (that is, in his belley), then (only) does he become worthy of performing a sacrifice. When his bones become stuck to his skin, then (only) does he become worthy of performing a sacrifice. When the black of his eyes is lost (that is, when the pupil under the eyelash cannot be seen), then (only) does he become worthy of performing a sacrifice." It is said in the *Brāhmaṇa* : " While one is fat, he should become initiated; when he has become lean, he should perform the sacrifice. Whatever of his body becomes reduced, that, verily, does he offer."

(In connection with Ekāha Soma-sacrifice) there should be one Dīkṣā-day and three Upasad-days; on the fifth day, the Soma-pressing (and the Soma-offering) should take place. Or, there should be three Dīkṣā-days and three Upasad-days, and the Soma-pressing (and the Soma-offering) should take place on the seventh day. Or, there should be four Dīkṣā-days and three Upasad-days, and the Soma-pressing (and the Soma-offering) should take place on the eighth day. The initiation should take place on a new-moon day or on the day of sacrifice (that is, Pratipad). The Soma-pressing day should fall on a full-moon day or on the day of sacrifice (that is, Pratipad). Or this should be the other way round. (Another alternative is this :) The initiation should take place on a new-moon day or on the day of sacrifice; the Soma-pressing day should fall on a new-moon day or on the day of sacrifice. (Or) the initiation should take place on a full-moon day or on the day of sacrifice; the Soma-pressing day should fall on a full-moon day or on the day of sacrifice. The initiated should not remain away from his enclosure when the sun either sets or rises. If the sun sets while he is away (from his enclosure), he should murmur the verses relating to Varuṇa; if the sun rises while he is away (from his enclosure), he should murmur the verses relating to Sūrya. If he sees anything impure, he should murmur the verse, *abaddhaṁ manaḥ*···. If the rain falls on him, he should murmur the formula, *undantīr balam*···. He should sleep to the south of the Āhavanīya fire, with his head towards the east. He should not sleep on the belly nor on the back. He should not turn himself away from the fire. If he turns away from the fire, he should murmur the verse, *viśve devā abhi*···. He should not sit down on anything other than the skin of black antelope. If he sits down elsewhere, he should murmur the formula, *devāñ janam agan*···. He should not sever himself from the staff or from the skin of black antelope. He should urinate or void excrement after having put these two away. The indications of the initiated, mentioned

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so far, also apply to the sacrificer's wife. The (injunctions regarding) continence, etc., are common (to both the sacrificer and his wife). One should not put on the garment of the initiated nor mention his evil nor eat his food. If the food-stuffs required for the sacrifice have been assigned, one may partake of the remnant of the food. Otherwise one may partake of it after the conclusion of the Agnīṣomīya animal-sacrifice or after the omentum has been offered.

3. [10.16.1–18.4] — The sacrificer should not release his speech before the stars (have appeared in the sky). If he releases (the speech before that time), he should murmur the verses, *idaṁ viṣṇuḥ*...and *tvam agne vratapā*..., and again restrain his speech. Or he should get himself initiated again. Now, the injunction by some teachers is (as follows) : " Speech should be (again) restrained (by the sacrificer) after he has recited the verse relating to Viṣṇu, that relating to Agni-Viṣṇu, that relating to Sarasvatī, and, as the last one, that relating to Bṛhaspati. " Ālekhana says that the sacrificer should release his speech after the *vrata*-milk has been handed over to him. " The gruel (should be the *vrata*-food) of a Rājanya." So is it said. Some teachers prescribe that, without any distinction being made between one social order and another, the sacrificer may take gruel or milk of a single cow (as *vrata*-food). (Accordingly,) some take only milk as *vrata*-food; one should, however, not do so. One should cook gruel in milk (and take it as *vrata*-food). If the *vrata*-cow yields only a little milk, one should milk another cow. If another cow is not available, one should mix water with that little milk and then cook (gruel) in it. If milk is not (at all) available, one should cook gruel in water and take it as *vrata*-food. In the last instance, one should take even fruits or grains. It should not happen (under any circumstances) that the initiated sacrificer does not eat any *vrata*-food, in order that the Agnihotra does not become discontinued. If he desires to take curds, curds should be prepared for him from the milk of the *vrata*-cow. If he desires to take grain-food, one should put for him in the *vrata*-milk parched barley-grains or the flour of parched barley-grains. (Or) one should procure ghee for him. Or, the initiated sacrificer should take as *vrata*-food one of the substances recommended for the Agnihotra, except meat. It is, indeed, said that the foregoing injunctions are applicable only so far as the Dīkṣā-days are concerned. The rule regarding the udders to be milked, prescribed in connection with the Upasads, is applicable to all (the three social orders) without specification. The person, who is to bring the *vrata*-food to the sacrificer, should make him restrain his speech, in the afternoon or when the rays of the sun are resting over tree-tops, giving out the call with the words : "Do you make the sacred fires flare up; O initiated (sacrificer), do thou restrain thy speech; O sacrificers's wife, do thou restrain thy speech. "

After the stars have arisen, there should be the release of speech in the manner described before. In the same way, one should make the sacrificer restrain his speech about the time of sun-rise. After the sun has arisen, the sacrificer should release his speech. He should consume the *vrata*-milk at mid-day

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and at mid-night. Or (he should do so) after allowing the time, when men usually take food, to pass by. Some teachers say that he should take, in the second half of the night, the milk milked in the evening, and, in the afternoon, the milk milked in the morning. One should boil the *vrata*-milk for the initiated on the Gārhapatya fire, that for the sacrificer's wife on the Dakṣiṇa fire. The expiation-rite which is prescribed in connection with the spilt Agnihotra-milk should also be applicable in connection with the spilt *vrata*-milk. The Adhvaryu should take up the *vrata*-milk, in the same way as the Agnihotra-milk but without reciting any formula, bring it round to the rear of the Āhavanīya fire, and give it over to the sacrificer with the words, " O thou, who art observing the *vrata*, consume this *vrata*-milk; go ahead with the *vrata*." With the verse, *daivīṁ dhiyaṁ manāmahe...*, the sacrificer should wash his hands and, after having murmured *ye devā manojātā...*, consume the *vrata*-milk towards the south of the Āhavanīya fire in an enclosed place. The uninitiated must not see him while he is consuming the *vrata*-milk. After having consumed the *vrata*-milk, the sacrificer should touch the region of his navel with the verse, *śivāḥ pītā bhavatha yūyaṁ āpo 'smākaṁ yonvāv udare suśevāḥ | irāvatīr anamīvā anāgasaḥ śivā no bhavatha jīvase.* He should murmur (this verse) also (every time) after he has drunk water. The sacrificer's wife should consume the *vrata*-milk at her own place, without reciting any formula.

While going to sleep, the sacrificer should recite over the Ahavanīya fire the verse, *agne tvaṁ su jāgṛhi*···. He should recite over the Āhavanīya fire the verse, *tvam agne vratapā asi...*, after he has awakened. (He should do so also) after he has opened his fists or has released his speech or has uttered words which the initiated sacrificer is not permitted to utter. After he has awakened, he should murmur the verse, *viśve deva abhi...*, and the verse, *punar manaḥ punar āyur āgāt punaḥ prāṇaḥ punar ākūtam āgāt | vaiśvānaro 'dabdhas tanūpā avabādhatāṁ duritāni viśvā.* " Therefore, the initiated sacrificer should beg for materials for the sacrifice for twelve days. Verily, he thereby collects materials for the sacrifice. " So is it said.

4. [10.18.5-19.5]– He (= the sacrificer) should direct the bringers of wealth with the formula, *pūṣā sanyā*···. He should receive the wealth with the relevant formulas containing the indicatory marks, (as, for instance, gold) with *candram asi*···. He should receive other materials with *devaḥ savitā*···. He should assign (to the named divinity) the one from among them (= the cows), which is lost on the way, with *vāyave tvā*; the one, which has died in water, with *varuṇāya tvā*; the one, which has sunk down or has decayed, with *nirṛtyai tvā*; the one, which is struck down by hail or killed by *meṣka* or drowned in water, with *marudbhyas tvā*; the one, which is killed by Mahādeva, with *rudrāya tvā*; the one, which the attacking army has stolen away, with *indrāya tvā prasahvane*; and the one, which has died of an unknown disease, with *yamāya tvā*. He should not receive among his cows the cow which was among those which were lost and therefore assigned to the relevant divinities but which has been subsequently recovered.

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SATYĀṢĀḌHA—

1. [7.1]— With the formulas beginning with *ākūtyai prayuje 'gnaye svāhā* ..., the Adhvaryu should offer by means of the spoon four Dīkṣāhutis out of the remnant of the clarified butter in the Dhruvā···. (He should offer) the fifth (oblation) by means of the ladle with the formula *āpo devīḥ*···. He should fill in the ladle with twelve spoonfuls of clarified butter, and, with *viśve devasya netuḥ*..., offer the sixth (oblation). If, however, there remains a vacuum in the ladle, he should fill in the ladle (with the required quantity of clarified butter from the vessel of clarified butter) over the last or the last but one spoonful. He should stitch up the right front leg of the skin of black antelope, with the fleshy side inward. Or he should stitch together two inverted (skins of black antelope) along the fleshy part. He should spread out, within the Vedi, the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards, with (the five formulas,) *indraśākvara gāyatrīṁ prapadye taṁ te yunajmi*, ... *triṣṭubhaṁ*..., ... *jagatīṁ* ..., ...*anuṣṭubhaṁ* ..., ...*paṅktiṁ*···. After the sacrificer has mounted upon that skin, the Adhvaryu should fasten a net upon the head of the sacrificer's wife. He should have her initiated by means of a new piece of linen cloth with its hem pointing upwards. A three-stranded girdle should be prepared of the blades of *muñja* grass regarded as *śara*. With *ūrg asi*, the Adhvaryu should wind it round the sacrificer three times in the region of the navel. Some teachers say that he should do so two times. With *pūṣā te granthiṁ grathnātu*, he should tie up, towards the left of the navel, a knot which can be easily loosened, and then draw it towards the right of the navel with *sa te mā sthāt*. He should think of one whom the sacrificer may be hating. With the verse, *saṁ tvā nahyāmi* , he should fasten the girdle round the waist of the sacrificer's wife as in the Full-moon and the New-moon sacrifices. With *indrasya yonir asi*, he should hand over to the sacrificer a horn of black antelope which has three curves or five curves, or tie it up (to the hem of the sacrificer's garment). He should adjust properly the net on the head of the sacrificer's wife. The staff of the initiated (sacrificer) should be of *udumbara* or of any (other) tree which bears fruit. It should be of the measure of a fist (in thickness), and so high as to reach the mouth or of the height reaching up to the chin. He should hand it over to the sacrificer with the formula, *ūrdhvasūr asi vānaspatyaḥ sudyumno dyumnaṁ yajamānāya dhehi*, make him recite the *saṁbhāra-yajus* formulas, and also offer oblations with those formulas.

2. [7.1]—The Adhvaryu should make the following declaration about the sacrificer, who has restrained his speech, three times inaudibly and three times loudly : " Duly initiated is this Brāhmaṇa, so-and-so, belonging to such-and-such *gotra*, son of so-and-so (father), grandson of so-and-so (grandfather), great-grandson of so-and-so (great-grandfather), son of so-and-so (mother), grandson of so-and-so (grandmother), great-grandson of so-ond-so (great-grandmother). In the place of the first " so-and-so ", he should mention the name (of the sacrificer), and, in the place of " belonging to such-and-such *gotra* ", mention

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by name (the *gotra*) of the father. Whosoever gets initiated, the Adhvaryu should declare him verily as Brāhmaṇa. If the sacrificer sits down except on the skin of black antelope, the Adhvaryu should recite over him the formulas, *devāñ janam agan yakṣas tato mā yajñasyā "śīr ā gacchatu gandharvāñ janam...*, *pitṛñ janam...*, *oṣadhīr vanaspatiñ janam...*, *pañcajanāñ janam...*, *vardhatāṁ bhūtir dadhnā ghṛtena muñcatu yajño yajñapatim aṁhaso bhūpataye svāhā*. Hereafter, this (procedure) should be always repeated (whenever necessary). Whoever (from among the Adhvaryus) gives the *vrata*-food (to the sacrificer) should call out, before sunrise and when the sun shines directly over the tops of trees, as follows : "Do you make the sacred fires flare up; O initiated one, do thou restrain speech; O sacrificer's wife, do thou restrain speech." The Adhvaryu should get the *vrata*-milk milked out, after the sun has arisen and after the sun has set, after having (asked the milker) to leave (the milk in) one udder for the calf. He should boil the *vrata*-milk for the sacrificer over the Gārhapatya fire, and that for the sacrificer's wife over the Dakṣiṇa fire. After having carried the *vrata*-milk along the rear of the Āhavanīya fire, he should give it over to the initiated. The Adhvaryu should recite after the sacrificer proceeding (towards the place of sacrifice) the formula, *bhadrād abhi śreyaḥ pre 'hi*···. He should cut off a sacrificial post for the initiated as in the animal-sacrifice. He should not offer the Yūpāhuti; (but) after having murmured the verse prescribed in that connection, he should set out (to fetch the sacrificial post). Or (as the next best alternative) he should take up the clarified butter and the two kindling woods, churn out fire in the vicinity of (the tree from which) the sacrificial post (is to be cut off), offer the Yūpāhuti, and then cut off the sacrificial post. Or, after king Soma has been purchased, he should offer the Yūpāhuti and then cut off the sacrificial post. There should be a common sacrificial post, a common *svaru*, common Āhavanīya fire, and a common spike for roasting the heart for the Agnīṣomīya animal-sacrifice, the animal-sacrifice in connection with the Soma-pressing, and the offering of the *anūbandhyā* animal.

[10.1] — While entering the Prāgvaṁśa by the eastern door, the sacrificer should murmur the verse, *ā vo devāsa īmahe* ···. He should touch water with the) formula, *vidyud asi*..., go towards the south along the rear of the Āhavanīya fire, and sit down towards the south. This alone should be the way for his movement until the Soma-pressing. He should recite over the Āhavanīya fire the formula, *indrāgnī dyāvāpṛthivī*···. With *ṛksāmayoḥ śilpe sthas*..., he should touch the white and black streaks on the skin of black antelope spread out within the Vedi. He should mount (upon that skin) from the southern side of the waist (of the skin) with the formula, *suśarmā 'si*, the verse *imāṁ dhiyaṁ śikṣamāṇasya deva*..., and also either the verse, *sutrāmāṇaṁ pṛthivīṁ dyām anehasam*..., or the verse, *imāñ sunāvam āruham*···. After having mounted he should murmur the formula, *ā 'haṁ dīkṣām aruham ṛtasyā*···. With *viṣṇoḥ śarmā 'si*, he should cover up his right shoulder with the skin of black antelope. With *nakṣatrāṇām mā 'tikāśāt pāhi*, he should wind a piece of cloth round his head. With *kṛṣyai tvā susasyāyai*, he should dig up a clod of

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earth from the Vedi by means of the horn of black antelope (already) given over to him. With *supippalābhyas tvau 'ṣadhībhyaḥ*, he should scratch his head. He should scratch the remaining limbs with the formula, *viṣāṇe viṣyai tam···*. He should receive the staff with the formula, *sūpasthā devo vanaspatir ūrdhvo mā pāhy o 'dṛcaḥ*. He should murmur the Dīkṣā-formulas enunciated by Keśin, namely, *agnir dīkṣitaḥ ... śraddhā satyaṁ gṛhapatiḥ*, close the two (small) fingers (of the two hands) with *svāhā yajñam manasā*, the two (ring) fingers with *svāhā dyāvāpṛthivībhyām*, the two (middle) fingers with *svāho 'ror antarikṣāt*, (close the two index fingers and thus) close the two fists with *svāhā yajñaṁ vātād ārabhe*, and then open out four fingers (two of each hand) with *eṣṭṛiḥ stha*. With the fingers so opened out, he may do whatever he likes. He should restrain his speech. If, inadvertently, he utters speech, he should recite a verse relating to Viṣṇu, one relating to Agni-Viṣṇu, one relating to Sarasvatī, and one relating to Bṛhaspati, utter the *vyāhṛtis*, and then again restrain his speech. He should not speak untruth. He should not eat meat; should not approach a woman (for sexual intercourse); should not sit on a raised seat; should not spit out; should not clean his teeth; should not expose (his teeth); should not smile even though there might be an occasion to do so; (if he has to smile,) he should do so, covering his mouth. If he sees anything impure, he should murmur the formula, *abaddhaṁ mano···*. While being rained upon, he should recite the formula, *undatīr balaṁ dhatta···*. He should pass his time in the place intended for the initiated sacrificer to the south of the sanctuary of the sacred fires. He should not sit down or lie down except on the skin of black antelope. The sun should not (be allowed to) set nor (to) rise while the sacrificer is away from the place for the initiated. He should urinate and void excrement only at night, or in shade by day. When he has to urinate he should dig out, by means of the horn, a clod of earth or something (else) with *iyaṁ te yajñiyā tanūḥ...*, take it up, and then make the urine flow out with *apo muñcāmi na prajām aṁhomucaḥ svāhākṛtāḥ pṛthivīm āviśata*. He should touch water, sip water, and then put it (=the clod of earth or something else) down (at the place from where it had been picked up) either with *pṛthivyām saṁ bhava* or with *pṛthivyāḥ saṁ bhava*. A Śūdra should not (be allowed to) approach him. The sacrificer may converse with a Brāhmaṇa or a Rājanya or a Vaiśya. He should not stand up before any one. He should not salute (any one). All people, indeed, should salute him; he should, verily, bless all people. If a conversation with a Śūdra becomes necessary for him, he should say to (a member of any) one of the (above-mentioned three) social orders: "Do thou tell him (the Śūdra) this (and) so." While uttering secular speech, he should add at the end of the names the words *vicakṣaṇa* and *canasita*. He should not cook (anything not connected with this sacrifice), nor give away (anything not connected with this sacrifice), nor offer any oblation except in connection with this sacrifice. On the day on which he gets initiated, the initiated sacrificer should keep awake during the night. There should be no (taking of) *vrata*-food. After having seen the stars (in the sky) he should release speech without reciting any formula. When the giver

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of the *vrata*-food calls him out, at that time he should restrain his speech. He should pray to the rising sun with *yāḥ paśūnām ṛṣabhe vācas tāḥ sūryo agre śukro agre tāḥ prahiṇyo yathā bhāgaṁ vo atra śivā nas tāḥ punar ā yantu vācaḥ.*

3. [7.1]—After the sun has arisen, the sacrificer should give out a call (with the words) : "Do you prepare the *vrata*-food." So (too) after sunset. He should eat the *vrata*-food at mid-day and at mid-night. Those who have not been initiated should not (be allowed to) see him while eating the *vrata*-food. (The *vrata*-food) of a Brāhmaṇa (should be) milk, (that) of a Rājanya gruel, and (that) of a Vaiśya *āmikṣā*. Or (for all social orders) it should be the milk of a single *vrata*-cow or gruel cooked in the milk of a single *vrata*-cow. If the sacrificer desires to have curds, one should prepare curds for him from this milk. If he desires to eat (solid) food, one should pour out parched grains (in his milk) or one should pour out flour of parched barley (in his milk) or one should pour out ghee (in his milk). Or (as the next best alternative) he should eat as *vrata*-food any one of (those used for) Agnihotra oblations. These rules regarding *vrata*-food apply to (the sacrificers belonging to) all social orders. During the Upasad-days the rules regarding the number of udders from which the *vrata*-milk is to be procured apply to all (the social orders). The sacrificer should recite over the vessel (of bell-metal) for the *vrata*-food the formula, *uruvyacā asi janadhāḥ svabhakṣo mā pāhi.* He should wash his hands clean with *daivīṁ dhiyaṁ manāmahe*···. He should eat the *vrata*-food with *ye devā manojātā manoyujaḥ*···. When (water) is respectfully brought forth to him or when he feels thirsty, he should drink water with the verse, *śivāḥ pitā bhavatha*···. He should sleep to the south of the Āhavanīya fire, with his head towards the east. (He should sleep) on his right side. He should not sleep with his face turned upwards. He should not turn away from the fire. While about to sleep, he should pray to the Āhavanīya fire with the formula, *agne tvaṁ su jāgṛhi*···. If he turns away from the fire, he should (again) turn towards the fire with *viśve devā abhi mām ā vavṛtran.* After having awakened, he should murmur the formulas beginning with *punar manaḥ punar āyur ma āgāt*... and also the verse, *tvam agne vratapā asi*···. If he happens to utter speech unfit for the initiated, he should recite the verse, *tvam agne vratapā asi*···. He should do so also after having opened up his two fists or after having released his speech. This set of rules should commence to be applicable from the Dīkṣaṇīyeṣṭi. The sacrificer should not be separated from (his) staff; he should not move about without having fastened (on the body) the skin of black antelope; he should scratch by means of the horn of black antelope; he should smile (only) after having covered his mouth (with the piece of cloth)— these vows are to be observed respectively from the time when the particular object (namely, staff, skin of black antelope, horn of black antelope, etc.) has been taken up for use.

4. [7.1]—With the formula, *pūṣā sanyā*..., the sacrificer should direct the bringers of wealth. He should practise begging (through the bringers of wealth) for twelve days in the case of the Dīkṣā-days being a few more (than twelve), and as long as he desires in the case of the Dīkṣā-days being a little fewer

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(than twelve). (The materials to be begged for are) gold, piece of cloth, cow, horse, goat, and sheep–as many cows as would be sufficient for the purpose and one (specimen) each of the remaining classes. The sacrificer should receive these with the relevant formulas, such as *candram asi* ... (for gold). He should append the portion *devaḥ savitā*... to each of the formulas. He should assign (to the relevant divinity) — the cow which is lost (on the way), with *vāyave tvā*; the one which has been drowned in water, with *varuṇāya tvā*; the one which has perished, with *nirṛtyai tvā*; the one which has been bitten by a serpent, with *rudrāya tvā*; the one which has been hit by hail or struck by thunderbolt, with *marudbhyas tvā*; the one which is killed by a *meṣka*, with *indrāya tvā*; the one which has been struck down by Mahādeva, with *yamāya tvā;* and the one which has been overtaken by unknown death with *mṛtyave tvā*. If the sacrificer recovers a cow which had been (lost and accordingly) assigned (to some divinity), he should not allow her to move about among his (other) cows.

VAIKHĀNASA —

1. [12.8–10] — With the formulas, *ākūtyai prayuje agnaye svāhā*..., etc., the Adhvaryu should make five *audgrahaṇa* offerings with the clarified butter remaining in the Dhruvā out of the quantity taken into it in the Dīkṣaṇīyeṣṭi— the first four by means of the spoon and the fifth by means of the ladle. These constitute the Dīkṣāhutis. While these are being offered, the sacrificer should touch the Adhvaryu and murmur the formulas, *vācā me vāg dīkṣatāṁ svāhā*, etc. The Adhvaryu should fill in the ladle with twelve spoonfuls of clarified butter and make the sixth offering as the Pūrṇāhuti with *viśve devasya netur*···. The sacrificer should follow that offering with *vātaṁ prāṇam*···. Now, the sacrificer should get himself initiated by means of the skin of black antelope. He should stitch up the right front leg so that the hairy side is turned outward and the fleshy side inward. With *indra śākvara gāyatrīm*..., he should spread out to the south of the Dakṣiṇa fire the skin with its neck towards the east and hairy side upwards. With *ṛksāmayoḥ śilpe sthaḥ*, he should touch the white and black streaks–the white one with the thumb and the black one with the (fore) finger. With *imāṁ dhiyam*..., he should bend his right knee, and, with *imāṁ su nāvam āruham*..., mount upon the skin from its hinder part. After having mounted, he should murmur the formulas, *ā 'haṁ dīkṣām*···. Then he should get himself initiated by means of the girdle. That (girdle) should be a braid of mixed *śara* and *muñja* grass, having three strands and a noose at one end. With *ūrg asy āṅgirasi*, the Adhvaryu should wind it round the sacrificer by the right inside the piece of cloth. With *pūṣā te granthiṁ grathnātu*, he should tie up to the left of the navel a knot which can be easily loosened. With *sa te mā 'sthāt*, he should turn it round to the right of the navel and fix it there.

One should initiate the sacrificer's wife by means of the yoke-halter. The Pratiprasthātṛ should girdle her, as before [1], with *saṁ tvā nahyāmi*···. There-

1. *VaikhŚS* V. 3. See : *Śrautakośa*, Vol. I, English Section, p. 310.

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after he should fasten a net upon her head. With *viṣṇoḥ sarmā 'si*, the sacrificer should cover up his head together with the right shoulder by means of a new piece of cloth. With *indrasya yonir asi*, the Adhvaryu should tie up to the fringe of the sacrificer's piece of cloth the horn of black antelope, which has three or five curves and which is pierced through with a cord made of hemp or *muñja* grass. With *kṛṣyai tvā susasyāyai*, the Adhvaryu should dig up a clod from the Vedi. If there is an occasion for scratching, the sacrificer should scratch his head with *supippalābhyas tvau 'ṣadhībhyaḥ*. He should scratch the other limbs with *viṣāṇe viṣyai 'tam*. The Pratiprasthātṛ should tie up (to the hem of the garment) of the sacrificer's wife a pin, which is of the measure of six *aṅgulas*, whose tip is broad, and which can be used for scratching. The pin should be made (of the wood) of *bilva* or of *palāśa* or of any other sacrificial tree. Then, with *muṣṭinā 'ham ūrdhvasad asi*, the Adhvaryu should hand over to the sacrificer the staff of the initiated, which is so high that it reaches his mouth, which is made of *udumbara*, and which has its tip pointing upwards. The sacrificer should receive it with *sūpasthā devo vanaspatiḥ* and put it down towards the south.

With the first *yajñānvārambha* formula, namely, *svāhā yajñaṁ manasā*, the sacrificer should close the two small fingers (of both his hands); with the second, namely, *svāhā dyāvāpṛthivībhyām*, the two ring fingers; and with the third, namely, *svāho 'ror antarikṣāt*, the two middle fingers. With the fourth, namely, *svāhā yajñaṁ vātād ārabhe*, he should close the two fists. The Adhvaryu should make the sacrificer recite the *saṁbhārayajus* formulas. Then the sacrificer should restrain his speech. Absorbed in the contemplation of Nārāyaṇa, he should remain silent till the rise of the stars. If, being inadvertent, he releases his speech, he should recite a verse relating to Viṣṇu and the *vyāhṛtis* and again restrain his speech. If he opens out the two fists, he should recite the verse, *tvam agne vratapā asi*....

2. [12.10-12]—The Adhvaryu should make the following announcement in respect of him (= the sacrificer), mentioning his *gotra*, three times inaudibly unto the gods and three times loudly unto human beings : "Duly initiated is this Brāhmaṇa, so-and-so, the son of so-and-so (father), the grandson of so-and-so (grandfather), the great-grandson of so-and so(great-grandfather), the son of so-and-so (mother),the grandson of so-and-so (grandmother),the great-grandson of so-and-so (great-grandmother)". Even with reference to a Kṣatriya sacrificer and a Vaiśya sacrificer, he should announce : " Duly initiated is this Brāhmaṇa." Or (he should make the announcement, mentioning) the relevant social order. Now, these should be the vows to be observed by him. He should not approach a woman (for sexual intercourse); he should not speak untruth; he should not eat meat; he should not clean his teeth; he should not show (his teeth); he should not smile; or, he should smile, only after covering (his mouth); he should not spit; (and) he should not sit nor lie down upon a raised seat.

When the sacrificer wants to lie down, he should do so on the ground, to the south-east of the sacred fire, and facing upward or towards (the fire). He should not become angry with another. He should utter a speech befitting an

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initiated person. He should utter secular speech inserting the word *canasita* or *vicakṣaṇa*. He should speak to a Brāhmaṇa with *canasita* appended at the end (of his name), and to a Rājanya and Vaiśya with *vicakṣaṇa* appended at the end (of their names). If he speaks otherwise, he should murmur the verse, *tvam agne vratapā asi*···. When about to sleep, he should recite this verse over the Āhavanīya fire. After having slept and then awakened, he should murmur the verses beginning with *tvam agne vratapā asi* ... and ending with *viśve devā abhi mām āvavṛtran*···. Or, when about to sleep, he should recite the verse, *agne tvaṁ su jāgṛhi*···. He should recite the formula, *undatīr balaṁ dhatta*..., when he is rained upon. He should recite the formula, *abaddhaṁ manaḥ*.., after having seen something impure. At night, he should modify that formula as ... *agnir jyotiṣāṁ śreṣṭhaḥ*···. The sun should not (be allowed either to) set or (to) rise on him (while he is) away from the enclosure for the initiated. If the sun sets (while the initiated sacrificer is away), the sacrificer should murmur a verse relating to Varuṇa; and, if the sun rises (while he is away, he should murmur) a verse relating to Sūrya. (Only) after having laid down the skin of black antelope and the staff, should he urinate or void excrement at night; by day, (he should do so) in shade. When he has to make water, he should take out from the middle of the Vedi, by means of the horn of black antelope, a clod of earth or (a bunch of) grass or something else with the formulas, *iyaṁ te yajñiyā tanūḥ*, and then make water with the formula, *apo muñcāmi*···. Thereafter he should sip water. With *pṛthivyā saṁ bhava*, he should put back what he had taken out.

(Only) Brāhmaṇas or Kṣatriyas or Vaiśyas may approach the initiated sacrificer[1]. (The sacrificer) should converse only with them. If a conversation with a Sūdra becomes necessary for him, he should say to one of these (namely, Brāhmaṇas, Kṣatriyas, Vaiśyas) : "Do thou tell him (= the Sūdra) so." He should not converse with a woman. He should not become separated from the skin of black antelope or from the staff. He should neither sit or lie down except on the skin of black antelope. If he happens to sit down elsewhere, he should recite over it (= the skin) the formula, *devāñ janam agan yajñas*···. He should not uncover (himself) before the purchase of Soma. He should move about only in the place intended for the initiated. With womsoever he comes in contact, he should not do obeisance to any one nor should he rise (as a mark of respect for any one). All should do obeisance to him. He should not offer an oblation except in rites constituting a part of Soma-sacrifice. He should not give away (Dakṣiṇā). He should not cook. He should emaciate himself until when the black of his eyes is lost and when his body becomes free from excrement within. Whatever part of the body becomes emaciated, he (as it were) offers in the sacrifice. So is it said. If he happens to turn away (from the fire), he should (again) turn towards (the fire) with the verse, *viśve devā abhi mām ā vavṛtran*···. He should not go out by the rear door. One should not touch him. One should not utter his name. One

1. The text reads : *brāhmaṇakṣatriyavaiśyā evaṁ tu prapadyeran; evaṁ tu* is obscure.

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should not speak ill of him. Now these rules are applicable also in respect of the sacrificer's wife, except for the Mantras. She should stay in her own apartment. Now as regards obligatory (rules of) conduct. When the sun shines directly over the tops of trees or before the rise of the stars, the giver of the *vrata*-milk, standing towards the north of the Āhavanīya fire, should call out : " Do you make the sacred fires flare up; O initiated one, do thou restrain speech; O sacrificer's wife, do thou restrain speech." Then the Adhvaryu should go out by the eastern door, and get the *vrata*-milk milked, leaving one udder for the calf. He should boil the *vrata*-milk over the Gārhapatya fire according to the procedure of the Agnihotra [1] and keep it well preserved.

3. [12.12-13]—After the stars have arisen, the sacrificer should murmur the formula, *yāḥ paśūnām...*, and *bhūr bhuvaḥ suvaḥ*, and then release speech with the words, " prepare the *vrata*-food ", uttered three times. With *eṣṭīḥ stha*, he should open out the four fingers (of his two hands), namely, two small fingers and two ring fingers. He may (then) use them as he likes. At midnight, he should consume the *vrata*-milk. Some teachers say (that he should do so) in the latter half of the night.

(The bringer of the *vrata*-milk) should take round the *vrata*-milk along the rear of the Āhavanīya fire, pour it out in the pot meant for the *vrata*-milk, and then hand it over to the initiated with the words : " O one observing the vow, do thou take the *vrata*-milk; do thou observe the vow. " The sacrificer should sip water with the formula, *daivīṁ dhiyaṁ manāmahe...*, and then consume the *vrata*-milk at his own place, facing towards the east, with the formula, *ye devā manojātā manoyujaḥ*···. Those who have not been initiated should not look at the initiated while he is consuming the *vrata*-milk. After having consumed the *vrata*-milk, the sacrificer should sip water with the formula, *śivāḥ pītā bhavatha*···. In this manner, he (=the giver of *vrata*-milk) should cause him (=the sacrificer) restrain his speech and get the *vrata*-milk milked, before the setting of the stars. After the stars have set, the sacrificer should release his speech. The sacrificer should consume the *vrata*-milk at mid-day. Or (as the next best alternative), the giver of the *vrata*-milk should cause the sacrificer restrain his speech and get the *vrata*-milk milked before the rise of the sun. After the sun has arisen, the sacrificer should release his speech. Or, the sacrificer should consume the *vrata*-milk in the afternoon. The expiation-rite which is prescribed in connection with the spilling out of the Agnihotra-milk, also applies to (the spilling out) of the *vrata*-milk. Gruel is the *vrata*-food (prescribed) for a Rājanya, *āmikṣā* for a Vaiśya, and milk for a Brāhmaṇa. These are (the *vrata*-foods) relating to the initiation-days. The specific assignment of the (cow's) udders (for the milk) prescribed during the Upasad-days is applicable to all (the three social orders). If there is no milk (available), the (Brāhmaṇa sacrificer) should consume the *vrata*-food prescribed for a Rājanya (sacrificer). If the sacrificer

1. *MS* 1.2.3.

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feels that he is being starved, he should consume, in addition to the usual *vrata*-food, cooked rice, parched grains, flour of parched barley-grains, and ghee. So is it said. He should not consume food which is not suitable to the vow so that the Agnihotra is not interrupted. The Pratiprasthātṛ should go out by the southern door, get the *vrata*-milk milked for the sacrificer's wife who is restraining her speech, boil that milk in the enclosure meant for the boiling of the *vrata*-milk, and keep it well protected. Then he should give it over to the sacrificer's wife in her own apartment. She too should consume the *vrata*-milk there only, without reciting any formula. The sacrificer should remain awake during the night of the day on which he gets initiated. The Adhvaryu should cut out the sacrificial post for the initiated (at this juncture), or after king Soma has been purchased. This has been already explained [1]. There should be a common sacrificial post, (a common) Āhavanīya fire, and (a common) *svaru* in connection with the Agnīṣomīya animal-sacrifice, Savanīya animal-sacrifice, and the Anūbandhyā-sacrifice.

4. [12.14]—The sacrificer seeking gift-materials, for twelve nights should send out the bringers of wealth, with the formula, *pūṣā sanyā*···. He should receive (gifts like) gold, etc., with the relevant formulas (such as) *candram asi*..., etc. With the formula, *devaḥ savitā vasor vasudāvā*..., (he should receive) other (gifts), additional cows, or each of these. From among these (cows), he should assign the one which has been lost (on the way) with *vāyave tvā*; the one which has died in water, with *varuṇāya tvā*; the one which has been torn to pieces, with *nirṛtyai tvā*; even so, the one which has become weakened; the one which has been struck by lightning, with *marudbhyas tvā*; the one which has been attacked by fever, with *rudrāya tvā*; the one which has been captured by an army, with *indrāya tvā prasahvane*; and the one which has died of an unidentified disease, with *yamāya tvā*. The (cow) which has been recovered from among those which had been duly assigned, one should immolate for the divinity to whom she had been assigned; or one should give her over together with the (cows given over as) Dakṣiṇās.

MĀNAVA—

1. [2.1.2.1–22]—The sacrificer should offer the (four) *adhītayajus* oblations by means of the spoon, with *ākūtyai prayuje*..., and the fifth by means of the ladle with *āpo devīḥ*···. After having recited *viśve devasya netur*..., he should offer, as the sixth, the Pūrṇāhuti of the twelve spoonfuls taken up into the ladle. To the rear of the Āhavanīya fire, he should spread out, side by side, two skins of black antelope joining their fleshy sides, with the hairy sides (upwards) and with the necks pointing towards the east. If there is only one (skin of black antelope), he should join the right front-leg of the skin of black antelope to the fleshy side and stitch it up. With *ṛksāmayoḥ śilpe sthaḥ*..., he should touch the black and white streaks (on the skin). With *viṣnoḥ śarmā 'si*, he should mount upon the skin from the hind part. Folding

1. See : *Śrautakośa*, Vol. I, English Section, p. 784.

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the hands in supplication, he should murmur *sūryāgnī dyāvāpṛthivī*. The Pratiprasthātṛ should tie up a net with nooses on both sides to the head of the sacrificer's wife and then girdle her with a yoke-halter, with *saṁ tvā nahyāmi payasā pṛthivyāḥ saṁ tvā nahyāmy adbhir oṣadhībhiḥ | saṁ tvā nahyāmi prajayā dhanena sā dīkṣitā sanavo vācam asmāt.* With *ūrg asi*, the initiated sacrificer should fasten (round his waist) a girdle made of *muñja* grass, broad, three-stranded, twined together, and having its noose towards the left. He should tie up an easily loosenable knot. He should take up a horn of black antelope, having an odd number of curves, and then follow it with the formula, *indrasya yonir asi*. With *kṛṣiṁ susasyām ut kṛṣe*, he should dig up the ground outside the Vedi by means of the horn. With *viṣāṇe viṣya...*, he should tie up (the horn) to the fringe (of the piece of cloth). He should scratch by means of that (horn)— the limbs with *kṛṣiṁ susasyām ut kṛṣe* and the head with *supippalā oṣadhīs kṛdhi*. The sacrificer's wife should scratch (her body, etc.) by means of a wooden pin. The Adhvaryu should bring round, along the front of the Āhavanīya fire, a staff of *udumbara* reaching up to the mouth and hand it over to the sacrificer with *bṛhann asi vānaspatyaḥ*···. The sacrificer should receive it with *sūpasthā asi vānaspatya ūrjo mā pāhy o 'dṛcam*. With *nakṣatrāṇāṁ mā 'tikāśād...*, he should cover himself (=his head) with the upper end (of the piece of cloth). He should murmur *ā vo devāsa īmahe*···. He should not uncover his head until the purchase (of Soma). With the formulas beginning with *svāhā yajñaṁ manasaḥ...*, he should close two fingers, one each of his two hands at a time, and thus ultimately close his two fists. He should restrain his speech. The sacrificer's wife should close her two fists without reciting any formulas and then restrain her speech. The sacrificer should cover himself with the skin of black antelope, its hairy side (being turned inward). If there are two skins, he should cover himself with them so that the hairy sides of both would be turned outward.

2. [2.1.2.23-3.1]—In front of the Prāgvaṁśa, the Adhvaryu should announce the sacrificer as initiated while the latter remains touching him: "Duly initiated is this person here "—(here) he mentions the person's name; " of such-and-such family "– (here) he mentions the *gotra*; " the son of so-and-so "– (here) the father's name; " the grandson of so-and-so " – (here) the grandfather's; " the great-grandson of so-and-so "–(here) the great-grandfather's. " He has proclaimed his initiation to Indra-Agni; he has proclaimed his initiation to Mitra-Varuṇa; he has proclaimed his initiation to all gods as also to all the Brāhmaṇas who are worthy of Soma-drink and who have drunk Soma." Thus should he annouce, three times, loudly. With *eṣṭrīḥ stha*, the sacrificer should open out the three fingers of one hand and then the three of the other. The sacrificer's wife should do so without reciting any formula. The sacrificer should look at the stars with the formula, *nakṣatrāṇāṁ sakāśād...*, and then release his speech with the words, "Do you prepare the *varta*-food." At sunrise, (he should look at the sun) with the formula, *yāḥ paśūnāṁ...*, (and then release his speech as mentioned above). The sacrificer's wife should release her speech by uttering some

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auspicious words. The sacrificer should not address any one by his actual name. He should say *canasita* while conversing with a venerable person, and *vicakṣaṇa* (while conversing) with others. As for the way for the movement of the initiated (sacrificer) : He should move towards the south along the north of the Āhavanīya fire and the rear of the Vedi, and should sit down to the south of the Āhavanīya fire, facing towards the north : this is the way for the movement (of the initiated). The hairy side of the skin of black antelope should be (used by the initiated as) bed, seat, and covering. Forbidden (for him) are : spitting out, laughing, being rained upon, showing out the teeth, looking at something which is not pure, entering into water, offering of the (Agnihotra-)oblation, and untruth. Sunrise and sunset and the calling out (*abhyāśrāvaṇa*) should not (be permitted to) take place while the sacrificer is away from the Prāgvaṁśa. He should discharge urine and excrement at night; if (he is required to do so) by day, (he should do so) in shade. If he has to laugh, (he should do so) after covering his mouth. If he has been rained upon, he should murmur the formula, *undatīr ojo dhatta balaṁ dhatta mā me dīkṣāṁ mā tapo nir vadhiṣṭa*. After having seen something which is not pure, he should murmur the formula, *adabdhaṁ cakṣur ariṣṭaṁ manaḥ sūryō jyotiṣāṁ śreṣṭho dīkṣen mā mā hāsīt satapa*. If he utters speech which is unfit for the intiated, he should murmur the verse, *tvam agne vratapā 'si*···. If he releases his speech before the proper time, he should recite a verse relating to Viṣṇu, a verse relating to Agni-Viṣṇu, a verse relating to Sarasvatī, and a verse relating to Bṛhaspati, and then again restrain his speech. Before the releasing of speech, he should get (for himself and his wife) the two *vrata*-milks milked–each milked from one cow. The *vrata*-food for a Brāhmaṇa (should be) milk; for a Rājanya, gruel; and for a Vaiśya, *āmikṣā*. In connection with the Upasads, (the *vrata*-food) for all (should be) milk. Without reciting any formula, one should cook the *vrata*-food over the Gārhapatya fire according to the procedure of Agnihotra. For the sacrificer's wife, (one should cook it) over the Dakṣiṇa fire. He should place to the rear of the Āhavanīya fire the *vrata*-food cooked over the Gārhapatya fire. The expiation which has been prescribed for the split-out Agnihotra-milk holds good also in connection with the split-out *vrata*-milk.

3. [2.1.3.2-11] — After having forgone the evening food, the sacrificer should consume the *vrata*-food; or (he should do so) toward sunrise. (Or) after having forgone the morning food (he should consume the *vrata*-food), or toward sunset. One, who has not been initiated, should not see the sacrificer consuming the *vrata*-food. The Adhvaryu should say, " Do thou make the sacred fires flare up; do thou approach the *vrata*-milk, O one worthy of consuming the *vrata*-milk", take the *vrata*-milk along to the south of the Āhavanīya fire, by the way intended for the movement of the initiated, and give it over (to the sacrificer), in a pot of white copper or in a goblet. With the verse, *daivīṁ dhiyaṁ manāmahe*..., the sacrificer should wash both his hands. With the formula, *ye devā manujātā manoyujaḥ*..., he should consume the *vrata*-milk. Touching the region of his navel, he should murmur the verse, *śivāḥ pītā bhavata*···. The sacrificer's wife should consume the *vrata*-milk in the western

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half (of the Prāgvaṁśa). Toward sunrise the giver of the *vrata*-milk should make (the sacrificer and his wife) restrain speech with the words : " O initiated one, do thou restrain speech; O sacrificer's wife, do thou restrain speech. " Also toward sunset. The sacrificer should lie down towards the south of the Āhavanīya fire, facing towards the north, not turning away, and with his head towards the east. While he is about to sleep, he should murmur the formula, *kāmo haviṣāṁ mandiṣṭho...*, and the verse, *tvam agne vratapā asi*···. While he is waking up, he should murmur the verse, *punar manas* ..., and also the verse, *tvam agne vratapā asi*···.

4. [2.1.3.12, 13] — The initiated sacrificer should seek gift-materials. He should follow with the formula, *pūṣā sanīnām...*, the beggers (of gift-materials) while they go away, and, with the formula, *devaḥ savitā...*, after they have come back.

KĀTYĀYANA —

1. [7.3.13-4.9] — The Adhvaryu should offer the *audgrabhaṇa* oblations (of clarified butter) out of the vessel by means of the spoon, respectively with the formulas, *ākūtyai...*, etc. He should only murmur the third formula (namely, *dīkṣāyai tapase...*, and not offer an oblation with it). He should pour out into the Juhū the clarified butter contained in the Dhruvā, add to it the clarified butter from the vessel two times by means of the spoon, fill in the spoon (with the clarified butter from the vessel), the third time, (and again pour it into the Juhū), and then offer the clarified butter in the Juhū as the fifth oblation with *viśvo devasya*···. Or he should offer only this oblation by means of the ladle completely filled with clarified butter.

To the south of the Āhavanīya fire, the Adhvaryu should place two skins of black antelope, with their fleshy sides joined together and the ends sewn up and having the fastening cords tied up in the holes in the hind part (of the skins). If there is only one skin, it should be placed with the two hind legs folded up. The sacrificer should bend (and put down upon the earth) his right knee and sit down to the rear of these two (skins). With *ṛksāmayoḥ...*, he should touch the joint of the white and black (lines on the two skins). With *śarmā 'si...*, he should mount upon (the skins) with the right knee bent and sit down in the western portion (of the skins) with it (that is, with the right knee bent).With *ūrg asi...*, the Adhvaryu should fasten inside the sacrificer's piece of cloth the girdle, which is like a braid, is three-stranded, and is made of hemp and *muñja* grass mixed together. With *somasya nīviḥ...*, he should tie up the knot. With *viṣṇoḥ śarmā 'si...*, the sacrificer should cover his head. He should tie up to the hem of his garment, a horn of black antelope, having three or five curves on it and with its thicker end pointing upwards. The scratching should be done by means of it. With *indrasya yoniḥ...*, the sacrificer should touch with it (= the horn) (the forehead) above the right brow. With *susasyāḥ...*, he should inscribe (with it) on the ground.

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The Adhvaryu should hand over to the sacrificer a staff of *udumbara* reaching up to the mouth. With *ucchrayasva...*, the sacrificer should raise it up. He should hold it towards the right. Alternatively the closing of the fist and the restraining of speech (should take place) at this juncture. In the same manner, the Pratiprasthātṛ should simultaneously go through the rites of fastening the girdle, etc., in respect of the sacrificer's wife, without reciting any formulas. Or, (he should fasten) a yoke-halter (round the waist of the sacrificer's wife). (He should place) upon the head (of the sacrificer's wife) a net with three windings or (with one winding.) For scratching (and inscribing), a broad-ended pin made of wood of a sacrificial tree (should be used by the sacrificer's wife). If the procedure of the initiation-rite in respect of the sacrificer's wife has commenced with the fastening of the girdle, she should go through it only up to the inscribing (on the earth); if it has commenced with the (placing of the two) skins of black antelope (to the south of the Āhavanīya fire), it should be continued up to (the handing over of) the staff.

2. [7.4.10-13]—A person other than the Adhvaryu (that is, the Pratiprasthātṛ) should announce, three times, loudly : "Duly initiated is this Brāhmaṇa." He should employ the word 'Brāhmaṇa' itself even in respect of a Rājanya and a Vaiśya (sacrificer), because there is a scriptural injunction to that effect. The sacrificer should (continue to) restrain his speech up to (the time of) sunset. After the sun has set, the Adhvaryu should say, three times : "O initiated (sacrificer), do thou release speech", "O sacrificer's wife, do thou release speech."

3. [7.4.14-5.2]—After having turned round so as to face the Āhavanīya fire, the sacrificer should say, "Do you prepare the *vrata*-food", three times, and recite the formula, *agnir brahma...*, once, and thus there should be the releasing of the speech. Or (he should release his speech) with *bhūr bhuvaḥ svaḥ*···. Hereafter, till the opening out of the fists, one should say three times, while the sun has not set or while the sun has not arisen : "O initiated (sacrificer), do thou restrain speech", "O sacrificer's wife, do thou restrain speech." The releasing of speech should be done as prescribed. The Adhvaryu should get two *vrata*-cows milked. The sacrificer and his wife should take as *vrata*-food the milk of those cows. In the first *vrata*-milk one should put either rice-grains or barley-grains; some teachers say that one should put both (kinds of grains). These two kinds of grains should constitute the *vrata*-food, if the *vrata*-cow does not yield any milk. Some teachers say that one should put in the first *vrata*-milk all kinds of grains and all kinds of fragrant substances. The boiling of the initiated sacrificer's *vrata*-milk should be done over the Gārhapatya fire, that of his wife's over the Dakṣiṇa fire. Gruel (should be the *vrata*-food) of a Rājanya, *āmikṣā* of a Vaiśya. The Adhvaryu should give over to the sacrificer the *vrata*-milk unmixed with other milk—in the latter part of the night the milk milked in the evening, and in the afternoon the milk milked in the morning. (Sitting down) on his own seat, the sacrificer

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should sip water, for the sake of *vrata*, with *daivīṁ dhiyam*···. With *ye devā*..., he should drink the *vrata*-milk from a non-earthen pot (that is, from a pot made of white copper); the sacrificer's wife (should drink the *vrata*-milk), from a copper pot. With *śvātrāḥ pītā*..., the sacrificer should touch his navel. When he has to urinate (or discharge excrement), he should pick up, by means of the horn of black antelope, a clod of earth or something else with *iyaṁ te*···. He should urinate (or discharge excrement) with *apo muñcāmi*···. With *pṛthivyā saṁ bhava*..., he should put down what he had picked up. After having recited the formula, *agne tvaṁ*..., he should sleep on the ground to the south of the Āhavanīya fire, facing towards the east. The Adhvaryu should make the sacrificer, who has turned round (his face) towards the fire, has awakened, and does not desire to sleep again, recite the formula, *punar manaḥ*···. If a sacrificer becomes angry or utters words unfit for the vow, he should recite *tvam agne*···.

4. [7.5.3-10] — The Adhvaryu should make the sacrificer, who has touched (the wealth) aquired (for the sacrifice), recite the formula, *rāsve 'yat*···. If it is not possible (to touch it), the sacrificer should recite the same formula over it. Before the *avabhṛtha*, the sacrificer should avoid entering together anywhere or conversation with a Sūdra, rising in honour of any one, salutation, going down into water, and rain. He should speak softly. He should utter a speech which is characterised with the word *vicakṣaṇa* (in the beginning) and the word *canasita* (in the end). At the time of the two twilights, he should remain seated in the sacrificial hall; he should (however) not sleep at that time. During Soma-pressing, he should sit down within the Mahāvedi. If there is transgression (of any of these rules, through inadvertence), there should be no expiation-rite.

ŚĀṄKHĀYANA —

[5.4.1-7] — After the sacrificer has taken hold of the Adhvaryu who is offering the *audgrabhaṇa* oblations, it is a part of his duties (to follow the offerings respectively with the formulas,) *mano me manasā dīkṣatāṁ, vāṅ me vācā dīkṣatām, prāṇo me prāṇena dīkṣatāṁ, cakṣur me cakṣuṣā dīkṣatām, śrotraṁ me śrotreṇa dīkṣatām*. Or he should offer oblations (with those formulas). In a Soma-sacrifice characterised by one initiation-day, (the sacrificer) should pray (to the sacred fires)–to the Āhavanīya fire with *mano dīkṣām upai 'mi;* to the Gārhapatya fire with *vācaṁ dīkṣām upai 'mi;* and to the Dakṣiṇa fire with *prāṇaṁ dīkṣām upai 'mi*. There may be a few more initiation-days. At the conclusion of these (there should be performed) the Prāyaṇīyeṣṭi.

[8.15.14] — Whatever (detail) has not been specifically stated (above should be regarded as being) similar (to the corresponding detail in the Full-moon and the New-moon sacrifices).

LĀṬYĀYANA —

[5.5.5] — When the Adhvaryu makes the sacrificer restrain his speech, at that time the Brahman should get ready for the subsequent rites.

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DRĀHYĀYAṆA—

[14.1.7] ≡ LĀṬ. [5.5.5].

VAITĀNA—

1–4. [11.11–13.1]—When the sacrificer has been made to sit down upon the skin of black antelope, (he should murmur) *sutrāmāṇam*···. After the proclamation of the sacrificer's having been duly initiated, one may move about one likes. When the sun has set, the sacrificer should, after releasing his speech, pay obeisance (to Āditya) with the verse, *astaṁyate namaḥ*, and then pray to the stars with *nakṣatrāṇāṁ mā saṁkāśaś ca pratīkāśaś cā 'vatām*. To the south of the (Āhavanīya) fire, there should be gone through the rites beginning with the spreading out of the *kaśipu* and ending with the gazing. [1] The sacrificer should recite the verse, *punaḥ prāṇaḥ*..., over the objects mentioned in that verse. He should pray to Āditya with *ādityasya mā saṁkāśaḥ*...and *udyate namaḥ*···. The vows (to be observed by the sacrificer are as follows) : He should not rise in honour of any one; he should not salute any one. He should not address a person by name. (He should utter the name) of a Brāhmaṇa with the word *vicakṣaṇa* appended to it, and (that) of a Prājāpatya (Kṣatriya, Vaiśya, or Sūdra) with the word *canasita* appended to it. He should not give away gifts, offer oblations, cook food, or study the Veda. He should not perform the twelve Vasus (that is, Agnihotra, etc.)[2]. He should wear the skin of black antelope. He should put on a head-dress. He should close his two fists. He should open the three fingers (of each hand) beginning with the thumb. He should take up the horn of a deer and scratch (his body) by means of it (whenever necessary). One, who has not restrained his speech or has opened out his fists, should murmur these formulas : *agnihotraṁ ca mā paurṇamāsaś ca yajñaḥ purastāt pratyañcam ubhau kāmaprau bhūtvā 'kṣityā sahā 'viśatām | vasatiś ca mā 'māvāsyaś ca yajñaḥ paścāt prāñcam... | manaś ca mā pitṛyajñaś ca yajño dakṣiṇato udañcam... | vāk ca me 'ṣṭiś co 'ttarato dakṣiṇāñcam... | retaś ca mā 'nnaṁ ce 'ta ūrdhvam... | cakṣuś ca mā paśubandhaś ca yajño 'muto 'rvāñcam*···. Also at the end of the initiation-period, (the sacrificer should murmur these formulas) for the sake of the accomplishment of the Vasus. (It should be ensured that) the sun neither rises nor sets while he is outside the sacrificial place, and that the fire does not heat any place other than the *dhiṣṇyā*. He should speak the truth. If there is a lapse in the observance of the vows, he should pray to Agni with *yad asmṛti*···. He should pick up a clod of earth with *satyaṁ bṛhat*...and then discharge urine and excrement with *śuddhā na āpaḥ*···. With *pavitreṇa pṛthivi*..., he should purify himself by means of the clod of earth. If his staff etc. is shattered, he should recite over it the verse, *ya ṛte cit*···. The rite to be gone through if he has dreamt any dreams is mentioned (elsewhere) ;[3] (he

1. See : *Kauśika-Sūtra* 24.28.
2. cf. *Gopatha-Br.* 1.3.21.
3. cf. *Kauśika-Sūtra* 46.9.

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should go through) that rite;[1] he should also go through the relevant rite with the verse, *divo nu mām*···. If he has spit out saliva, he should recite over himself the verse, *yad atrā 'pi madhor aham niraṣṭaviṣam asmṛtam | agniś ca tat savitā ca punar me jaṭhare dhattām*; if he has discharged semen, the verse, *yad atrā 'pi rasasya me parā papātā 'smṛtam | tad iho 'pa hvayāmahe tan mā āpyāyatāṁ punaḥ*; if he has said what is not permitted to be said, the verse, *paro 'pehi*...; if he has crossed waters, the verse, *aśmanvatī*...; if he has been rained upon while he is uncovered, the verse, *apaḥ samudrāt*...; if he has become angry, the verse, *ava jyām iva*···. If the sacrificer's wife is in her menses, one should cook (rice in the milk of a cow who has) a calf having the same colour (as herself), pour clarified butter over it, take it down from the fire, scoop it out, utter *hiṁ* over it, offer oblations of clarified butter on the fire by means of the ladle with the Garbhavedana and Puṁsavana hymns and then pour out on the rice the drops of clarified butter remaining in the ladle, and make the sacrificer's wife eat it (after she has bathed). There should be three initiation-days or a few more.

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9. GOING OUT ON A JOURNEY AND THE PRĀYAṆĪYEṢṬI

BAUDHĀYANA —

1. [6.9-10] —Now, the consideration regarding the going out. If the initiated is unable to procure materials required for the sacrifice, or if he has become initiated at a place other than the place for sacrifice, (he should go out). (While going out, the vessels of) the two *vrata*-milks should be hung together (on the bullock-cart in which he would go out). The two calves of the two cows to be milked for the *vrata*-milk should be tethered. Whatever is to be loaded in the cart should be loaded. The Gārhapatya fire should be placed within the interior of the cart and the Āhavanīya fire at the joint of the poles and the yoke. Or (as the next best alternative) the sacrificer should consign the sacred fires into the two kindling woods (each) and then go out with the following verse relating to Bṛhaspati, namely, *bhadrād abhi śreyaḥ*···. [14.1 — It is said : " Agni, verily, is the divinity of the initiated. He now goes away covertly from him. Having become consigned (into the kindling woods) he vanishes as it were from him. The sacrificer consigns the sacred fires into the two kindling woods (each) and then goes out with the verse relating to Bṛhaspati; *bhadrād abhi śreyaḥ pre 'hi*... (this verse) does he recite. Bṛhaspati is verily the *brahman* among the gods. He (= the sacrificer) takes hold of

1. Namely, he should cleanse his mouth with the two hymns beginning respectively with *paro 'pehi* ... (*AV* VI.45) and *yo na jīvo 'si*... (*AV* VI.46).

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him alone. He (= Bṛhaspati) helps him cross beyond." So says the *Brāhmaṇa.*]

[21.10 — As for going out : The prior view is that of Sālīki, the posterior of Bodhāyana.] Now if, while he is proceeding, the time for consuming the *vrata*-milk comes, he should lay down the two kindling woods towards the north, curtain himself off, and then consume the *vrata*-milk towards the south. He should halt for grass and water (for the bullocks), without reciting any formula. [21.10 — As for the injunction that if, while he is proceeding, the time for consuming the *vrata*-milk comes, etc. : Bodhāyana says that he should churn out the fire, spread out the fires, and then consume the *vrata*-milk. Sālīki says that he should lay down the two kindling woods towards the north, curtain himself off, and consume the *vrata*-milk towards the south.] If he approaches water which he connot go round, he should murmur *devīr āpo apāṁ napād*···. He should either enter into it or cross beyond (in a boat). "He prepares a bridge and (thus) goes beyond." So says the *Brāhmaṇa.* [21.10 — As for the injunction that if he approaches water which he cannot go round : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that, where he approaches water which he cannot go round, he should murmur *devīr āpo apāṁ napād...*; he should pick up three clods; he should put down one of them upon the bank of the water with *taṁ vo mā 'vakramiṣam*; then, crushing the other (that is, the second one) and scattering its dust, he should hasten forth with *acchinnaṁ tantum*; then he should put down the other (that is, the third one) upon the (other) bank with *pṛthivyā anu geṣam*; he should either enter into the water or cross beyond (in a boat). "He prepares a bridge itself and (thus) goes beyond." So says the *Brāhmaṇa.*] [14.1 — Duly known (is the procedure) of the crossing of waters.] Then he should halt at that (place), where he is going to sojourn, with *athe 'm avasya vara ā pṛthivyāḥ*. He should pray to the rising sun with *āre śatrūn kṛṇuhi sarvavīraḥ*. He should halt at that (place), where he is going to perform the sacrifice, with *e 'dam aganma devayajanaṁ pṛthivyāḥ*, etc., up to the end of the Anuvāka. [14.1 — (The procedure) of occupying (the place for sacrifice) is duly prescribed.]

Now, the day preceding the day for the purchase (of Soma) comes. The sacrificer should arrange for (a piece of) gold, a she-goat, two tufts of wool– one black and the other white, a turban, two pieces of cloth, two skins of black antelope, a cow for purchasing Soma–she should be ruddy, reddish-brown, and one year old–, two bullocks for the carrying of Soma, a cart for the carrying of Soma (which is) cleansed and whose plank is drawn away, skin of a red bull, two sets of sacrificial faggot and grass, enclosing sticks of *kārṣmarya*, *prastara* of *aśva-vāla* grass, two separating blades of sugar-cane, a vessel for the soil from the seventh foot-step of the cow, a piece of gold for holding the Soma-stalks, a stool made of *udumbara* for king Soma–it should have feet reaching up to the navel and perpendicular head-poles (*śīrṣāṇi*) of the measure of an *aratni* (each). [21.11 — As for the red skin : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that (it) may even be non-red. As for the piece of

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gold for holding the Soma-stalks : Bodhāyana says that one should have it; Sālīki says one should not.] That (stool) should be woven with one-stranded strings of *muñja*. (One should arrange for) a slightly higher *saṁrāḍāsandi*, if the Soma-sacrifice is going to be characterised by Pravargya. Now the Adhvaryu should hasten up in the latter part of the night and give out the direction with the words : "Do you milk the *vrata*-milk from three udders."

2. [6.10-12]—In the morning, after the sun has arisen and the speech has been released (by the sacrificer),[1] the sacrificer should stand in front of the fire-hall and then occupy the place for sacrifice, if it has not been occupied beforehand. [21.11—As for the occupation of the place for sacrifice : (The view expressed in) the sūtra (is that) of the two teachers (namely, Bodhāyana and Sālīki). In this connection, however, Aupamanyava, indeed, says that one should occupy the place for sacrifice before his sacred fires have been spread out in the three fire-places. It is said in the *Brāhmaṇa* that the whole earth is verily the Vedi.] [9.5—Then (that is, after the Pravargya,) the Adhvaryu should perform the Prāyaṇīyeṣṭi.] The Adhvaryu should say : "Come, O sacrificer." He should make the sacrificer enter the fire-hall by the eastern door, strew the *pṛṣṭhyā*-line, carry forth the *praṇītā*-water, and then pour out paddy for the oblation in the Prāyaṇīyeṣṭi, namely, cooked rice for Aditi. [21.11—(The procedure for) the pouring out of paddy for the oblation in the Prāyaṇīyeṣṭi has been already mentioned.] The Adhvaryu should release the speech with the words, "O preparer of the oblation, etc.", melt clarified butter over the Gārhapatya fire, purify it, and then offer with the spoon an oblation on the Āhavanīya fire with *kavir yajñasya vitanoti*···. [14.21—(The procedure for the offering of) the oblation with the spoon in the Prāyaṇīyeṣṭi has been already mentioned.] Then he should go out of the fire-hall and give out the call : "O Soma-seller, sift the Soma. At the place intended for the *uparavas*, upon the skin of red bull, in the vicinity of waters, let a Brāhmaṇa sit down towards the south. May those cows (and bulls), among whom are the Soma-purchasing cow and the two bulls to be yoked to the Soma-carrying cart not go far away. Do you wash the cart (which is) intended for the carrying of Soma and whose plank is removed." The different persons should do as they have been called upon to do. Then the Adhvaryu should return by the route by which he had gone out, cook the rice, pour out clarified butter over it, take it down (from over the fire) towards the north, and then place that Prāyaṇīya oblation within the Vedi with the *saḍḍhotṛ* formula. [21.11—As for the cooking of the Prāyaṇīya oblation : Bodhāyana says that one should cook it in milk. Sālīki says (that one should cook it) in water. As for the placing of the Prāyaṇīya oblation within the Vedi : Bodhāyana says that one should place it with the *saḍḍhotṛ* formula. Sālīki says that (one should do so) without reciting any formula.] The procedure should be similar (to that in other Iṣṭis) up to the offering of the Prayājas. The Adhvaryu should offer the five Prayājas, step beyond (the Vedi) towards the north, pour out the *saṁsrāva* over the

1. Which the sacrificer had restrained before the disappearance of the stars.

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Dhruvā, five times, then over the cooked rice, and finally over the Upabhṛt. Then, while taking up four (spoonfuls) of clarified butter, he should say (to the Hotṛ), "for Pathyā Svasti", inaudibly, and "Do thou recite the Puronuvākyā", loudly. He should step beyond (the Vedi towards the south), give out the call and say "unto Pathyā Svasti", inaudibly, and "do thou recite the Yājyā", loudly. After the *vaṣaṭ* has been uttered, he should offer the oblation on the eastern half (of the Āhavanīya fire). Then, while taking up just four (spoonfuls) of clarified butter (after having come back towards the north), he should say, "for Agni", inaudibly, and "do thou recite the Puronuvākyā", loudly. He should step beyond (the Vedi towards the south), give out the call and say "unto Agni", inaudibly, and "do thou recite the Yājyā", loudly. After the *vaṣaṭ* has been uttered, he should offer the oblation on the southern half (of the Āhavanīya fire). Then, while taking up just four (spoonfuls) of clarified butter (after having come back towards the north), he should say, "for Soma", inaudibly, and "do thou recite the Puronuvākyā", loudly. He should step beyond (the Vedi towards the south), give out the call and say "unto Soma", inaudibly, and "do thou recite the Yājyā", loudly. After the *vaṣaṭ* has been uttered, he should offer the oblation on the western half (of the Āhavanīya fire). Then, while taking up just four (spoonfuls) of clarified butter (after having come back towards the north), he should say, "for Savitṛ", inaudibly, and "do thou recite the Puronuvākyā", loudly. He should step beyond (the Vedi towards the south), give out the call and say, "unto Savitṛ", inaudibly, and "do thou recite the Yājyā", loudly. After the *vaṣaṭ* has been uttered, he should offer the oblation on the northern half (of the Āhavanīya fire). Then he should spread out clarified butter as base, cut out a portion from the eastern half of the cooked rice, and say, "for Aditi", inaudibly, and "do thou recite the Puronuvākyā", loudly. After having cut out a portion from the eastern half, he should cut out a portion from the western half, pour out clarified butter over it, and anoint the oblation from which he has cut out the portions. He should step beyond (the Vedi towards the south), give out the call and say, "unto Aditi", inaudibly, and "do thou recite the Yājyā", loudly. After the *vaṣaṭ* has been uttered, he should offer the oblation in the middle (of the Āhavanīya fire). [21.11— As for the procedure for the offering of the Prāyaṇīya oblation: Bodhāyana says (that the Adhvaryu should recite a part of the *praiṣa*) inaudibly (and the Hotṛ should recite the relevant verses) inaudibly. Sālīki says (that they should do so) loudly.][1] It is said in the *Brāhmaṇa* that, after having offered the oblation to Aditi, the Adhvaryu should recite the verse relating to Maruts, namely, *maruto yad dha vo divaḥ*···. Then he should spread out clarified butter as base, cut out a portion from the northern half of the cooked rice, and say: "Do thou recite the Puronuvākyā for *sviṣṭakṛt* Agni." It is said that the *sviṣṭakṛt* oblation should consist of eight cuttings and the *iḍā* of twelve. He should (therefore) pour out clarified butter over the portions of the oblations two

1. In *Śrautakośa*, Vol II, Sanskrit Section, this portion is wrongly given in line 1 instead of in line 3 on p. 524.

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times[1]; he should not anoint the oblation from which he has cut out the portions. Then, while handing over to the Āgnīdhra the corn-stirring stick held under the two ladles, he should say : " Do thou move (this stick) forward (over the Āhavanīya fire); do thou not throw it (into the fire). " He should step beyond (the Vedi towards the south), give out the call and say, " do thou recite the Yājyā for *sviṣṭakṛt* Agni." After the *vaṣaṭ* has been uttered, he should offer the oblation in the northern part of the eastern half of the Āhavanīya fire, beyond the earlier oblations. At this stage, the Āgnīdhra should move the corn-stirring stick forward over the Āhavanīya fire, sprinkle it over with water, and place it towards the north. Then the Adhvaryu should step beyond (the Vedi) towards the north, place the two ladles in their respective places, cut out portions from (the oblations) for the *prāśitra*, and then for the *iḍā*. After the *iḍā* has been invoked, he should give a part of it to the Āgnīdhra in six cuttings. The (concerned) officiating priests should partake (of the *iḍā*). They should sprinkle water upon themselves. Then the Adhvaryu should instruct the attendants : " Do you take the cooked rice out of the vessel without leaving back any portion and eat it. Then do you keep away for the Udayanīyeṣṭi these four, namely, this vessel of cooked rice with scrapings (sticking to it), this corn-stirring stick, this *veda*, and this sacrificial grass." The Prāyaṇīyeṣṭi should be concluded with the *śaṁyuvāka*. At this stage, the Adhvaryu should pour down the *praṇītā* water within the Vedi. [25.8—Now this Prāyaṇīya : What should be the commencement of this ritual ? The Adhvaryu should sanctify the sacrificial grass with the relevant *yajus*, if it has not already been sanctified with the relevant *yajus*. He should rub together the two hands. He should strew sacrificial grass round the fires. He should wash the sacrificial utensils clean and arrange them together. He should seat the Brahman towards the south, and just then put down a vessel filled with water towards the north and the wooden sword to the rear of the Gārhapatya fire. He should put down a pot upon the wooden sword. He should pour out paddy into that pot. The rites beginning with the taking up of the winnowing basket and ending with the removing of the chaff should be gone through. After having gone through the rites ending with the removing of the chaff, the Adhvaryu should offer a spoonful of clarified butter on the Āhavanīya fire, go out of the fire-hall, call out the instruction, come back to the fire-hall, pour out water (in the cooking vessel) over the strainer, put that vessel over the fire, and pour out rice-grains into it over the strainer. Then he should pour out clarified butter. Then he should put the (vessel of) clarified butter over the fire. He should carry fire round both, go towards the east with the wooden sword in his hand, and carry away the *stambayajus*. (The procedure) following this is well-established. The Prāyaṇīyeṣṭi should be concluded with the *śaṁyuvāka*. Which, indeed, should be the concluding rite of this ritual ? (It is replied that),

1. He should spread out clarified butter as base, take four portions of clarified butter representing the four oblations for the first four principal divinities, one portion of cooked rice, and two portions of clarified butter. This constitutes the oblation, consisting of eight cuttings for *sviṣṭakṛt* Agni.

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one should go through the rites up to the separation of the ladles. There should not be any pouring down of water for the Āpyas[1] in the sacrifices which have cooked rice for principal oblation. It is, indeed, the rule laid down by Bodhāyana that one should pour out (paddy for) the cooked rice by means of the vessels themselves.]

BHĀRADVĀJA—

1. [10.12.14-21] — If the sacrificer desires to go out, he should consign the sacred fires into the (respective) kindling woods and then set out in a chariot. If there is no chariot, he should set out taking with him a part of a chariot. He should recite over the Āhavanīya fire the verse, *bhadrād abhi śreyaḥ prehi*···. He should go beyond through water with the verse, *devīr āpo 'pāṁ napāt*···. He should cross beyond (in a boat), crushing (by means of his hands) a clod of earth with the formula, *acchinnaṁ tantuṁ pṛthivyā anu geṣam*. With *pṛthivyā saṁ bhava*, he should cast away sand or a clod of earth in the mid-stream and on the other bank after having reached it. If he would cross by means of a boat, he should cross, taking with him the kindling woods and the chariot. If there is no chariot, he should cross over, taking with him a part of a chariot.

2. [10.14.1-17] — The Adhvaryu should start the procedure of the Prāyaṇīyeṣṭi. In it, the following rites should not be gone through, (namely,) the adding of fuel to the sacred fires, the observing of the vow, the girdling of the sacrificer's wife, and the *anvāhārya* cooked rice. These rites should not be gone through in any of the Iṣṭis and animal-sacrifices which are performed in connection with a Soma-sacrifice. In the Udayanīyeṣṭi and the *anūbandhyā* animal-sacrifice, the observing of the vow and the girdling of the sacrificer's wife should (however) be gone through. All the (above-mentioned) rites, except the *anvāhārya* cooked rice, should be gone through in the Udavasānīyeṣṭi. In this connection, this is the general rule : Whatever offering is introduced while the sacrificial procedure is in progress, the rites relating to that offering, which have been already gone through, should not be gone through again. For instance, the Prayājas and the Anūyājas relating to the *paśu-purodāśa* and the other rites which are of this nature. The Adhvaryu should pour out paddy for the Prāyaṇīya cooked rice (to be offered) to Aditi. The rice should be cooked in milk. The procedure up to the placing of the oblation within the Vedi should be similar. The Adhvaryu should scoop out the cooked rice and place it within the Vedi with the *saḍḍhotṛ* formula. In that very vessel, he should markedly put down the two corn-stirring sticks and the scrapings (of cooked rice). There should be seventeen *sāmidhenī* verses. The procedure up to the two Ājyabhāgas should be similar. The Adhvaryu should offer four portions of clarified butter (as the principal oblations) — to Pathyā Svasti in the eastern part of the sacred fire, to Agni in the southern part, to Soma in the western

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2. See : *Śrautakośa*, Vol. I, English Section, p. 287.

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part, and to Savitṛ in the northern part. He should offer the principal oblation (of cooked rice) to Aditi in the middle. The Prāyaṇīyeṣṭi should be concluded with the *śaṁyuvāka*. Some teachers prescribe the putting down of king Soma at this juncture.

ĀPASTAMBA—

1. [10.19.6-16]— (When the sacrificer is required to go away) he should consign the sacred fires separately into the (respective) kindling woods and then go away in a chariot (taking them with him). If a chariot is not available, he should take up a part of a chariot and go. The verse to be recited while going away should be : *bhadrād abhi śreyaḥ*···. He should enter the water, which he has to cross over, with *devīr āpaḥ*···. With *acchinnaṁ tantuṁ pṛthivyāḥ*..., he should crush with his hand a clod of earth and scatter that loosened earth over the water until he crosses over to the other bank. With *pṛthivyā saṁ bhava*, he should throw down, in the middle of the stream and on the other bank, sand or a clod of earth. He should do so also when he is sitting in a boat and thus crossing over the stream. He should not sever himself from the two kindling woods-according to some teachers, from the various kindling woods-or from the chariot or the part of a chariot. Some teachers prescribe the occupation of the place for sacrifice at this juncture. Whoever occupies the place for sacrifice at this juncture (after having been initiated elsewhere) should alone go there (from his original place). Whoever has occupied the place from the beginning should not go away.

2. [10.21.1-18]—Then the Adhvaryu should start the procedure of the Prāyaṇīyeṣṭi. He should prepare the *veda*, strew sacrificial grass round the sacred fires, and perform the acts which begin with the washing of the hands. He should set down the sacrificial implements in the order in which they would be required. In the place of potsherds, he should set down the cooking vessel. At the time of the pouring out of the oblation-material, (the paddy for) the rice cooked in milk, to be offered to Aditi as the Prāyaṇīya-oblation (should be poured out). After having gone through the rites up to the one immediately before the calling out, the Adhvaryu should give out the call (*prokṣaṇīr āsādaya*, etc.), excluding from it the mention (of the girdling up) of the sacrificer's wife. For those Iṣṭis (constituting a part of the Soma-sacrifice), which are to be performed after the Vedi for an earlier Iṣṭi has been already prepared, the same old Vedi should be used. For those Iṣṭis, which are to be performed after the sacrificial grass has already been strewn, the same sacrificial grass should be used. In the Prāyaṇīyeṣṭi, which is to be performed without the Anūyājas, the Adhvaryu should take up, at the time of the taking up of clarified butter, four spoonfuls in the Juhū; he should take up four spoonfuls in the Upabhṛt for being poured into the Juhū. He should not take up any clarified butter in the Juhū (for being offered) in the Udayanīyeṣṭi which is to be performed without the Prayājas; but, he should take up into the Upabhṛt four spoonfuls for being offered as Anūyājas. With the *saṁdhotṛ* formula, he should place within the

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Vedi the cooked rice to be offered in the Prāyaṇīyeṣṭi[1]. It is said : "The Prāyaṇīyeṣṭi should be performed with the Prayājas and without the Anūyājas"[2]. The Adhvaryu should offer four portions of clarified butter respectively in the four quarters–to Pathyā Svasti in the east, to Agni in the south, to Soma in the west, and to Savitṛ in the north. He should offer the oblation (= cooked rice) to Aditi, in the middle. (Or) after having offered an oblation to Aditi, he should recite the verse relating to the Maruts, fill up the (vessel of) cooked rice with clarified butter, and then offer oblation of this clarified butter to these above-mentioned divinities. Or, he should offer oblations of the clarified butter from the Dhruvā. He should offer the sixth oblation to *sviṣṭakṛt* Agni. The Iṣṭi should be concluded with the *śaṁyuvāka*, or it should be concluded with the normal final rite. One should not, however, make the Patnīsaṁyāja offerings. One should make the Patnīsaṁyāja offerings in the Udayanīyeṣṭi. Or both (the Prāyaṇīyeṣṭi and the Udayanīyeṣṭi) should be performed in the same manner (that is to say, both should be concluded either with the Patnīsaṁyāja offerings or with the very last rite). The Adhvaryu should preserve some clarified butter in the Dhruvā. In the Prāgvaṁśa, he should place, for the Udayanīyeṣṭi, the sacrificial grass (used for the Prāyaṇīyeṣṭi), the unscraped cooking vessel, and the fire-stirring stick.

SATYĀṢĀḌHA—

1. [10.3]—If the sacrificer has to go away, he should consign the sacred fires separately into the kindling woods and then go away in a chariot. If there is no chariot, he should go away taking with him a part of a chariot. If he has to cross water navigable by a boat, he should take with him the two kindling woods and the chariot and cross together with these. If he has to cross water not navigable by a boat, he should cross by means of the chariot, and himself carry the kindling woods. If he has to wade through water, he should do so with *devīr āpaḥ*···. With *pṛthivyāḥ saṁ bhava*, he should wade through the water, (continuously) crushing with the formula, *acchinnaṁ tantuṁ pṛthivyā anugeṣam apāṁ setur asi*, a clod of earth till he reaches the other bank. Or, with *pṛthivyā saṁ bhava*, he should throw sand or clods of earth in the midstream and on the two banks. Some teachers prescribe the occupation of the place for sacrifice at this juncture.

2. [7.1-2]— In the Iṣṭis and animal-sacrifices beginning with the Prāyaṇīyeṣṭi and ending with the *avabhṛtha* there should not be observance of vows, keeping awake, girdling of the sacrificer's wife, and eating of wild grains. All these should be gone through in the later ones. There should be no adding of fuel to sacred fires in connection with the offering of the Savanīya animal and of the Savanīya-purodāśas.

The Adhvaryu should start the procedure of the Prāyaṇīyeṣṭi. We shall explain whatever should be done in that connection. One should

1. *TBr.* II. 2.8.1.
2. *TS* VI.1.5.

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add fuel to the sacred fires and then fetch sacrificial grass and sacrificial faggot. There should be seventeen *sāmidhenī* verses. One should not insert into the faggot the Anūyāja fire-stick, if there are to be no Anūyājas. He should prepare the *veda*, strew sacrificial grass round the sacred fires, wash his hands, strew blades of *ulapa* in an unbroken line, and then arrange the utensils as required. He should arrange for the vessel (for cooking rice) in the place of potsherds. At the time of pouring out (of oblation-material), he should pour out (paddy for) the cooked rice to be offered to Aditi in the Prāyaṇīyeṣṭi. He should cook (rice) in milk. If there are to be no Anūyājas, he should take up four spoonfuls of clarified butter (into each ladle). He should place the Prāyaṇīya (cooked rice) within the Vedi with the *saḍḍhotṛ* formula. If there are to be no Anūyājas, he should put the entire faggot on the sacred fire and take up (into the Juhū) the entire quantity of the clarified butter from the Upabhṛt. He should make offerings to the four divinities to whom clarified butter is to be offered as principal oblation–to Pathyā Svasti towards the east (upon the sacred fire), to Agni towards the south, to Soma towards the west, and to Savitṛ towards the north. In the middle of the fire, he should offer the principal oblation (cooked rice) to Aditi. He should preserve the cooking vessel, the wipings (attached thereto), and the corn-stirring stick. He should leave a remnant (of clarified butter) in the Dhruvā. (The Prāyaṇīyeṣṭi) should be concluded with the *śaṁyuvāka* or should be performed wholly. If the Iṣṭi is to be concluded with the *śaṁyuvāka*, the Adhvaryu should not cut out the sacrificer's portion. Some teachers prescribe the pouring down of king Soma at this juncture.

VAIKHĀNASA—

1. [12.14-15] —If a sacrificer is himself required to go away in haste, he should consign the sacred fires separately into the kindling woods and go away together with them. The Adhvaryu should follow him, while he is going away, with the formula, *bhadrād abhi śreyaḥ*···. The sacrificer should consume the *vrata*-food in an enclosed place towards the south of the kindling woods. If there is water (on the way), he should enter into it with the formula, *devīr āpaḥ*..., and cross over to the other bank as if making a bridge by crushing a clod of earth by means of the hand with the formula, *acchinnaṁ tantum pṛthivyā anu geṣam*···. He should put down the remaining (quantity of earth) with *pṛthivyā saṁ bhava*. In the process of going away, he should occupy the place for sacrifice with *athe 'm avasya vara ā pṛthivyāḥ*. He should pray to the rising sun with *āre śatrūn kṛṇuhi sarvavīra*.

2. [12.15-16] — Then the Adhvaryu should pour out (paddy for) rice to be cooked in milk and offered to Aditi as the Prāyaṇīya oblation. In the Iṣṭis and animal-sacrifices (pertaining to a Soma-sacrifice), beginning with the Prāyaṇīyeṣṭi and ending with the Udavasānīyeṣṭi, there should not be performed the following rites, (namely,) the adding of fuel to the sacred fires, the observance of the vow, the keeping awake, the consuming of wild grains, the girdling of the sacrificer's wife, and the choosing of the Brahman. (In the Prāya-

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ṇīyeṣṭi) there should be used a vessel in the place of potsherds. The Prāyaṇīyeṣṭi should be performed without the Anūyājas, and the Udayanīyeṣṭi without the Prayājas. At the time of the taking up of clarified butter, the Adhvaryu should take up four spoonfuls into the Juhū and four into the Upabhṛt for being carried over to the Juhū. In the Udayanīyeṣṭi, he should not take up (clarified butter) into the Juhū, (but should take up) four spoonfuls only in the Upabhṛt for the sake of the Anūyājas. With the *ṣaḍdhotṛ* formula, he should place the Prāyaṇīya cooked rice within the Vedi. The two Ājyabhāgas have been already explained. The Adhvaryu should offer clarified butter to the four divinities–to Pathyā Svasti in the eastern part (of the Āhavanīya fire), to Agni in the southern, to Soma in the western, and to Savitṛ in the northern. (He should make the offering) to Aditi in the middle. After having offered the oblation to Aditi, he should follow with the verse relating to Maruts, namely, *maruto yad dha vo divaḥ*···. The Prāyaṇīyeṣṭi should be concluded with the *śaṁyuvāka*. The Adhvaryu should keep away well-preserved, for the Udayanīyeṣṭi, the vessel of cooked rice together with the scrapings, that (very) corn-stirring stick, that (very) sacrificial grass, and that (very) *veda*. He should leave (some) clarified butter in the Dhruvā. From out of it, he should take up into the Juhū eight or four spoonfuls, tie up a piece of gold by means of a Darbha-blade in an easily loosenable knot, and then put down that piece of gold into the Juhū with the formula, *iyaṁ te śukra tanūḥ*···.

MĀNAVA—

1. [2.1.3.14–19] — While going away, the sacrificer should consign (the Gārhapatya fire) into the two kindling woods with *ayaṁ te yonir ṛtviyaḥ*···. If he is a *gataśrī*, he should consign all the sacred fires (into different kindling woods). With *bhadrād abhi śreyaḥ pre 'hi bṛhaspatiḥ puraetā te astu | athe 'm avasya vara ā pṛthivyā āre śatrūn kṛṇuhi sarvavīraḥ*, he should depart together with the two kindling woods and a part of a chariot. With *devīr āpo apāṁ napāt*..., he should enter into the water (which he has to cross), (pick up) a clod of earth, and go on crushing it till he reaches the other shore. If he crosses in a boat or something else, he should go on crushing a clod of earth till he reaches the other shore, with *acchinnaṁ tantuṁ pṛthivyā anu geṣam*. At sunrise and sunset, he should remain in the vicinity of the sanctuary of the sacred fires. (If) the number of Dīkṣā-days is unlimited, out of these, he should keep awake during the first (night). There should be three Upasads; or they should be unlimited, their number being in the multiple of three. Out of these, the sacrificer should keep awake during the first (night) and during that (night) whose next day would be the day of Soma-pressing.

2. [2.1.3.20-29] — At the expiry of the Dīkṣā-days, the Adhvaryu should pour out paddy for cooking rice in milk for Aditi as the principal oblation in the Prāyaṇīyeṣṭi. The procedure up to the giving out of the call (subsequent to the preparation of the Vedi) is well established.[1] One should not girdle

1. *Mān ŚS* 1.2.4.23.

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the wife of the initiated. One should make the sacrificer's wife spray with the formula. The Adhvaryu should not offer the two Ājyabhāgas. He should take up a portion from the clarified butter in the Dhruvā and offer an oblation to Pathyā Svasti in the eastern part (of the Āhavanīya fire), to Agni in the southern part, to Soma in the western part, and to Savitṛ in the northern part. He should offer (an oblation) of cooked rice to Aditi in the middle of the fire. He should (then) make the *sviṣṭakṛt*-offering. After having taken up a portion of the clarified butter from the Dhruvā, he should take up a portion of the cooked rice. He should pour out clarified butter over them two times. The Iṣṭi should be concluded with the *śaṁyuvāka*. The Adhvaryu should preserve the scrapings of the cooked rice and the corn-stirring stick for the Udayanīyeṣṭi. He should take up four spoonfuls of the remainder of clarified butter from out of the Dhruvā.

KĀTYĀYANA—

2. [7.5.13–27] — At the end of the initiation-rite, the Adhvaryu should pour out material for the Prāyaṇīyeṣṭi, namely, (for) cooked rice to Aditi. After having offered the two Ājyabhāgas, he should offer oblations of clarified butter (as principal offerings) to the four divinities, namely, Pathyā Svasti, Agni, Soma, and Savitṛ. He should carefully set aside, for being used in the Udayanīyeṣṭi the pot of cooked rice, the corn-stirring stick, and the sacrificial grass (used in the Prāyaṇīyeṣṭi). He should set aside the pot of cooked rice together with the scrapings of cooked rice and the corn-stirring stick which has been washed clean. Or he should wash the pot of cooked rice (and then set it aside). (In the latter case) he should offer the two others (namely, the corn-stirring stick and the sacrificial grass on the Āhavanīya fire). Those very officiating priests, (who have officiated in the Prāyaṇīyeṣṭi, should officiate in the Udayanīyeṣṭi). If any (of the Prāyaṇīyeṣṭi priests) have died, even others (should be chosen). The Prāyaṇīyeṣṭi should be concluded with the *śaṁyuvāka*. The two injunctions regarding the conclusion (namely, of the Prāyaṇīyeṣṭi with the *śaṁyuvāka* and of the Pitryeṣṭi with the *iḍā*) refer to the first (*śaṁyuvāka* and the first *iḍā* and not to the second) because (the conclusion with the *śaṁyuvāka*, etc.) is already accomplished (with the first one), and because no specific (*śaṁyuvāka* or *iḍā*) has been prescribed. Or (it may be argued that the injunction regarding the conclusion has reference) to the latter (= the second *śaṁyuvāka* and the second *iḍā*), because there would be thereby secured the inclusion of several rites of the norm-sacrifice and because there is the prohibition of the Anūyājas. (To this it may be replied that,) on account of the adoption (of the conclusion of the Prāyaṇīyeṣṭi with the first *śaṁyuvāka*), there would not remain any incentive (for the other *śaṁyuvāka* and *iḍā*). And also on account of the scriptural passage referring to the hurrying up (by gods)[1]. The prohibition of the Anūyājas is (to be understood merely as) the confirmatory repetition of the obligatory (injunction regarding such prohibition).

1. *Śatapatha-Br.* IX.5.1.21.

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LAṬYĀYANA—

2. [5.5.7]—After the Prāyaṇīyeṣṭi has been concluded, the Brahman should go out of the sacrificial hall by the route by which he had come (into the sacrificial hall) and stand to the east of the apartment of the sacrificer's wife till the offering of clarified butter on the foot-step of the Soma-purchasing cow.

DRĀHYĀYAṆA—

2. [14.1.10] ≡ LAṬ. [5.5.7]

VAITĀNA—

2. [13.2-3]—At the end of the initiation-period, in the Prāyaṇīyeṣṭi, the Brahman should follow the oblation to Pathyā Svasti with the verses, *pathyā revatīr* ... and *vedaḥ svastiḥ* ..., and that to Agni, to Soma, to Savitṛ, and to Aditi (respectively with the prescribed verses). (The Prāyaṇīyeṣṭi) should be concluded with the *śaṁyuvāka*.

10. THE HAUTRA RELATING TO THE PRĀYAṆĪYEṢṬI

ĀŚVALĀYANA—

[4.2.16-3.3]—(Now, however, will be explained) the period for the performance of the Ekāha Soma-sacrifices. (There should be) one or three initiation (-days), three Upasad (-days), and the Soma-pressing day as the last. The purchase of king Soma (is made) on the day following the end of the initiation (-days). On that day (itself), the Prāyaṇīyeṣṭi (is performed). Pathyā Svasti, Agni, Soma, Savitṛ, and Aditi (are the divinities of this Iṣṭi). (The Puronuvākyās and the Yājyās relating to the principal offerings to these divinities should be respectively): the two verses beginning with *svasti naḥ pathyāsu dhanvasu* ...; *agne naya supathā rāye asmān*... and *ā devānām api panthām aganma* ...; *tvaṁ soma pra cikito manīṣā* and *yā te dhāmāni divi yā pṛthivyām* ...; *ā viśvadevaṁ satpatiṁ*... and *ya imā viśvā jātāny* ...; and *sutrāmāṇaṁ pṛthivīṁ dyām anehasam* ... and *mahīṁ ū ṣu mātaraṁ suvratānām*···. The two verses beginning with *se 'd agnir agniṅr aty astv anyān* ... should be the two Saṁyājyās. This (Prāyaṇīyeṣṭi) is concluded with the *śaṁyuvāka*. It also does not contain the (two) Ājyabhāgas.

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SĀṄKHĀYANA —

[5.5] — (Now) the Prāyaṇīyeṣṭi. The Adhvaryu offers oblations of clarified butter to Pathyā Svasti, Agni, Soma, and Savitṛ, and of cooked rice to Aditi. (The Puronuvākyās and the Yājyās relating to the principal offerings to these five divinities should be respectively) *svasti naḥ pathyāsu* ... and *svastir id dhi* ...; *agne naya* ... and *agne tvaṁ pāraya* ...; *tvaṁ soma pra cikito* ... and *ya imā viśvā jātāny* ...; and *sutrāmāṇaṁ* ... and *mahīm ū ṣu*···. (The Prāyaṇīyeṣṭi) is characterised by fifteen *sāmidhenī* verses. The offerings (are made with the Mantras recited) inaudibly. There are not the two Ājyabhāgas. (The Puronuvākyā and the Yājyā) relating to the *viṣṭakṛt* (should be respectively) *tvāṁ citraśravastama* ... and *yad vāhiṣṭham*···. (This Iṣṭi) is concluded with the *śaṁyuvāka*.

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11. THE AUDGĀTRA RELATING TO THE PRĀYAṆĪYEṢṬI

LĀṬYĀYANA —

[1.6.20] — In the Prāyaṇīyeṣṭi, (the Prastotṛ should chant) the Pravadbhārgava (-sāman).

DRĀHYĀYAṆA —

[2.2.22] ≡ LĀṬ. [1.6.20]

JAIMINĪYA —

[1.25] ≡ LĀṬ. [1.6.20]

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12. PURCHASE OF SOMA

BAUDHĀYANA —

1. [6.12-13]—Now the Adhvaryu should make the clarified butter in the Dhruvā swell, take up four spoonfuls of clarified butter into the ladle, tie up a piece of gold with a thread in an easily loosenable knot, string it into the stalk of darbha, and put it down into the ladle with *iyaṁ te śukra tanūr*···. Then he should take over the darbha-stalk on the handle of the ladle and, while the

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sacrificer remains touching him, offer it on the Āhavanīya fire with *jūr asi dhṛtā manasā*···. He should take up another four spoonfuls of clarified butter (into the ladle) and then beg for the wooden sword, water-vessel, sacrificial grass, and gold. After having received all these, he should say: "Come, sacrificer." With the sacrificer following him and the sacrificer's wife following the sacrificer, and having taken up the vessel for carrying the earth from the foot-print of the cow, he should go out of the sacrificial hall by the eastern door, stand in front of it, and make the sacrificer gaze at the clarified butter with *śukram asy amṛtam asi vaiśvadevaṁ haviḥ*. Then he should hold the piece of gold before him (= sacrificer) and make him look up at the sun with *sūryasya cakṣur āruham*···. [21.11—As for making the sacrificer look up at the sun: Bodhāyana says that the Adhvaryu should make the sacrificer look up at the sun after having held the piece of gold between him and the sun. Śālīki says that (he should do so) without having held (the piece of gold) between him and the sun.] Then, in front of the sacrificial hall, they should drive the Soma-purchasing cow away towards the north. [21.11—As for the driving away of the Soma-purchasing cow: Bodhāyana says that one should drive her away from the spot for the *sadas*. Śālīki says that (one should do so) from the spot for the *Uparavas*.] The Adhvaryu should recite after her the formulas, *cid asi manā 'si*..., etc., up to the end of the Anuvāka. Then he should say: "Do you take note of the seventh foot-print of the right fore-foot of the cow." He should follow her six foot-prints (respectively) with the six formulas beginning with *vasvy asi*···. [21.11—As for following the foot-prints of the Soma-purchasing cow: Bodhāyana says that he should follow the foot-prints of the right fore-foot of the cow after she has stepped beyond the range of the *pṛṣṭhyā*. line. Śālīki says that he should follow whatever foot-step of the cow (is convenient) after she has stepped beyond (the area of) the Mahāvedi.] He should seize the seventh foot-print with *bṛhaspatis tvā sumne raṇvatu*···. Then he should put down the piece of gold in this foot-print, strew sacrificial grass round it, and offer an oblation of clarified butter upon it with *pṛthivyās tvā mūrdhann ā jigharmi*···. [25.8—To which divinity, indeed, is the oblation in the foot-print offered? Some teachers say that it is offered to Agni; some say, to Viṣṇu; some say, to Prajāpati. One should, however, say that it is, verily, offered to Vāk.]

He should take out the piece of gold and inscribe round the foot-print either with the wooden sword or with the horn of black antelope, with *parilikhitaṁ rakṣaḥ*···. [21.11—As for inscribing round the foot-print of the Soma-purchasing cow: (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should inscribe round the foot-print with the wooden sword and with the horn of black antelope. (The inscribing round with) the horn of black antelope should be on the inner side.] Then he should collect into the vessel for carrying the earth from the foot-print as much earth as has become soaked with clarified butter, (scraping it out) by means of the wooden sword, three times, with *asme rāyaḥ*. He should hand it

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over to the sacrificer with *tve rāyaḥ*. The sacrificer should hand it over to his wife with *tote rāyaḥ*. Then the Adhvaryu should make the sacrificer's wife be gazed at by the Soma-purchasing cow with *saṁ devi devyo 'rvaśyā paśyasva*. Then the sacrificer's wife should look at the sacrificer with *tvaṣṭimatī te sapeya*···. Then the sacrificer should look at the Soma-purchasing cow with *mā 'haṁ rāyaspoṣeṇa vi yoṣam*. Then the Adhvaryu should wash the piece of gold with water and tie it up to his middle finger. Then he should pour water into the cavity of the foot-print. [21.12—As for the pouring down of water out of the water-vessel : Bodhāyana says that one should pour it down by the right. Śālīki says (that he should do so) according to convenience.] The Soma-purchasing cow should be released. The sacrificer's wife should be led away. The earth collected from the foot-print should be preserved. [9.5 — After having performed the Prāyaṇīyeṣṭi, one should go through the rite relating to the earth from the foot-print.]

2. [6.14–15] — Then, standing there only, the Adhvaryu should beg for gold, a she-goat, two tufts of wool–one black and the other white, a turban, two pieces of cloth, two skins of black antelope, and the Soma-purchasing cow. Then he should ask : "O Soma-seller, is your Soma purified ?" The other should reply : "It is purified." The Adhvaryu should pray to king Soma, who has been well sifted, with the *purastād-bhāga* formulas, namely, *eṣa te gāyatro bhāga iti me somāya brūtād, eṣa te traiṣṭubho bhāga iti me somāya brūtād, eṣa te jāgato bhāga iti me somāya brūtāc chandomānāṁ sāṁrājyaṁ gacche 'ti me somāya brūtāt*. [21.12—As for praying to king Soma : Bodhāyana, indeed, says that here is a herb named *uṣasā*. One should engage her as messenger with *eṣa te gāyatro bhāga*···. In this connection, Śālīki, indeed, says that he is verily king Soma himself (directly seen) and (so) one should pray to him directly with *eṣa te gāyatro bhāga eṣa te traiṣṭubho bhāga eṣa te jāgato bhāgaś chandomānāṁ sāṁrājyaṁ gaccha*.] [14.1–2—It is said in the *Brāhmaṇa* that whoever, indeed, makes king Soma achieve suzerainty and then purchases him achieves suzerainty over his own (people). The metres, verily, constitute the world of suzerainty of king Soma. As for the injunction that one should recite the formulas over (Soma) even before the purchase of Soma : The Adhvaryu should recite over Soma, before the purchase of Soma, the formulas, *eṣa te gāyatro bhāga*···. (Thereby) he makes him (= Soma) achieve suzerainty itself and then purchases him. He (thereby) achieves suzerainty over his own (people). So says the *Brāhmaṇa*.]

Then he should spread out the skin of red ox with its hairy part turned upwards. Then he should spread out upon the northern half of (that) skin a folded piece of cloth with its fringes pointing towards the east. Then, with the hand holding a piece of gold in it, he should touch king Soma with *aṁśunā te aṁśuḥ pṛcyatāṁ*···. Then he should measure him with the verse in the *atichandas* metre. He should measure him, each time, by means of one finger (joined to the thumb), leaving (that finger and using another at the next measuring). (Thereby) each time he measures by means of a finger not

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used earlier (for measuring). He should hold down the thumb upon each (of the fingers and pick up the Soma with the verse in the *atichandas* metre, namely,) *abhi tyaṁ devaṁ savitāram*···. He should measure five times with the verse and five times without reciting the verse. Measuring ten times, he should measure half the quantity of king Soma. [21.12—As for the measuring of king Soma: (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that just reciting this verse one should measure him five times.] Then he should collect together (in the piece of cloth) the remaining quantity of king Soma with *prajābhyas tvā*. After having heaped it up (in the piece of cloth), he should tie up the ends of the piece of cloth by the right with the turban, with *prāṇāya tvā*. With *vyānāya tvā*, he should loosen that knot (a little). Then, after having made an opening (in the knot) on the upper side (of the bundle) by means of the finger, he should make the sacrificer gaze at him (=king Soma in the bundle, through that opening) with *prajās tvam anu prāṇihi*···. Then he should put him down upon the skin. A person belonging to the Kutsa *gotra* should take him up from that place. The Adhvaryu should sprinkle the skin with water and then take it away.

Then he should get up (and stand) by its side and ask: "O Soma-seller, is thy Soma available for purchase?", "He is available for purchase", the other one should reply. (The Adhvaryu should ask:) "Is he from the Mūjavant?" The other one should reply: "Indeed, (he is) from the Mūjavant." Then the Adhvaryu should (seek to) barter him for a cow (saying): "I would purchase thy (Soma) with a cow." The Soma-seller should say: "The Soma is offered for purchase. Do you mention the various valuables (*vayāṁsi*) (with which he would be purchased)." (The Adhvaryu should say:) "This Soma-purchasing cow here is thine, the gold is thine, the she-goat is thine, the piece of cloth is thine." [21.22—As for the bartering of king Soma: (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that one should only say, "I would purchase thy (Soma) with a cow."] Then he should (seek to) barter him for gold. He should say *somaṁ te krīṇāmy*..., and hand over (the piece of gold) to the sacrificer with *asme candrāṇi*. Then he should barter him for the she-goat with her neck turned towards the west, with *tapasas tanūr asi*···. [21.12—As for the holding down of the she-goat: (The view expressed in) the sūtra (is that) of Bodhāyana. Śāliki says that one should recite the formula without holding down the she-goat.] He should look at the sacrificer with *asme te bandhuḥ*, and at himself with *mayi te rāyaḥ śrayantām*. Then he should turn her (=the she-goat) round by the right, sprinkle her over with water, and then release her towards the north. She then belongs to the person belonging to the Kutsa *gotra*.

Then the Adhvaryu should take up king Soma from the person belonging to the Kutsa *gotra* with *mitro na ehi sumitradhāḥ*···. He should place him upon the right thigh of the sacrificer with *indrasyo 'rum ā viśa dakṣiṇam uśann uśantaṁ syonaḥ syonam*. Then the sacrificer should uncover him. [25.8-9—The sacrificer should uncover king Soma with the verse, *vayaḥ suparṇā upasedur indram*···.] He should sprinkle the turban over with water and give it away

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either to the person belonging to the Kutsa *gotra* or to an attendant. Then the Adhvaryu should strike with the white tuft of wool upon the head of the sacrificer with *asme jyotiḥ*. Then he should tie up together the black tuft of wool with *idam ahaṁ sarpāṇāṁ dandaśūkānāṁ grīvā upagrathnāmi*. With *somavikrayiṇi tamaḥ*, he should strike the Soma-seller with it. [25.8-9— He should strike the Soma-seller with the black tuft of wool between the two eyebrows. If, however, there is no Soma-seller, he should stick up a branch of *palāśa* in front of the pit meant for the sacrificial post, gather up (and tie up) king Soma, hang him upon the branch of *palāśa*, and sit down by its side. Now if somebody utters impelling words, such as, " Quick " or "Do you hurry up" or "Do you pack away", then one should pick up king Soma. The conversation (as detailed above) should not be repeated. That person should be (regarded as) the Soma-seller.] Then he should refer the objects intended for purchasing Soma (to the Gandharvas) with *svāna bhrājā 'ṅghāre*···. [21.12— As for the handing over of the staff to the Maitrāvaruṇa : (The view [1] expressed in) the sūtra (is that) of the two Ācāryas, (namely, Bodhāyana and Śālīki). In this connection, Aupamanyava, indeed, says that the Adhvaryu should go towards the Soma-seller with the pitcher of water, and, at that very juncture, the sacrificer should hand over the staff to the Maitrāvaruṇa.]

3. [6.15-16]— Then the Adhvaryu should take him (= king Soma) up and rise with *ud āyuṣā svāyuṣo'd*···. Towards the south, the cart for carrying Soma should stand ready with its poles pointing towards the east and furnished with the yoking equipment. He should proceed towards it with *urv antarikṣam anv ihi*. He should spread out the skin of black antelope upon the seat with *adityāḥ sado 'si*. He should place king Soma upon the skin of black antelope with *adityāḥ sada āsīda*. Then he should pray to him with *astabhnād dyām ṛṣabho*···. Then he should cover him round with a piece of cloth, with *vaneṣu vy antarikṣaṁ tatāna*···. Then, with the verse relating to Sūrya, namely, *ud u tyaṁ jātavedasam*..., he should fold up and tie up the skin of black antelope in the front part. [21.12— As for the folding up and tying up of king Soma : Bodhāyana says that one should fold him up by means of the skin with its hairy side turned inwards. Śālīki says that (one should fold him up) by means of the skin with the neck pointing upwards and the hairy side turned outwards.] Then he should recite, with reference to the two Soma-carrying (bulls) being brought in, the formula, *usrāv etaṁ dhūrṣāhāv anaśrū avīrahaṇau brahmacodanau*. Out of these two, he should first yoke the right (-hand side) one with *varuṇasya skambhanam asi*. With *varuṇasya skambhasarjanam asi*, he should fix up the yoke-pin, (and) with *pratyasto varuṇasya pāśaḥ*, the yoke-halter. In this very order, he should yoke the left (-hand side) bull.

Then he should take hold of the right pole and give out the call with the words : " (O Hotṛ) do thou recite verses for Soma who has been purchased and

1. Namely, that the sacrificer should hand over the staff of *udumbara* to the Maitrāvaruṇa when he relinquishes the intermediate Dīkṣā after the carrying forth of Agni and Soma. Cf. *Śrautakośa*, Vol. II, Sanskrit Section, p 546.

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is being formally carried forth. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; do thou, however, not pronounce before the sacrificer pronounces." When the sacrificer pronounces inaudibly, three times, then the Subrahmaṇya, standing between the two poles and holding a twig of *palāśa*, should pronounce the *subrahmaṇyā* uttering the initial word, *subrahmaṇyoṁ*, three times. [25.9—Now this first pronouncing of the *subrahmaṇyā*—it is prescribed as ending with *O*.] After the *subrahmaṇyā* has been uttered three times, they should move the cart with *pra cyavasva bhuvaspate*···. [21.12—As for taking hold of the pole : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should murmur the formula without taking hold of the pole and while hastening forth towards the west.] They should carry round king Soma by the right. [21.12 — As for the carrying round of king Soma : Bodhāyana says that one should carry him round by the right. Śālīki says that one should do so according to convenience.] Then these two, namely, the Adhvaryu and the sacrificer, should step up straight on (towards the sacrificial hall) with *yajamānasya svastyayany asy*···. Then, standing in front of the sacrificial hall the Adhvaryu should wait upon king Soma, who is being carried forth, with the verse, *namo mitrasya varuṇasya*···. [21.12 — As for waiting upon king Soma : Bodhāyana, indeed, says that one should wait upon king Soma with paddy, the two kindling woods, and the couch for the king (*rājāsandī*). In this connection, Śālīki, indeed, says that one should wait upon king Soma with a goat held by the ear, a fire-brand, and the *rājāsandi*. This animal (goat) which is to be offered to Agni-Soma should be reddish, hornless, uncastrated, bearded, and fat. So is it said.] Then the Soma-carrying cart is made to stand in front of the sacrificial hall, with its poles pointing towards the north. The Adhvaryu should support it with *varuṇasya skambhanam asi*. With *varuṇasya skambhasarjanam asi*, he should take out the yoke-pin, (and) with *unmukto varuṇasya pāśaḥ*, the yoke-halter.

BHĀRADVĀJA—

1. [10.13.7-11]—It is said in the *Brāhmaṇa* that one should purchase Soma from a person belonging to the Kutsa *gotra*. The view of some teachers is that one should do so from a Śūdra. Upon the spot assigned for the Uttaravedi or at the spot assigned for the *Uparavas*, the Adhvaryu should spread out the skin of a red ox with the neck pointing towards the east and the hairy side turned upwards, pour down king Soma upon that (skin), put down a pitcher of water towards the north, and then give out the call : "O Soma-seller, do thou sift the Soma." The Soma-seller should sift the Soma within an enclosed place. There should not be any persons looking at the Soma being sifted[1].

[10.14.18-16.1]—The Adhvaryu should take up into the Juhū four spoonfuls of clarified butter which had been taken up into the Dhruvā in connection with the Prāyaṇīyeṣṭi, tie up a piece of gold with darbha-blade in an easily loosenable knot, and then hold that piece of gold hanging with *iyaṁ te*

1. According to the *Bhār ŚS*, the Prāyaṇīyeṣṭi is to be performed at this tsage.

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śukra tanūr idaṁ varcaḥ···. Such should be the Soma-purchasing cow : (namely, she should) not have broken horns nor short ears; she should not be one-eyed nor lame; she should not have seven hoofs; she should be reddish (in colour), tawny-eyed, and one year old or two years old. It is said in the *Brāhmaṇa* that, in the sacrifice of one who is performing a Ṣoḍaśin Soma-sacrifice, one should purchase Soma for a cow whose growth is arrested and whose ears hang down over her eyes. Looking at her, the Adhvaryu should offer an oblation with *jūr asi dhṛtā manasā*···. He should take up into the ladle another four spoonfuls of clarified butter and take out the piece of gold from the clarified butter with *śukram asy amṛtam asi*. He should recite over the clarified butter the formula, *vaiśvadevaṁ haviḥ*. After having untied the piece of gold, he should pray to Āditya with *sūryasya cakṣur āruham*···. He should recite over the Soma-purchasing cow the formulas beginning with *cid asi manā 'si*..., and ending with *indrāya somam*. He should follow her six right foot-steps with his right foot-step respectively with the six formulas, namely, *vasvy asi*, *rudrā 'si*, etc. He should mark out the space of the seventh foot-step with *bṛhaspatis tvā sumne raṇvatu*···. Upon that space he should place a piece of gold and offer upon that piece four spoonfuls of clarified butter with *pṛthivyās tvā mūrdhann ā jigharmi*···. With *parilikhitaṁ rakṣaḥ parilikhitā arāṭaya*..., he should draw, by means of the wooden sword, a line round the space up to which the clarified butter has spread out. With the same formula, he should draw (another) line (round it) by means of the horn of black antelope. With *asme rāyaḥ*, he should pour out in the vessel as much earth as is mixed with ghee. With *tve rāyaḥ*, the Adhvaryu should hand it over to the sacrificer. With *tote rāyaḥ*, the sacrificer should pass it on to his wife. The Adhvaryu should recite over the earth from the cow's foot-step being handed over to the sacrificer's wife the formula *mā 'haṁ rāyaspoṣeṇa vi yoṣam*. He should make the sacrificer's wife be looked at by the Soma-purchasing cow with *saṁ devi devyo 'rvaśyā paśyasva*. He should pour down the water-pitcher upon the cow's foot-print with *un nambhaya pṛthivīm*···. He should wash on the foot-print both his hands holding a piece of gold and then pour out a third part of the earth from the foot-print upon the cold ashes of the Gārhapatya fire. So too a third part upon (those of) the Āhavanīya fire. He should retain the remaining third part for anointing the axle (of the southern *havirdhāna* cart.). The sacrificer's wife should keep it in her apartment. With the hand holding a piece of gold, the Adhvaryu should pray to Āditya with *deva sūrya somaṁ kreṣyāmas taṁ te prabrūma | ṛtūn kalpaya dakṣiṇāḥ kalpaya yathartu yathādevatam*.

2. [10.16.2–18.14]—Some teachers prescribe the pouring out of king Soma at this juncture. Together with a cart they should go near king Soma with *api panthām agasmahi*···. The cart should have its plank removed. After having released (the bullocks of the cart) by the side of king Soma and having stationed (the cart) facing (towards king Soma), the Adhvaryu should recite over him the formula, *aṁśunā te aṁśuḥ pṛcyatām*···. He should spread out, to the north of king Soma, upon the skin (of black antelope), a double-fold piece of linen cloth with its fringes lying along the neck (of the skin) pointing towards the

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east, or with the fringes lying along the north, and then measure out upon that piece of cloth king Soma by means of the hand with a piece of gold in it, with the verse, *abhi tyam devaṁ savitāram*···. He should measure out (the bundles) each time with one (finger), leaving (that finger at the next count). He should join the thumb to all the fingers in turn. He should not measure out the fifth (bundle) with that (finger) with which he has measured out the first. (However), he should measure out the last with that very finger. He should measure out five times with the relevant formulas, and five times without reciting any formulas. With *prajābhyas tvā* he should collect the remaining stalks, fold up together the ends of the piece of cloth, and tie it up with a linen turban with *prāṇāya tvā*. With *vyānāya tvā*, he should loosen the knot. After having loosened it, he should gaze at Soma (through the knot) with *prajās tvam anu prāṇihi prajās tvām anu prāṇantu*. The sacrificer should recite, over king Soma delivered by the Soma-seller, the formulas, *eṣa te gāyatro bhāga iti me somāya brūtāt*, etc.

Then the Adhvaryu should say: "O Soma-seller, is thy Soma available for purchase?" The Soma-seller should say: "He is, verily, available for purchase." The Adhvaryu should (offer to) purchase the Soma with *somaṁ te kriṇāmy ūrjasvantaṁ payasvantaṁ vīryāvantam abhimātiṣāham*. (He should add:) "I shall purchase the Soma for a cow." She (that is, the Soma-purchasing cow) has been already described.[1] The Soma-seller should say: "King Soma is certainly worth more than this." The Adhvaryu should ask: "Is king Soma really worth more than this?" The Adhvaryu should (offer to) purchase king Soma for gold with *śukraṁ te śukreṇa kriṇāmi*. The Soma-seller should say: "King Soma is certainly worth more than this." The Adhvaryu should ask: "Is king Soma really worth more than this?" He should (then offer to) purchase king Soma for a she-goat with *tapasas tanūr asi*. The Soma-seller should say: "King Soma is certainly worth more than this." The Adhvaryu should ask: "Is king Soma really worth more than this?" He should (offer to) purchase king Soma for a cow. He should (offer to) purchase him for a bull. He should (offer to) purchase him for a draught-bull. He should (offer to) purchase him for a pair (consisting of a steer and a cow). He should (offer to) purchase him for a piece of cloth. He should obtain him for ten (things) or for a few more (things). He should purchase (king Soma) for three (things). So is it said. Some teachers prescribe that he should purchase for four (things, namely,) a cow, gold, a she-goat, and a piece of cloth. However, at a sacrifice in which twenty-one cows are intended to be given away as Dakṣiṇā, the Adhvaryu should purchase Soma for only one (cow). (The cow should) not have broken horns nor short ears; she should not be one-eyed nor lame; she should not have seven hoofs; she should be reddish, tawny-eyed, and one year old. Some teachers prescribe that she should be a well-nourished cow. In a sacrifice in which a thousand cows are intended to be given away as Dakṣiṇā, one should purchase

1. *Bhār ŚS* 10.14.19.

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Soma for thirty (cows), in the Vājapeya for a hundred (cows), in the Rājasūya for two (hundred cows), and in the Aśvamedha for a thousand (cows). So is it said. The Adhvaryu should take away gold from the Soma-seller and then hand over a tuft of white wool to the sacrificer with *asme jyotiḥ*. At the proper time, the sacrificer should make of that tuft the navel of the fringe-strainer. A strainer should be made out of the wool of a white female sheep. It should be woven at home. So is it said. The Adhvaryu should tie up together a black tuft of wool with *idam ahaṁ sarpāṇāṁ dandaśūkānāṁ grīvā upa grathnāmi*. With that (tuft of black wool) he should strike the Soma-seller with *somavikrayiṇi tamaḥ*. He should point at the things for which Soma was purchased, with the remaining portion of the Anuvāka, namely, *svāna bhrāja*..., etc.

The Adhvaryu should take away king Soma from the Soma-seller with *svajā asi svabhūr asy asmai karmaṇe jāta ṛtena tvā gṛhṇāmy ṛtena naḥ pāhi*. After Soma has been purchased, the sacrificer should take off his upper piece of cloth. The sacrificer should hand over the staff to the Maitrāvaruṇa. It is the view of some teachers that the sacrificer should hand over the staff to the Maitrāvaruṇa on the day preceding the day of Soma-pressing. The sacrificer should recite over king Soma being brought forth the formula, *mitro na ehi sumitradhāḥ*. The Adhvaryu should place him (= Soma) upon the sacrificer's right lap with *indrasyo 'rum ā viśa*···. The sacrificer should ask the Adhvaryu : O Adhvaryu, can you take away Soma ? " The Adhvaryu should reply : " We can. " The sacrificer should ask : " How can you ? " The Adhvaryu should seize (the Soma) with the verse, *viṣṇuṁ stomam akṛṇmahi bṛhatīchandāṁsy uktā yajūṁsi vi parvatā ajihata śutaruṇā apo 'vacāriṣam*. The sacrificer should turn back the Soma-purchasing cow with the remaining portion of the Anuvāka, namely, *rudras tvā 'vartayatu*···. The Adhvaryu should buy her off for another cow and release her in the sacrificer's cow-pen. Striking the Soma-seller with a variegated leather whip they should make him decamp. It is the view of some teachers that they should strike him with clods; it is the view of some other teachers that they should strike him with cudgels.

3. [10.19.1-20.17] — Having taken up king Soma the Adhvaryu should stand up with *ud āyuṣā sv āyuṣo 'd*···. He should carry him with *urv antarikṣam anv ihi*. Upon the seat of the cart, the Adhvaryu should spread out the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards, with *adityāḥ sado 'si*. He should place king Soma upon it with *adityāḥ sada āsida*. Then he should cover him round with a piece of cloth, with *vaneṣu vy antarikṣam tatāna*···. With the verse relating to Sūrya, namely, *ud u tyaṁ jātavedasam*..., he should tie up the skin of black antelope. With *usrāv etaṁ dhūrṣāhāv*..., he should drive the draught-bullocks near. He should touch the two yokes as in the Full-moon and the New-moon sacrifices.[1] With *vāruṇam asi*, he should raise (the front part of) the cart. With *varuṇas tvo 't tabhnātu*, he should support the cart with the pole-prop. With *vāruṇam asi*,

1. *Śrautakośa*, Vol. I, English Section, p. 268.

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he should put the yoke-halter round (the neck of the right-hand bullock). With *varuṇasya skambhanam asi*, he should fix up the yoke-pin. With *praty-asto varuṇasya pāśaḥ*, he should fasten the bullock (to the cart) with the yoke-halter. In the very same way he should yoke the left-hand bullock. Bearing in his hand two green twigs either of *palāśa* or of *śami*, the Subrahmaṇya should step down between the two cart-poles. Then the Adhvaryu should give out the call : " (O Hotṛ) do thou recite the relevant verses for Soma who has been purchased and is being carried forth. O Brahman, do thou restrain speech. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. "

After the first verse has been recited (by the Hotṛ) three times, the Adhvaryu should move forward with the formula beginning with *pra cyavasva bhuvaspate...* and ending with *yajamānasya svastyayany asi*. After having moved forward towards the east they should turn round by the right. With *api panthām agasmahi...*, the Adhvaryu and the sacrificer should step beyond along the north of king Soma. With the goat for Agni-Soma held by the ear, the sacrificer should gaze at king Soma being carried forth, with *namo mitrasya varuṇasya cakṣase...*. The fires should be made to flare up. Ample (fuel) should be added to the Āhavanīya fire. The Adhvaryu and his assistants should raise up the couch. The couch should have (two) horizontal bars (one at the front and the other at the rear) and two side-bars of the measure of one *aratni* each, and legs reaching up to the navel, (its seat should be) woven with *muñja* grass, and the couch should be made of the wood of *udumbara*. In this context, this is the general rule : Wherever the scriptural text enjoins many persons to perform a rite (that is, wherever the injunction is in plural), only the Adhvaryu and his assistants should perform that rite. Wherever it enjoins two persons (that is, wherever the injunction is in dual), the Pratiprasthātṛ should be the second (to the Adhvaryu). With *vāruṇam asi*, the Adhvaryu should raise (the front part of) the cart. He should make the cart stand with its poles pointing towards the north. With *varuṇas tvo 't tabhnātu*, he should support the cart with the pole-prop. With *vāruṇam asi*, he should untie the yoke-halter. With *varuṇasya skambhanam asi*, he should remove the yoke-pin. With *unmukto varuṇasya pāśaḥ*, he should release the tether. With *varuṇasya 'rtasadanir asi*, he should lay down the couch to the south of the Āhavanīya fire. The bullock on the right-hand side should be unyoked, while the one on the left-hand side should remain yoked.

[15.1.3-4] — While king Soma is being measured out and is being purchased, (the Brahman) should sit down towards the south. While king Soma is being carried forth, he (= the Brahman) should walk along the south.

ĀPASTAMBA —

1. [10.20.12-19] — " One should purchase king Soma from a Brāhmaṇa belonging to the Kutsa *gotra* or from some other Brāhmaṇa " — after having said this the *Brāhmaṇa* (further) says : " or even from a non-Brāhmaṇa. " The

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Adhvaryu should spread out either at the place where the Uttaravedi would be prepared at a later stage or at the place where the *Uparavas* would be made at a later stage, a skin of a red bull, with the neck pointing towards the east and the hairy side turned upwards, and scatter upon the southern half of that skin king Soma (which is to be purchased). The Soma-seller should sit down upon the northern half. After having put up a curtain all round the water-pitcher, king Soma, and the Soma-seller, leaving an opening towards the north, (the Adhvaryu should say :) "The Soma is to be selected." So is it said (in the *Brāhmaṇa*). The Adhvaryu should say, "O Soma-seller, do thou sift the Soma", and then turn away. He should not come within the presence of the Soma. The sacrificer should not select the Soma; nor should his attendant, nor the Adhvaryu, nor the Adhvaryu's attendant. They should not look on while king Soma is being selected. The sacrificer should pray to the Āhavanīya fire with the two verses, *ahaṁ tvad asmi* ... and *ājuhvānaḥ*....

[10.22.1-23.10]—The Adhvaryu should take up into the Juhū eight or four (spoonfuls) out of the clarified butter of the Prāyaṇīyeṣṭi remaining in the Dhruvā and, with *iyaṁ te śukra tanūr*..., drop down into it a piece of gold after having tied it up, in an easily loosenable knot, by means of a darbha-blade. In the front (of the sacrificial hall), there should be stationed, facing towards the west, the Soma-purchasing cow, which is one year old or two years old or bigger. The characteristics (of the cow have been laid down by the scriptural injunction, namely, "One should purchase Soma) for a cow which is not unhorned and which is not long-eared." Some teachers say that one should purchase (Soma) for a cow which is ruddy, brown-haired, of variegated tail-hair, of variegated hoofs, bright-eyed, and whitish in appearance. (One should purchase Soma) for a two-coloured cow (in the sacrifice) of a Rājanya, and for a smallish cow having a red spot above her ear (in that) of one who is performing Ṣoḍaśin Soma-sacrifice. Looking at the Soma-purchasing cow, the Adhvaryu should offer that clarified butter with *jūr asi*.... He should take up (into the Juhū) another four spoonfuls (of clarified butter), take out the piece of gold (from the ladle) towards the west with *śukram asy*..., gaze at the clarified butter with *vaiśvadevaṁ haviḥ*, pray to Aditya with *sūryasya cakṣur āruham*..., and then recite over the Soma-purchasing cow the formulas, *cid asi manā 'si*.... (While the cow is being driven forward) she should not be held by the ear nor be fettered in her leg. With *mitras tvā padi badhnātu*, the Adhvaryu should look at her right fore-leg. He should recite after her (while she is) going towards the east the formula, *pūṣā 'dhvanaḥ pātv*.... He should step after (the cow) into the six foot-prints of her right fore-leg (each time) with his right foot, respectively with the (six) formulas *vasvy asi*, *rudrā 'si*.... While the (cow's) foot-prints are being stepped into by the Adhvaryu, the sacrificer should follow the (six) formulas recited by the Adhvaryu respectively with the formulas, *ekam iṣe viṣṇus tvā 'nv etu*, *dve ūrje*..., *trīṇi vratāya*..., *catvāri māyobhavāya*..., *pañca paśubhyo*..., *ṣaḍ rāyaspoṣāya*..., and *sapta saptabhyo hotrābhyo*.... At the seventh step, he should murmur *sakhāyaḥ saptapadā abhūma*....

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The Adhvaryu should clasp the seventh foot-print by means of his folded hands with *bṛhaspatis tvā sumne raṇvatu...*, put down a piece of gold upon that foot-print, offer clarified butter upon that piece of gold with *pṛthivyās tvā mūrdhann ā jigharmi...*, take out the piece of gold, take up the wooden sword with *devasya tvā savituḥ prasave...*, and, with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ...*, draw (by means of the wooden sword) a line round the foot-print three times, by the right, as far away as the limit up to which the (poured) clarified butter has flowed out. He should also draw (without reciting any formula) another line round it by means of the horn of black antelope (handed over to him by the sacrificer), pour into the vessel as much earth as has become soaked (with the clarified butter) with *asme rāyaḥ*, and then hand it over to the sacrificer with *tve rāyaḥ*. The sacrificer should pass it over to his wife with *tote rāyaḥ*. The sacrificer's wife should recite over (the earth from) the foot-print being passed over to her the formula *mā 'haṁ rāyaspoṣeṇa vi yoṣam*. With *saṁ devi devyo 'rvaśyā paśyasva*, the Adhvaryu should make the sacrificer's wife exchange a look with the Soma-purchasing cow. The sacrificer's wife should recite over the Soma-purchasing cow the formula, *tvaṣṭimatī te sapeya*···. The sacrificer (should recite over the Soma-purchasing cow the formula) *tvaṣṭumantas tvā sapema.*[1] The Adhvaryu should wash both his hands holding the piece of gold in the foot-print from out of which the earth had been taken out, pour down water over the foot-print with *un nambhaya pṛthivīm...*[2], divide (the earth from) the foot-print into three parts, and cast away one third (of it) upon the co d ashes towards the north of the Gārhapatya fire and one third towards the north of the Āhavanīya fire. (He should) give away one third to the sacrificer's wife. She should deposit it in her apartment.

2. [10.24.1-27.8] —Some teachers prescribe (that there should take place) at this juncture the prayer to Āditya and the performance the of rites pertaining to king Soma, beginning with the pouring out. With *api panthām agasmahi...*, they should go in the eastern direction, towards the Soma, with the cart, whose plank has been taken out, which is curtained on all sides, and which is covered over from above. They should carry on the head (the Soma) purchased on the mountain. The cart should be kept standing either towards the west or towards the north of king Soma, with its pole pointing either towards the east or towards the north, with the yoke well fixed, and resting upon the chin (that is, with its front part placed upon the ground). The sacrificer should recite over king Soma the formula, *aṁśunā te aṁśuḥ pṛcyatām*···. It is said in the *Brāhmaṇa* : " (In the sacrifice) of that (person), in respect of whom one wishes that he should be bereft of cattle, one should measure out Soma upon the hair-less side of the skin of black antelope. " The Adhvaryu should spread out upon the skin (of black antelope) a piece of linen, folded twice or thrice, with its fringes turned upwards and pointing either towards the east or towards the north. Holding a piece of gold in his hand, he should measure out (Soma)

1. cf. *MS* 1.2.4; *KS* 2.5.
2. *TS* 2.4.8.2.

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upon that (piece of linen) having collected the stalks by means of the thumb and the little finger without bending these (two), with the verse in the *aticchandas* metre, namely, *abhi tyaṁ devaṁ savitāram*···. In the same manner, he should measure by means of each finger each time leaving out the finger employed earlier. In the case of all the fingers, he should join them (one after another) to the thumb. He should not measure at the fifth measuring by means of that finger by means of which he has measured at the first measuring; he should (however) measure by means of it at the last measuring. Five times he should measure with the relevant formula, and five times without reciting any formula. In this manner (that is, as indicated above), he should measure two times or three times or a few more times. He should gather together the remaining Soma stalks with *prajābhyas tvā*, wrap up (the entire Soma) in the piece of linen, tie up (that linen) by means of the turban, which has been folded twice, with *prāṇāya tvā*, loosen it a little with *vyānāya tvā*, and then look at the Soma (through the loosened knot) with *prajās tvam anu prāṇihi prajās tvām anu prāṇantu*. The sacrificer should pray to king Soma with the formulas beginning with *eṣa te gāyatro bhāga*···. The Adhvaryu should pray to Āditya with *deva sūrya somaṁ kreṣyāmas taṁ te pra brūmas taṁ tvaṁ viśvebhyo devebhya ṛtūn kalpaya dakṣiṇāḥ kalpaya yathartu yathādevatām* [1], hand over king Soma to the Soma-seller, and then bargain (about Soma as follows).

(The Adhvaryu should ask :) "O Soma-seller, is your Soma available for purchase ?" The other should reply : "It is available for purchase." The Adhvaryu should say, "I purchase your Soma which is strong and juicy," and then say (to the Soma-seller) : "I shall purchase it for a sixteenth part (of a cow, that is to say, for the lower part of a cow's leg)." (After each offer) in all the bargain dealings, until the sale is finalised, the Soma-seller should reply : "King Soma deserves more than this." (The Adhvaryu should make) the second (offer) with : "I shall purchase your Soma for a twelfth part (of a cow)"; the third (offer) with : "I shall purchase your Soma for an eighth part (of a cow)" ; the fourth (offer) with : "I shall purchase your Soma for a fourth part (of a cow)." (The bargaining should take place) in this manner, three times, or, at each bargaining, the offer followed by the relevant response should be repeated thrice. (The Adhvaryu should) finally (make the offer) with : "I shall purchase your Soma for a (whole) cow." Or (as the next best alternative) he should not say, "(I shall purchase the Soma) for a cow," (but) he should merely point to the cow with the words, "this here", and then murmur *tasyā ātmā tasyā rūpaṁ tasyāḥ payas tasyā bandhuḥ*. He should murmur *śukraṁ te śukreṇa krīṇāmi*... and then purchase (the Soma) for gold. He should murmur *tapasas tanūr asi*... and then purchase (the Soma) for a she-goat. (He should purchase the Soma) for each of the remaining (objects mentioned in the *Brāhmaṇa*).

If he purchases the Soma for a bull, he would be (as it were) purchasing it for Prajāpati; (therefore) a weaned uncastrated male calf (should

1. cf. *KS* 2.5.

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be substituted) in its place. The term *mithunābhyām* ("for a couple") (occurring in the *Brāhmaṇa*) denotes a steer and a heifer. After having purchased (the Soma) for both these together, the Adhvaryu should finally conclude the transaction (by purchasing the Soma) for a piece of cloth. In a sacrifice in which one hundred and twelve (cows) are to be given away as Dakṣiṇā, (Soma should be purchased) for ten objects (mentioned in the *Brāhmaṇa*), or for more (than ten objects). According to some teachers, (Soma should be purchased) for four (objects, namely,) a cow, gold, a piece of cloth, and a she-goat. In a sacrifice in which twenty-one (cows) are to be given away as Dakṣiṇā, (Soma should be purchased) for one (cow); in a sacrifice in which sixty (cows) are to be given away as Dakṣiṇā, for three (cows); in a sacrifice in which a few more (cows) are to be given away as Dakṣiṇā, for a few more (cows); (and) in a sacrifice in which a thousand (cows) or one's entire wealth is to be given away as Dakṣiṇā, for twenty-four (cows). Or, in a sacrifice in which a thousand (cows) are to be given away as Dakṣiṇā, (Soma should be purchased) for thirty (objects). (These) thirty should comprise twenty-seven cows, gold, a she-goat, and a piece of cloth. In the Vājapeya, (Soma should be purchased) for one hundred (cows); in the Rājasūya, for two (hundred cows); (and) in the Aśvamedha, for one thousand (cows). With *asme candrāṇi*, the Adhvaryu should take back the gold from the Soma-seller. With *asme jyotiḥ*, he should give over to the sacrificer the tuft of white wool. He (= the sacrificer) should, at the proper time, make of it a navel-like cavity for a strainer with thread (*daśāpavitra*)[1]. The white strainer should be woven together (out of the wool) of a white (she-goat). In the sacrifice of one whom the Adhvaryu hates, he should prepare two strainers–one out of black (wool) and the other out of red (wool). He should moisten the tuft of black wool with water, tie it up (into a ball) with *idam aham sarpāṇām dandaśūkānām grīvā upagrathnāmi*, and strike the Soma-seller with it with *somavikrayiṇi tamaḥ*. He should assign the (various) objects employed for the Soma-purchase with *svāna bhrāja*... and then take away king Soma from the Soma-seller with *svajā asi svabhūr asy asmai karmaṇe jāta ṛtena tvā gṛhṇāmy ṛtena mā pāhi*. If the Soma-seller creates any difficulties (in this connection), the Adhvaryu should take away (king Soma from him) forcibly.

At this juncture, the sacrificer should uncover his head with *vayaḥ suparṇā*.... He should hand over the staff of the initiated to the Maitrāvaruṇa with *mitrāvaruṇayos tvā praśāstroḥ praśiṣā prayacchāmy avakro 'vidhuro bhūyāsam*. With *mitro na ehi*..., the sacrificer should take up king Soma, place it on (his) right lap with *indrasyo 'rum āviśa*..., and sit down holding it with his two hands. Some teachers prescribe that at this stage (there should be gone through) the prayer to Āditya, the handing over of the staff, and the assigning of the various objects employed for the Soma-purchase. The Adhvaryu should make the Soma-purchasing cow turn by the right with *rudras tvā "vartayatu*..., buy her off for another cow, and leave her in the sacrificer's cow-pen. If the Soma-seller

1. For *daśāpavitra*, see : *ĀpŚS* 12.13.1; *Kāt ŚS* 9.5.13.

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repudiates (the offer for the purchase of Soma), he should be driven away, (after) being beaten up with a moistened leather strap. Some teachers say that he should be struck with sticks. Some teachers prescribe this striking as an obligatory operation (which should take place irrespectively of whether the Soma-seller accepts or rejects the offer for Soma-purchase).

3. [10.27.9-29.11] —The sacrificer should get up, holding king Soma, with *udāyuṣā svāyuṣā...*, and then proceed towards the cart with *urv antarikṣam anv ihi*. With *adityāḥ sado 'si*, the Adhvaryu should spread out upon the seat in the cart the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards, place king Soma upon it with the formula, *adityāḥ sada āsīda*, wrap up round (the Soma) a piece of cloth with *vaneṣu vy antarikṣaṁ tatāna...*, and, with the verse relating to Sūrya, namely, *ud u tyaṁ jātavedasam...*, tie up at the front of the cart the skin of black antelope with the neck pointing upwards and the fleshy side turned outwards.

Then he should touch the two yokes as in the Full-moon and the New-moon sacrifices[1], raise up the cart (whose front side had been resting on the ground) with *vāruṇam asi*, support it with *varuṇas tvo 't tabhnātu*, fix up the yoke-pin (on each side), with *varuṇasya skambhanam asi*, drive the two draught-bullocks towards the cart with *usrāv etaṁ dhūrṣāhau...*, pull round the yoke-halter (for the right hand side bullock) with *vāruṇam asi*, and then throw out the tether (round the horns) with *pratyasto varuṇasya pāśaḥ*. In the same manner, he should yoke the left hand side bullock. Holding in his hand two green twigs, the Subrahmaṇya should step between the two poles. (They should be) either two twigs of *palāśa* or two twigs of *śamī*. Then the Adhvaryu should touch the cart and then give out the call (to the Hotṛ) : " Do thou recite the relevant verses for king Soma who has been purchased and is being carried forth. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." While all the *subrahmaṇyās* are being pronounced, the sacrificer should touch the Subrahmaṇya and murmur the formulas, *sā 'si subrahmaṇye tasyās te pṛthivī pādaḥ; sā 'si subrahmaṇye tasyās te 'ntarikṣaṁ pādaḥ; sā 'si subrahmaṇye tasyās te dyauḥ pādaḥ; sā 'si subrahmaṇye tasyās te diśaḥ pādaḥ; parorajās te pañcamaḥ pādaḥ; sā na iṣam ūrjaṁ dhukṣva teja indriyaṁ brahmavarcasam annādyam*. He should do so (that is, murmur the formulas) three times (murmuring them) after each pronouncing (of the *subrahmaṇyā*). After the first verse has been recited three times (by the Hotṛ), they (that is, the Adhvaryu, the Brahman, and the sacrificer) should proceed towards the east (while the Adhvaryu recites) *pracyavasva bhuvaspate*...and then turn by the right (following the cart). The Adhvaryu should recite over king Soma the formula, *śyeno bhūtvā parāpata*....

With *api panthām agasmahi...*, the Adhvaryu and the sacrificer should go ahead of king Soma along the south or along the north. With the goat to be offered to Agni-Soma held fast by its (right) ear, the sacrificer should look at king Soma, who is being driven forth, with *namo mitrasya*....

1. *Śrautakośa*, Vol. I, English Section, p. 269.

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(The goat) should be red and hornless or it may (even) not be hornless. (It should be) black-spotted or red-spotted, big, fat, and bearded. A couch made of the wood of *udumbara*, whose (two) horizontal bars and (two) side bars are one *aratni* (each) in measure, whose legs reach up to the height of the navel, and which is woven with *muñja* grass. This couch all the Adhvaryus (that is, the Adhvaryu and his three assistants) should lift up while king Soma is being driven forth along the front of the Prāgvaṁśa. The (three) sacred fires or only one fire or two fires should be made to flare up (by adding fuel to them). The Adhvaryu should make the cart stand in front of the Prāgvaṁśa, with its poles pointing either towards the east or towards the north, raise it up and support it as before,[1] take out the yoke-pin with *varuṇasya skambhanam asi*, unfasten the yoke-halter with *vicṛtto varuṇasya pāśaḥ*,[2] and then release the tether with *unmukto varuṇasya pāśaḥ*. In the same manner, he should unyoke the left hand side bullock. The right hand side bullock should be unyoked or should not be unyoked.

[14.8.5,6] — The Brahman should sit down to the south (of the place where the particular rite is being performed) while king Soma is being measured. The Brahman should go towards the south while king Soma is being driven forth.

SATYĀṢĀḌHA —

1. [10.3] —One should purchase Soma after he has been initiated for one night; or one should do so after he has been initiated for two days or three days or four days or a few more days.

[7.1] — The Adhvaryu should spread out, at the spot where the Uttaravedi is to be made or where the *Uparavas* are to be made, the skin of a red ox with the neck pointing towards the east and the hairy side turned upwards, pour out king Soma upon the southern half of that (skin), put down a pitcher of water towards the north, curtain off the place on all sides leaving a door towards the north, and then admit (within the enclosed place) the Soma-seller who should be a Kautsa or a Śūdra. He should give out the call either with the words, "O Soma-seller, do thou sift Soma", or with the words, "Do thou sift Soma; do thou remove whatever (matter like grass, etc.) is mixed up (with it)", or with the words, "Do thou sift Soma after whatever is mixed up (with it) has been removed". The Soma-seller should draw away whatever is other than the Soma-stalks. The Adhvaryu should not sift Soma, nor should his subordinate, nor the sacrificer, nor the sacrificer's (close) kinsmen. There should not be any close observers of Soma being sifted[3].

[7.2] — The Adhvaryu should take up (into the Juhū) four or five spoonfuls out (of the clarified butter of the Prāyaṇīyeṣṭi) remaining in the Dhruvā and, with *iyaṁ te śukra tanūḥ*..., drop down into it a piece of gold after

1. See : p. 126.
2. *MS* 1.2.6.
3. *SatSS* prescribes the Prāyaṇīyeṣṭi at this stage.

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having tied it up, in an easily loosenable knot, by means of a darbha-blade. The Soma-purchasing cow should be already provided for; (she should be) perfect in all limbs and have close relatives; (she should be) like the animal to be offered to Agni-Soma; (she should) be of either brown or tawny or red colour or of mixed colour, and be fleshy; or she should be of red colour, have reddish brown eyes, tawny hair, white spots on her body, a tail of variegated colour, and hoofs of variegated colour; and (she should be) either one year old or two years old or three years old. The Adhvaryu should take up four spoonfuls of clarified butter and, looking at the cow, offer an oblation (of that clarified butter) with *jūr asi*···. He should take up another four spoonfuls and then take out the piece of gold from the clarified butter with *śukram asy amṛtam asi*. He should recite over (the clarified butter) the formula, *vaiśvadevaṁ haviḥ*. He should gaze at it with *havir asi vaiśvadevam*. With a piece of gold in the hand, he should pray to Āditya with *sūryasya cakṣur āruham*···. He should address the Soma-purchasing cow with *cid asi*. He should tether her right front leg with *mitras tvā padi badhnātu*. With *pūṣā 'dhvanaḥ pātv*..., he should lead her to where Soma is—either not tethered and not held by the ear or tethered and held by the ear. (Respectively) with the (six) formulas beginning with *vasvy asi*, he should step with his right leg upon the six foot-prints made by the cow. He should cover (with his hand) the seventh foot-print with *bṛhaspatis tvā sumne raṇvatu*···. He should deposit a piece of gold on that (foot-print) and, with *pṛthivyās tvā mūrdhann ājigharmi*···, he should offer an oblation of four spoonfuls of clarified butter which have been taken up into the ladle. He should take away the piece of gold and, with *parilikhitam*..., draw by means of the wooden sword a line round the foot-print. as far as the clarified butter has flowed out. Without reciting any formula, he should draw round another line after the first by means of the horn and, with *asme rāyaḥ*, take up into the vessel the earth from the foot-print. He should wash his hands, holding a piece of gold, at the spot of the foot-print and, with *tve rāyaḥ*, hand over (the earth from) the foot-print (collected in the vessel) to the sacrificer. With *tote rāyaḥ*, the sacrificer should pass it over to his wife.

[10.3]—Either with *tote rāyaḥ* or with *tava te rāyaḥ*, the sacrificer should pass over to his wife (the earth from) the footstep handed over to him.

[7.2]—With *mā 'haṁ rāyaspoṣeṇa vi yoṣam*, the sacrificer's wife should gaze at the earth being handed over to her. With *saṁ devi devyo 'rvaśyā paśyasva*, the Adhvaryu should make the sacrificer's wife be noticed by the Soma-purchasing cow. He should pour down the pitcher of water on the foot-print with *unnambhaya pṛthivīm*..., divide (the earth from) the foot-print into three parts, and then pour out one third upon the cold ashes of the Gārhapatya fire and one third upon (those of) the Āhavanīya fire. According to some teachers (the pouring out of one third) upon the Āhavanīya fire is prohibited. The Adhvaryu should hand over one third to the sacrificer's wife; she should deposit it in her apartment.

2. [7.2]—Some teachers prescribe the praying to Āditya, at this stage, with *sūryasya cakṣur āruham*···. With *api panthām agasmahi*..., the Adhvaryu

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should go towards king Soma with a cart, which is curtained all round, which has a roof, and whose front plank has been removed. Having settled down the cart with its front part to the north of king Soma he should recite over it either the formula, *amātyo 'si*, or the formula, *āsmāko 'si*. He should pile up the stalks (of Soma) with *aṁśunā te aṁśuḥ pṛcyatām*···. He should spread out, to the north of king Soma, upon the skin, a large unwashed piece of linen cloth which is folded either two times or four times and which has its fringes turned upwards and pointing towards the east, and then, with the verse in the *aticchandas* metre, namely, *abhi tyaṁ devam*..., measure out king Soma upon that piece of cloth by means of the hand with a piece of gold in it, opening out the fingers one by one. (While measuring out) he should join the thumb to each of the fingers. (He should) not (measure out) the fifth (handful of Soma-stalks) (with that finger) with which (he has measured out) the first; (he should, however, measure out) the tenth with that very finger. He should measure out five times with the relevant formulas and five times without reciting any formula. With *prajābhyas tvā*, he should collect together the remaining stalks. He should hold up together the ends of the piece of cloth and, with *prāṇāya tvā*, tie them up with a silk turban. With *vyānāya tvā*, he should loosen (the knot). He should gaze at the Soma (through the loosened knot) with *prajās tvam anu prāṇihi prajās tvām anu prāṇantu* and then recite over it the formulas, beginning with *eṣa te gāyatro bhāga*···. By means of the hand with a piece of gold in it, he should pray to Āditya with *deva sūrya somaṁ kreṣyāmas taṁ te prabrūmas taṁ tvaṁ viśvebhyo devebhya ṛtūn kalpaya dakṣiṇāḥ kalpaya yathartu yathādevatam.*

[10.3] — The sacrificer should sit down to the south of king Soma who is being purchased.

[7.2] — After having handed over king Soma to the Soma-seller, the Adhvaryu should ask him: "O Soma-seller, is your Soma available for purchase?" He should reply: "It is available for purchase." The Adhvaryu should (offer to) purchase it for ten (objects), (namely,) seven cows and the three (objects, that is to say,) gold, a piece of cloth, and a she-goat. According to some teachers, there should be ten cows and, in addition, these three (objects). Or (the Adhvaryu should offer to purchase Soma) for four (objects) ony, namely, for a cow and these three (objects). In the sacrifice of one who intends giving away twenty-one (cows) as Dakṣiṇā, (the Adhvaryu should purchase Soma) for one cow; and, in the sacrifice of one who intends giving away a thousand as Dakṣiṇā, for thirty (objects, namely,) twenty-seven cows and these three (objects, that is to say,) gold, a piece of cloth, and a she-goat. According to some teachers, (in the sacrifice of one who intends giving away a thousand as Dakṣiṇā) there should be thirty cows and, in addition, these three (objects, offered for the purchase of Soma). (The Adhvaryu should purchase Soma) in the Vājapeya for a hundred (cows), in the Rājasūya for two (hundred), and in the Aśvamedha for a thousand. The Adhvaryu should purchase Soma with *somaṁ te krīṇāmy*···. Or, after having recited the formula, *somaṁ mahāntaṁ bahvardhaṁ śobhamānam*..., he should point to the objects

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(for which he offers to purchase Soma) one by one. He should point to the three legs of the cow (each leg) with *kalayā te krīṇāni*, *kuṣṭhayā te krīṇāni*, *śaphena te krīṇāni*, and *padā te krīṇāni*, and then (offer) the whole cow with *gavā te krīṇāni*. The Soma-seller should (continue to) say, till the transaction is concluded : "King Soma certainly deserves more than this." The Adhvaryu should (continue to) say : "He certainly deserves more." (He should offer) gold with *śukraṁ te śukreṇa krīṇāmi*...; a she-goat with *tapasas tarūr asi*..., a milch-cow with *dhenvā te krīṇāmi*; a bull with *ṛṣabheṇa te krīṇāmi*. According to some teachers, (the Adhvaryu should offer to purchase Soma) for an uncastrated steer. The adhvaryu should offer a draught-bullock with *anaḍuhā te krīṇāmi*; a pair consisting of a bull and a cow with *mithunābhyāṁ gobhyāṁ krīṇāmi*; a piece of cloth with *vāsasā te krīṇāmi*. He should conclude the transaction with ten (objects). Some teachers prescribe more (objects) for which to purchase Soma. The Adhvaryu should purchase (Soma) for fifteen (objects); he should purchase for seventeen; he should purchase for twenty-four; he should purchase for a few more (objects). In the end, he should say : "I do purchase." After having concluded the transaction, the Adhvaryu should take back (from the Soma-seller) the gold (given to him) with *samyat te gor asme candrāṇi*. With *asme te bandhur*..., he should hand over the white tuft of wool to the sacrificer. At the time of the stretching out, one should make of it the navel for a strainer with thread. There should be two strainers with thread woven out of white sheep's wool, one of them being not equipped with the thread. The Adhvaryu should wet the black tuft of wool with water, wind it into a ball with *idam ahaṁ sarpāṇāṁ dandaśūkānāṁ grīvā upa grathnāmi*, and then, with *somavikrayiṇi tamaḥ*, strike the Soma-seller on the forehead with it. He should take away king Soma from the Soma-seller with *svajā asi svabhūr asy asmai karmaṇe jāta ṛtena tvā gṛhṇāmy ṛtena naḥ pāhi*. If the Soma-seller creates any trouble, one should snatch away (king Soma) violently.

[10.3] — After Soma has been purchased, the sacrificer should hand over the staff to the Maitrāvaruṇa. Or (he should do so) on the day preceding the day of Soma-purchase. With *vayaḥ suparṇā*..., he should uncover the head at the outset and then the other limbs in the relevant order.

[7.2,3] — The adhvaryu should place king Soma upon the (right) lap of the sacrificer with *indrasyo 'rum āviśa dakṣiṇam*···. He should make the sacrificer clasp (Soma).

[10.3] — With *mitro na ehi*..., the sacrificer should clasp to his bosom king Soma who has been set down upon his lap. He should get up with *ud āyuṣā*···. He should go forward with *urv antarikṣam*···.

[7.2] — The sacrificer should ask : "O Adhvaryu, are you able?" The Adhvaryu should reply : "We have been able." (The sacrificer should ask :) "How have you been able?" The Adhvaryu should reply with the formula, *viṣṇuṁ stomam arutsmahi bṛhaspatiṁ chandāṁsy utthāya yajūṁṣi vi parvatā jihata sutaraṇā apo atāriṣam*. The Adhvaryu should serially point to the objects

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for which Soma has been purchased with *svāna bhrāja*···. With *rudras tvā vartayatu*, he should make the Soma-purchasing cow turn back (by the right), buy her off with another cow, and then enter her into the herd of the sacrificer's cows. One should beat the Soma-seller off with a spotted leather whip. According to some teachers, one should strike him with clods or one should strike him with cudgels.

3. [10.3] — After having reached the cart, the sacrificer should hand over king Soma to the Adhvaryu.

[7.3] — With *adityāḥ sado 'si* the Adhvaryu should spread out on the seat of the cart the skin of black antelope with the neck pointing towards the east and hairy side turned upwards, and then, with *adityāḥ sada ā sida*, set down upon that skin king Soma who has been passed over (to him by the sacrificer). He should recite over Soma who has been set down the verse, *astabhnād dyām*···. According to some teachers, the Adhvaryu should (actually) set down Soma with this verse. With *vaneṣu vy antarikṣaṁ tatāna*..., the Adhvaryu should cover him round with the piece of cloth. Either with *ud u tyaṁ jātavedasaṁ*... or with *taraṇir viśvadarśataḥ*..., he should cover up (the front of the cart) by means of the skin of black antelope with its neck pointing upwards and hairy side turned outwards. With *usrāv etaṁ dhūrṣāhau*..., he should drive the draught-bullocks towards the cart. With *dhūr asi*, he should touch (each of) the two yokes. With *vāruṇam asi*, he should raise up (the front of) the cart. He should make it stand with its poles pointing towards the east and then support it with *varuṇas tvo 't tabhnātu*. He should yoke the bullock on the right hand side. With *vāruṇam asi*, he should fasten the yoke-halter. With *varuṇasya skambhanir asi*, he should fix up the yoke-pin. With *pratyasto varuṇasya pāśaḥ*, he should insert the noose of the yoke-halter into the yoke-pin. (With that very formula), he should fasten (the noose to the horns of) the bullock. In this manner, he should (also) yoke the bullock on the left hand side. Holding in his hand two green twigs either of *palāśa* or of *śamī*, the Subrahmaṇya should enter within the region of the poles. After having taken hold of the cart, the Adhvaryu should give out the call: "(O Hotṛ), do thou recite the verses relating to king Soma who, having been purchased, is being carried forth; O Brahman, do thou restrain speech; O Subrahmaṇya, do thou pronoune the *subrahmaṇyā*." After the (first) verse has been recited (by the Hotṛ) three times, they should proceed towards the east with *pra cyavasva bhuvaspate*... and then turn by the right.

[10.3] — With *namo mitrasya varuṇasya cakṣase*..., the sacrificer should gaze at king Soma being carried forth to the Prāgvaṁśa.

[7.3] — With *api panthām agasmahi*..., the two, namely, the sacrificer and the Adhvaryu, should go ahead (of the cart) along the north of king Soma. The sacred fires should be made to flare up; the largest amount of fuel should be put on the Āhavanīya fire.

The animal to be offered to Agni-Soma is already provided for. (It should be) perfect in all limbs and have near relatives; (it should be) like the

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animal in the animal-sacrifice;[1] (it should be) reddish, hornless, bearded, fleshy, and fat. (It might be) black-white or red-white. Holding it by the ear, the sacrificer should look intently at king Soma.

There should be a couch which is made of *udumbara* whose front bars and side bars are one *aratni* (each) in measure, whose legs reach up to (one's) navel, and which is woven of *muñja* grass. The Adhvaryu and his assistants should lift it up.

With *vāruṇam asi*, the Adhvaryu should raise up (the front of) the cart in front of the Prāgvaṁśa and then settle it down with its poles pointing to the north. With *varuṇas tvo 't tabhnātu*, he should support it. He should unyoke the bullock on the right hand side. With *vāruṇam asi*, he should pull up the yoke-halter. With *varuṇasya skambhsarjanir asi*, he should pull out the yoke-pin. With *vicṛtto varuṇasya pāśaḥ*, he should loosen the noose of the yoke-halter. With *unmukto varuṇasya pāśaḥ*, he should unite the tether (tied up to the horns). In this manner, he should unyoke the bullock on the left hand side.

[10.8] — The Brahman should sit down towards the south while king Soma is being measured and while king Soma is being carried. The Brahman should proceed along the south while king Soma is being carried forth.

VAIKHĀNASA—

1. [12.15,16] — At the conclusion of the initiation, the Pratiprasthātṛ should, for the sake of the purchase of Soma, carry king Soma to the place assigned for the *Uparavas*, pour him out upon the skin of a red ox, and then give out the call : " O Soma-seller, do thou sift the Soma. " The seller, (who is) either a Kautsa or a Śūdra, should sift the Soma and sit down by its side.

The Adhvaryu should take up into the Juhū eight or four spoonfuls out of that (clarified butter kept back in the Dhruvā), tie up a piece of gold in an easily loosenable knot by means of a darbha blade, and then put that (piece of gold) into the Juhū with *iyaṁ te śukra tanūḥ*···. With *jūr asi dhṛtā manasā*..., he should offer the clarified butter on the Āhavanīya fire while the sacrificer remains touching him and (while he himself is) looking at the Soma-purchasing cow, which has the same characteristics as the animal connected with the animal sacrifice,[2] whose eyes are tawny, and which is one year old. He should take up another four spoonfuls, draw out the piece of gold from the clarified butter with *śukram asi*, and preserve that (piece of gold) and the four spoonfuls of clarified butter. He should recite over the clarified butter the formula, *vaiśvadevaṁ haviḥ*, and then, with the hand holding the piece of gold in it, pray to Āditya with *sūryasya cakṣur āruham*···. He should make the Soma-purchasing cow stand in front of the fire-hall facing towards the west, and then address her with *cid asi manā 'si*···. With *mitras*

1. *Śrautakośa*, Vol. I, English Section, p. 809.
2. *Śrautakośa*, Vol I, English Section, p. 810.

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tvā padi badhnātu, he should tie her on her right fore-leg and, with *pūṣā 'dhvanaḥ...*, drive her where Soma has been placed. With his right foot he should step after her six right footsteps (respectively) with the (six) formulas beginning with *vasvy asi, rudrā 'si*. (Respectively) with the formulas beginning with *ekam iṣe...*, the sacrificer should follow the (six) steps being taken (by the Adhvaryu). He should recite over the seventh foot-step (of the cow) the formula, *sakhāyaḥ···*. With *bṛhaspatis tvā sumne raṇvatu...*, the Adhvaryu should take hold of (the earth from) the seventh foot-print. He should deposit the piece of gold (which has been preserved) upon that earth, strew sacrificial grass round it, and, with *pṛthivyās tvā mūrdhann ājigharmi...*, offer the four spoonfuls (of clarified butter) on it.

2. [12.17–19] — The Adhvaryu should take out the piece of gold, and, with *parilikhitaṁ rakṣaḥ parilikhitā arātaya...*, draw a line round the right foot-print, three times, by means of the wooden sword, as far as the clarified butter has flowed out. Then he should pour together into the vessel (the earth from) the foot-step (collected) by means of the wooden sword, with *asme rāyaḥ*, and hand it over to the sacrificer with *tve rāyaḥ*. The sacrificer should pass it over to his wife with *tote rāyaḥ*. With *saṁ devi devyo 'rvaśyā paśyasva*, the Adhvaryu should make the sacrificer's wife be seen by the Soma-purchasing cow, and, with *tvaṣṭimatī te sapeya...*, (make) the sacrificer (be seen) by his wife. The sacrificer should recite over the Soma-purchasing cow the formula, *mā 'haṁ rāyaspoṣeṇa vi yoṣam*. The Adhvaryu should wash the piece of gold and tie it up to the ring-finger for (being used at) the making of Soma to swell, the Soma-pressing, and (the taking up of) the Aṁśu and the Adābhya (Soma-) cups. He should pour down water on the foot-print with *un nambhaya pṛthivīm...* and then release the Soma-purchasing cow. The sacrificer's wife should preserve (the earth from) the foot-print. Then the Adhvaryu should pray to Āditya with *sūryasya cakṣur āruham···*. He should ask the Soma-seller : "Has thy Soma been sifted ?" The other should reply : "He has been sifted." The Adhvaryu should pray to king Soma, who has been cleared, with the formulas beginning with *eṣa te gāyatro bhāga···*. He should spread out upon the northern half of the skin a piece of linen cloth, twice folded and with its fringes pointing towards the east, touch king Soma, with the hand holding a piece of gold, with *aṁśunā te aṁśuḥ pṛcyatām...*, and, with the verse in the *aticchandas* metre, namely, *abhi tyaṁ devaṁ savitāram...*, measure it (= Soma) out upon the spread-out piece of linen cloth. He should measure out the Soma-stalks by holding them with each extended finger, beginning with the small finger, joined with the thumb. (He should) not (measure out) the fifth (stalk) with the small finger. (He should measure out) the tenth only with the small finger. He should measure out five times with the relevant formulas and five times without reciting any formula. In this manner, (he should measure out) two times or three times or a few more times.

With *prajābhyas tvā*, the Adhvaryu should collect together the remaining (quantity of) king Soma, draw together the ends of the piece of cloth, and then, with *prāṇāya tvā*, tie it up by the right with the double-folded

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turban. With *vyānāya tvā*, he should loosen it. With *prajās tvam anu prāṇihi prajās tvām anu prāṇantu*, he should make the sacrificer gaze at king Soma (through the loosened knot). He should deposit king Soma upon the skin. He should pray to Āditya with *deva sūrya somaṁ kreṣyāmas*···. The Soma-seller should take up king Soma from the skin. The Adhvaryu should ask the Soma-seller : "O Soma-seller, is thy king Soma available for purchase?" The other should reply : "(He is) available for purchase." The Adhvaryu should say, "I shall purchase thy Soma", and then, thinking that the greatness of the cow is great, he should (successively) bargain with the words, "I would purchase thy (Soma) for a *kalā*", "I would purchase thy (Soma) for a *kuṣṭhā*", "I would purchase thy (Soma) for a *śapha*", and "I would purchase thy (Soma) for a *pad*"—(making) each offer thrice. He should himself set aside the bargaining with the three legs of the cow and bargain with the (whole) cow with "I would purchase thy (Soma) for a cow". The Soma-seller should go on protesting with the words, "king Soma, indeed, deserves for more than this", until the (desired) number (of objects for which to sell) is reached. The Adhvaryu should accept (the Soma-seller's suggestion) with the words, "king Soma (certainly) deserves far more than this", and then bargain with gold with the words, "I would purchase thy radiant one for radiant one". The Soma-seller should take this up. The Adhvaryu should offer a she-goat with *tapasas tanūr asi*..., and a piece of cloth with the words, "I would purchase thy (Soma) for a piece of cloth". He should (thus) make up the (required) number with the (offer of) four (objects).

Or, in the sacrifice of one who intends giving away one hundred and twelve (cows) as Dakṣiṇā, (he should offer to purchase) for ten (objects). In that case, seven cows, gold, a piece of cloth, and a she-goat—(these) should constitute the ten (objects). Or, (he should offer to purchase) for more. (In the sacrifice) of one who intends giving away twenty-one cows as Dakṣiṇā, (he should offer to purchase) for one (cow); and (in the sacrifice) of one who intends giving away sixty (cows) as Dakṣiṇā, for three (cows). After having reached the prescribed number (of objects, in the course of bargaining), he should close (the bidding). With *samyat te gor asme candrāṇi*, he should take back the gold from the Soma-seller and hand it over to the sacrificer with *asme te bandhuḥ*. (He should hand over to the sacrificer) also the tuft of white wool. With it the sacrificer should prepare the navel of the strainer with a thread. With *idam ahaṁ sarpāṇāṁ dandaśūkānāṁ grivā upa grathnāmi*, the Adhvaryu should wind up together (into a ball) the tuft of black wool. With *somavikrayiṇi tamaḥ*, he should strike the Soma-seller on the forehead by that (tuft) soaked in water. He should point to the various objects offered for the purchase of Soma with the formulas, *svāna bhrājā 'ṅgāra*...up to the end of the Anuvāka. With *mitro na ehi sumitradhā*, he should take away king Soma from the Soma-seller. With *indrasyo 'rum ā viśa* ..., he should place him upon the right lap of the sacrificer. With *vayaḥ suparaṇā*..., the sacrificer should uncover himself. He should give away to the attendant the turban on which water has been sprinkled. With *mitrā-*

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varuṇayos tvā praśāstroḥ praśiṣā pra yacchāmy avakro 'vidhuro bhūyāsam, he should hand over the staff (of the initiated) to the Maitrāvaruṇa. With *rudras tvā "vartayatu...*, the Adhvaryu should make the Soma-purchasing cow turn by the right, buy her off for another cow, and then release her into the sacrificer's cow-pen.

3. [12.19-21] — Then the sacrificer should raise up king Soma with both his hands, hold him upon his head, and then get up with *ud āyuṣā····*. The Soma-carrying cart should have been (already) made to stand towards the south with its poles pointing towards the east. With *urv antarikṣam anv ihi*, the sacrificer should proceed towards (the cart). With *adityāḥ sado 'si*, the Adhvaryu should spread out on its seat the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards, and, with *adityāḥ sada ā sīda*, place king Soma upon that skin of black antelope. He should pray to him with *astabhnād dyām ṛṣabho····*. With *vaneṣu vyantarikṣaṁ tatāna...*, he should cover him round with a piece of cloth. With the verse relating to Sūrya, namely, *ud u tyaṁ jātavedasam...*, he should lift up the skin of black antelope, in the front, with the neck pointing upwards and the fleshy side turned outwards. He should touch the yokes with *dhūr asi...*, raise up (the front of) the cart with *vāruṇam asi*, support it with *varuṇas tvo 't tabnatu*, attach the yoke-pin with *varuṇasya skambhanam asi*, and intently look at the two bullocks to be yoked to the Soma-carrying cart, which are being brought forth, with *usrāv etaṁ dhūrṣāhāv····*.

With *varuṇasya skambhanam asi*, he should first yoke the bullock on the right hand side. He should insert the yoke-pin with *varuṇasya skambhasarjanam asi* and then fix in the noose of the yoke-halter with *pratyasto varuṇasya pāśaḥ*. In this very order, he should yoke the bullock on the left hand side. Bearing two twigs of *palāśa* in his hand, the Subrahmaṇya should enter (and stand) between the two poles. The Adhvaryu should touch the right pole and then give out the call : " (O Hotṛ), do thou recite the verses relating to Soma who, having been purchased, is being carried forth. O Brahman, do thou restrain your speech. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. " In connection with all the *subrahmaṇyās*, the sacrificer should remain touching the Subrahmaṇya and murmur, after each *subrahmaṇyā* has been pronounced, (respectively) the formulas (beginning with) *oṁ bhūḥ sā 'si subrahmaṇye tasyās te pṛthivī pādaḥ*. After the first verse has been recited (by the Hotṛ) three times, the Adhvaryu and the sacrificer should move king Soma forward with *pra cyavasva bhuvaspate····*. All should proceed eastwards and then turn round by the right. The Adhvaryu should recite over king Soma the verse, *śyeno bhūtvā parā pata····*. With *yajamānasya svastyayany asi*, the Adhvaryu and the sacrificer should step towards (and beyond) king Soma straight on, either along the south or along the north. Standing in front of the fire-hall and thinking it to be a tribute to king Soma who is being carried forward, the sacrificer should, with *namo mitrasya...*, gaze at king Soma, with the goat for Agni-Soma held by the ear. That (goat) should have either black or reddish spots, should

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possess characteristics similar to those of an animal to be offered in the animal sacrifice, and should be bearded, fat, and fleshy.

While king Soma is being carried forth, the Adhvaryu and his assistants should lift up the couch in front of the fire-hall. It (=the couch) should be made of the wood of *udumbara,* have legs reaching up to the navel and horizontal bars and side bars (each) one *aratni* in measure, and be woven of *muñja* grass. Then the sacred fires should be made to flare up. The Adhvaryu should make the Soma-carrying cart stand in front of the Prāgvaṁśa with its poles pointing towards the north, and raise up (its front part) with *vāruṇam asi.* With *varuṇas tvo 't tabhnātu,* he should support it. He should unyoke the bullock on the right hand side. With *vāruṇam asi,* he should pull out the yoke-halter. With *varuṇasya skambhasarjanam asi,* he should remove the yoke-pin. With *unmukto varuṇasya pāśaḥ,* he should unfasten the noose of the yoke-halter. In this manner, he should unyoke the bullock on the left hand side. Or that (bullock) should not be unyoked.

MĀNAVA—

1. [2.1.3.30-54]—(The characteristics of) the cow for purchasing king Soma have been (already) prescribed. The Adhvaryu should receive her in front of the Prāgvaṁśa and make her stand towards the east with her face turned to the west. He should tie up a piece of gold loosely with a darbha-blade and then drop it into four spoonfuls of clarified butter with *iyaṁ te śukra tanūr*···. Looking at the king-purchasing cow, he should offer the oblaion with *jūr asi*···. He should again take up clarified butter into that (ladle) and draw out the piece of gold with *śukram asi candram asy*···. He should praise the king-purchasing cow with *cid asi manā 'si dhīr asi*···. He should seek acquiescence with *anu tvā mātā manyatām*···. He should turn her round by the right with *rudras tvā "vartayatu*···. He should make her step forward towards the east. He should follow her six foot-steps respectively with the formulas beginning with *vasvy asi.* Without reciting any formulas, he should seize (by holding the hand over it) the seventh foot-print of her right fore-leg and touch it with *bṛhaspatiṣ ṭvā sumne ramṇātu*···. He should deposit a piece of gold upon that foot-print and offer clarified butter on it with *pṛthivyās tvā mūrdhann ājigharmi*···. He should draw a line round the foot-print with the wooden sword and follow by drawing another line round it with the horn. He should collect together the earth from the foot-print as far as the ghee has flowed out, and pour out that earth from the foot-print into the vessel for cooked rice with *asme ramasva*···. With *un nambhaya*... [1], he should pour down water upon the dug-out portion. With *tava rāyaḥ,* he should hand over the earth from the foot-print to the sacrificer without letting it loose; with *tava tava rāyaḥ,* the sacrificer should return it to the Adhvaryu without letting it loose. The sacrificer should murmur the formula *mā rāyasposeṇa* ..., touching it (=the earth). He should deposit the earth from the foot-print in the house.

1. *MS* 1.3.26.

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The Adhvaryu should step round to the north of the mark (of the foot-step) and make the sacrificer's wife be seen by the king-purchasing cow. They should go towards king Soma with a cart having a cover. The Adhvaryu and the sacrificer should walk after the cart with *sūryasya cakṣur āruham*.... The king-purchasing cow should be led after the cart. At the spot fixed for the Uttara-vedi or for the *Uparavas*, in a curtained-off place, the Soma-seller, who should be a Kautsa or a Śūdra, should pour down king Soma upon the skin of a red ox with the neck pointing to the east and the hairy side turned upwards. The Adhvaryu should unyoke the cart towards the south with its poles pointing towards the east. He should give out a call to the Soma-seller (with the words) : "Do thou sift the Soma; do thou cast away the spoilt portion." The selection of Soma and looking at it (by the Adhvaryu) are prohibited by the injunction, "The Adhvaryu should not select the Soma".

2. [2.1.4.1–14] —The Adhvaryu should tie up a piece of gold to his ring-finger, and then all should enter the curtained-off place with *āsmāko 'si*. With *śukras te grahaḥ* ..., the Adhvaryu should touch (the Soma) with the hand holding a piece of gold in it. He should measure out king Soma upon a piece of linen cloth with its fringes pointing towards the east, by means of straight fingers, (namely) the little finger, etc., joining them with the thumb, one by one, beginning with the little finger, five times (respectively) with the formulas (beginning with) *abhi tyaṁ devaṁ savitāram*..., and five times without reciting any formula. He should not measure out the fifth (bundle of Soma-stalks) by means of that (finger) by which he has measured out the first; (he should, however, measure out) the last by means of that very (finger). With *prajā-bhyas tvā*, he should collect together more (quantity of Soma). With *prajās tvā 'nu prāṇantu*, he should tie it up in the piece of linen cloth by means of the turban in a plough-knot. The sacrificer should pray to king Soma with *eṣa te gāyatro bhāga iti me somāya brūtāt, eṣa te traiṣṭubho bhāga iti..., ... jāgato bhāga..., ... ānuṣṭubho..., ... pāṅkto ..., chandonāmānāṁ sāmrājyaṁ gacched iti me somāya brūtāt*. The Soma-seller should put king Soma into a water-picher. The Adhvaryu should address (the Soma-seller) : "O Soma-seller, I should like to purchase thy Soma." The latter should reply : "Do you purchase" The Adhvaryu should offer to purchase, as prescribed, for one (object) after another (beginning with) : "I would purchase thy Soma for a sixteenth part (of the cow)." The Soma-seller should say (in reply) : "Far more, indeed, than this does king Soma deserve." (The Adhvaryu should say :) "Here is the cow; I would purchase thy (Soma) for her. Her beauty, her colour, her soul, her progeny, her milk—(all these are there for thee to see)". (The Soma-seller) should say in reply : "It stands purchased." As prescribed in the scripture, the Adhvaryu should take away the objects for which he has offered to purchase Soma–gold with *śukraṁ te śukra śukreṇa*... and the she-goat with *tapasas tanūr asi* . After having snatched away the Soma-purchasing objects, he should point to them with *suvāṅ nabhrāḍ* . He should give away something (else) to the Soma-seller. Out of the black and the white tufts of wool, he

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should hand over the white one to the sacrificer with *asme jyotir*···. The sacrificer should make of it the navel of the (woolen) strainer. The Adhvaryu should make a knot of the black one with *idam aham sarpāṇām dandaśūkānām grīvā upa grathnāmi*. He should shoot it (at the Soma-seller) with *somavikrayiṇi tamaḥ*.

3. [2.1.4.15–41]—The Adhvaryu should take up king Soma with *svajā asi*···. While the Soma is being brought in, the sacrificer should take away his turban and sit down. He should murmur the formula, *mitro na ehi*···. The Adhvaryu should raise up the ends of the piece of cloth and then place (the Soma) upon the (sacrificer's) right lap with *indrasyo 'rum ā viśa*. He should take it up with *ud āyuṣā*...and then get up. With *urv antarikṣaṁ vīhi*, he should proceed towards the cart. He should spread out the skin of black antelope in the eastern half of the seat (of the cart) with *adityās tvag asi*. With *adityāḥ sada ā sīda*, he should place king Soma upon that (skin). He should pray to the cart with *astabhnād dyām*···. With *vaneṣu vy antarikṣam* ..., he cover the cart round with a piece of cloth. With *dhūr asi*..., he should touch the (right) yoke and also the left one. After having stepped beyond along the north, he should touch the left pole and murmur the formula, *vāruṇam asi*. With *varuṇas tvo 't tabhnātu*, he should support (the cart). With *usrāv etaṁ dhūrvāhau yujyethām anaśrū avirahaṇau brahmacodanau yajñasyā "yuḥ pra tirantau svasti yajamānasya gṛhān gacchatam*, he should drive towards the cart the two bullocks to be yoked. With *varuṇasya skambho 'si*, he should yoke the bullock (on the right hand side); so, too, the one on the left hand side. After having touched the southern end of the roof, he should make the Hotṛ recite (the relevant verse) with the words : "Do thou recite the relevant verses for Soma, who, having been purchased, is being carried forth." After the first verse has been recited three times (by the Hotṛ), the Adhvaryu should give out the call : "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." He should go forward towards the east with *pra cyavaśva bhuvanaspate*... and then turn round by the right. He should go farther, in advance, and put a large quantity of fuel on the Āhavanīya fire. In front of the Prāgvaṁśa, he should make a goat, to be offered to Agni-Soma, stand —(a goat) which is blackish and fat and is held by the ear. He should raise up a couch, which has legs reaching up to the upper thigh, whose (bars) are each one *aratni* in measure and which is woven with *muñja* grass and is made of the wood of *udumbara*. While Soma is being carried forth, the sacrificer should murmur the verse, *namo mitrasya*···. With *vāruṇam asi*, the Adhvaryu should make the cart stand in front of the Prāgvaṁśa with its face turned towards the north. With *varuṇas tvo 't tabhnātu*, he should support it. With *varuṇasya skambhasarjanam asi*, he should pull out the right yoke-pin. With *vicṛtto varuṇasya pāśaḥ*, he should loosen the yoke-halter. With *pratyasto varuṇasya pāśaḥ*, he should throw it away. With *namo varuṇasya pāśāya*, he should salute (it).

KĀTYĀYANA—

1. [7.6.1–7.2] — At the spot fixed for the *Uparavas*, the Pratiprasthātṛ should pour down Soma upon the skin of red ox. The seller, who should be a

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Kautsa or a Śūdra, should sift it. An assistant of the Brahman (= Brāhmaṇācchaṁsin) should sit down by its side. There should be a water-pitcher towards the east. After having closed the doors of the fire-hall, the Adhvaryu should take up into the Juhū four spoonfuls of clarified butter from the Dhruvā. He should tie up a blade from the sacrificial grass to a piece of gold and put it down (into the clarified butter) with *eṣā te*···. With *jūr asi*..., he should offer the oblation (of the four spoonfuls). With *śukram asi*..., he should draw out the piece of gold and deposit the blade of grass within the Vedi. He should tie up a thread to the piece of gold. He should take up (another) four spoonfuls and say : " O sacrificer, do thou touch (me). " The Adhvaryu and the sacrificer should go out (of the fire-hall) through the door which has been opened. To the south of the door, there should be standing the Soma-purchasing cow, which is unbranded, which is not deficient in any limb, which is not enjoyed (by a bull), which is untethered, which is brown with tawny eyes–in the absence of one with tawny eyes, one with reddish eyes, in the absence of such a one, red with non-red eyes. The Adhvaryu should recite over her the formula, *cid asi*···. With *vasvy asi*..., the Adhvaryu and the sacrificer should go after her (while she is) being led towards the north. They should go beyond her six foot-steps and sit down round the seventh. The Adhvaryu should deposit a piece of gold on that (seventh foot-print) and offer an oblation on it with *adityās tvā*···. With *asme ramasva*, he should draw a line round the foot-print by means of the wooden sword, three times. He should take out the piece of gold and then scoop out the earth from the foot-print into a vessel with *asme te bandhuḥ*. He should sprinkle water upon that spot (of the foot-print) and then hand over (the earth from) the foot-print to the sacrificer with *tve rāyaḥ*. The sacrificer should receive it with *me rāyaḥ*. With *mā vayam*..., the Adhvaryu should touch himself (on the heart). After having taken it away (from the sacrificer), the Adhvaryu should hand over (the earth from) the foot-print to the sacrificer's wife. The Neṣṭṛ should make her recite the formula, *toto*···. He should (also) make her, while she is being intently looked at by the Soma-purchasing cow, recite the formula, *samakhye*···. The Adhvaryu should wash both his hands and then tie up the piece of gold to his ring-finger. (The washing of the hands and the tying up of the piece of gold should be gone through) also at the making of Soma swell, the extracting of Soma-juice, and (the taking up of) the Aṁśu and the Adābhya Soma-cups.

The Adhvaryu should give out the call : " Do thou bring in a piece of cloth to tie up the Soma; do thou bring in a piece of cloth to cover the Soma round; do thou bring in the turban. " Alternatively, at this stage, (there should take place) the pouring down (of Soma).

2. [7.7.3–8.25] — The piece of cloth, in which the Soma is to be tied up, should be beautiful. If a turban is not available, one should cut off, for being used as turban, a strip of two or three *aṅgulas* from the piece of cloth to be used for covering the Soma round. The Adhvaryu or the sacrificer should carry

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the piece of cloth to tie up the Soma; another one (namely, the Pratiprasthātṛ) the other two (objects). They should go towards the Soma. The Adhvaryu should make the sacrificer recite the formula, *eṣa te*···. He should sit down to the east and then touch the Soma with *āsmāko 'si*. Hereafter he should not sift it. Some teachers prescribe (only) the removing of grass and sticks. The Adhvaryu should spread out the piece of cloth, in which the Soma is to be tied up, twofold or fourfold and with its fringes pointing either towards the east or towards the north. He should measure out (the Soma) upon that piece of cloth, ten times, with *abhi tyam*···. (He should measure out the Soma) at the first time by means of all (the fingers). (At each subsequent measuring out) one (finger) is to be left out, beginning with the thumb. (He should measure out) two times by means of the little finger. (At each subsequent measuring out) one (finger) is to be added. He should do the tenth measuring out by means of the cavity of the two hands. Verily, one should do another (that is, the eleventh measuring out by means of the cavity of the two hands), because there is a scriptural text prescribing an additional pouring out. The Adhvaryu should collect the ends (of the piece of cloth) and tie it up by means of the turban with *prajābhyas tvā*. He should pick a hole in the middle (of the piece of cloth) by means of the finger, with *prajās tvā 'nu prāṇantu*···. He should then hand (the Soma) over to the Soma-seller.

The Adhvaryu should bargain for Soma five times. He should say: "O Soma-seller, is thy king Soma available for purchase?" The Soma-seller should say: "(Yes,) he is available for purchase." (The Adhvaryu should say:) "I should, indeed, like to purchase him from thee." "Do thou purchase", the Soma-seller should say. (The Adhvaryu should say:) "I should like to purchase him for a sixteenth part (of a cow)." The Soma-seller should say: "(Far) more, indeed, than this does king Soma deserve." The Adhvaryu should say: "(Far) more than this, certainly, does king Soma deserve. However, the greatness of the cow is surely great. The cow, indeed, is (the yielder of) warm, fresh milk. Hers is the cooked (milk), hers the milk-cream, hers the curds, hers the whey, hers the curdling agent, hers the fresh butter, hers the ghee, hers the *āmikṣā*, (and) hers the scum." Hereafter (at each of the following four offers), the Adhvaryu should repeat, "Far more, certainly...", (in all) four times. He should offer to purchase (the Soma), in the end, for one after another (of the following, namely,) for the eighth part (of the cow), for the fourth part, and for one half. Finally, (the Adhvaryu should say:) "I do purchase thy Soma for a (whole) cow." At the end of each offer (by the Adhvaryu) and each protest (by the Soma-seller), (the formula, "Far more, certainly...", should be repeated). In the end, the Soma-seller should say: "King Soma is purchased. (Now) do thou offer other articles (in addition to the cow)." The Adhvaryu should say: "Gold for thee, a piece of cloth for thee, a she-goat for thee, a milch-cow for thee, a pair of a cow and a bull for thee, three other (cows) for thee." He should make the sacrificer touch a piece of gold and then make him recite *śukraṁ tvā*···. With *sagme te*···, he should allure the Soma-seller

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with gold. With *asme te...*, he should deposit the piece of gold with the sacrificer. The Soma-seller should take it up. After having made the sacrificer touch the she-goat which is facing towards the west, the Adhvaryu should make him recite the formula, *tapasas tanūr···*. The Adhvaryu should give over the she-goat (to the Soma-seller) with his left hand, take up the Soma (with his right hand) with *mitro na...*, and come over (to the sacrificer). The sacrificer should then get up or (he should not). The Adhvaryu should deposit the Soma upon the right lap of the initiated (sacrificer) and then put the piece of cloth over it with *indrasyo 'rum···*. Looking at the Soma-seller, the sacrificer should murmur *svāna bhrāja···*. The initiated (sacrificer) should uncover his head. Also the sacrificer's wife. The Adhvaryu should forcibly snatch away the gold (from the Soma-seller) and then beat him up with a variegated thong or (he should not do so).

3. [7.9.1–23] — The Adhvaryu should make the sacrificer, who has taken up the Soma, recite the formula, *pari mā 'gne···*. (The sacrificer should then do) the following two (ritual acts) : He should place the Soma upon his head having put his hand beneath it and then get up with *ud āyuṣā···*. With *prati panthām...*, he should go towards the cart, which is standing towards the south, which is covered, which has all its parts intact, which is cleaned, and whose planks are removed from the space between the two yoke-poles. With *adityās tvag...*, the Adhvaryu should spread out the skin of black antelope within it. With *adityai sada...*, he should deposit the Soma upon that skin. He should make the sacrificer touch the Soma and then recite the formula, *astabhnād dyām···*. With *vaneṣu vy antarikṣam ...*, he should wrap the Soma round with the Soma-covering piece of cloth and, with *sūryasya cakṣur...*, hang the skin of black antelope, that is, one of the two (spread out as) seats, in the front part of the cart. If there is only one (skin of black antelope), he should cut up a part at the neck (of the skin, and hang it). With *usrāv etam...*, he should yoke two bullocks (to the cart) — (according to the prima facie view), simultaneously, because the formula (is indicative of it). (Verily, the bullocks are to be yoked at different times). If (the bullocks are yoked) at different times, the same formula should be repeated (each time) because the formula has to coincide (with the action). Standing on the ground within the space between the poles, the Subrahmaṇya should drive (the bullocks) by means of a *palāśa* twig. The Adhvaryu should go round the cart to the rear, touch the hind part of the cart, and then make (the Hotṛ) recite the verses for Soma which has been purchased or for Soma which is being carried round. The initiated (sacrificer) should touch the Soma. After the first verse has been recited (by the Hotṛ), three times, they should go towards the east, turn round by the right, and then go to the fire-hall. The Adhvaryu should make the sacrificer recite *bhadro me···*. He should also (himself) pronounce the *subrahmaṇyā* uttering the words *subrahmaṇyoṁ* three times, and recite the formula (*indra ā gaccha...*) once, mentioning the day on which the Soma-pressing is to take place. The Pratiprasthātṛ should stand to the east of the fire-hall, holding by the ear the animal to be offered to Agni-Soma,

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(namely,) a black-spotted goat, which is fat, or, in its absence, a red-spotted goat. The Adhvaryu should make the sacrificer touch the animal and recite *namo mitrasya*···. The sacrificer should be made only to recite the formula if the animal has gone out to the pasture. Some teachers say (that the Adhvaryu should make the sacrificer recite the formula while touching the goat) after a fire-brand has been brought in from the Āhavanīya fire. He should stay the cart near the fire-hall and support it by means of the supporting pole, with *varuṇasyo 'ttambhanam*···. With *varuṇasya skambhasarjanī*..., he should pull out the two yoke-pins.

[11.1.1-4] — Hereafter, the duties of the Brahman are explained. While the ritual act is in progress, he should restrain his speech. After the oblation characterised by gold has been offered, he should go along the south till the purchasing of Soma. After the Soma has been purchased, he should go beyond towards the east, go round the cart by the east or by the west, and then go after it along the right side till the depositing of the Soma.

LĀṬYĀYANA—

[5.5.8-6.2] — The Brahman should go along the north of the Soma-carrying cart, after an offering has been made on the foot-print of the Soma-purchasing cow, or along the south of it before the offering, to where they would be purchasing king Soma and there sit down without reciting any formula. After the Soma has been purchased, he should step towards the east. The Adhvaryu and his assistants should carry king Soma along the rear of the Brahman and set him down in the cart. The Brahman should then go round along the east of king Soma, who has been set down, and, if he (= the Brahman) has (first) gone along the south (of the Soma-carrying cart), go after him while he is being carried forth. If he has (first) gone along the north (of the Soma-carrying cart), he should step towards the west after the Soma has been purchased. They should carry king Soma along the east (of the Brahman) and set him down (in the cart). The Brahman should then go round along the west of king Soma, who has been set down, and go after him while he is being carried forth. He should turn round after that very pole. For, that pole would be to his right while he remained to the east. After (the bullocks of) the cart have been unyoked, he should, if he is initiated (that is, if he has performed a Soma-sacrifice), step up towards the south between the Soma-cart and the enclosure of the sacrificer's wife [1] and stand there, till the taking down of king Soma.

He should enter (into the fire-hall) after king Soma who is being led in, without walking between the (Āhavanīya) fire (and the Soma). If there is any likelihood of the sacred fire being blocked out, he should enter even by the southern door.

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1. The word, *patnīśālā*, in this and some later contexts, seems to have been used in the sense of Prāgvaṁśa.

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DRĀHYĀYAṆA—

[14.1.11–18] ≡ LĀṬ. [5.5.8–6.2]

LĀṬYĀYANA—

[1.2.17–24] — After king Soma has been purchased, the Subrahmaṇya should go along the north of the Soma-cart and stand between the two poles, holding in his hand a leafy twing of *śamī* or of *palāśa*. For the pronouncing of the *subrahmaṇyā*, he should always wait for a call to be given out by the Adhvaryu. He should hold the two reins (in the left hand) and goad on the two bullocks by means of the twig, first the bullock on the right hand side. While the cart is moving in the eastern direction, he should pronounce *subrahmaṇyom*, three times. While the cart is moving in the western direction, he should do so six times. After (one of the bullocks of the cart) has been unyoked to the east of the apartment of the sacrificer's wife, he should stick the twig into the roof (of the cart), step out from the very pole (along which he had first stepped in between the poles), and then do whatever he likes. The sacrificer should give away to the Subrahmaṇya the bullock on the right hand side. It is said in the *Śāṭyāyana-Brāhmaṇa* (that the sacrificer should give away to the Subrahmaṇya) both (the bullocks), because one is entitled to receive all the material relating to the ritual act with which he is connected.

DRĀHYĀYAṆA—

[1.2.23–3.1] ≒ LĀṬ. [1.2. 17–24]

~~ While the cart moves towards the east, he should pronounce *subrahmaṇyom*, three times, in the middle tone. ~~ He should step out from the very pole (over which he had first stepped in between the poles), without passing between the Āhavanīya fire and the purchased Soma, and then do whatever he likes. Then the sacrificer should give away king Soma's cart to the Subrahmaṇya, in the sacrifices which are characterised by the giving away of Dakṣiṇā, because one is entitled to receive all the material relating to the ritual act with which he is connected.

JAIMINĪYA —

[1.3] — After king Soma has been purchased, the Subrahmaṇya is called up. He should wear his sacred cord over the left shoulder and under the right arm, sip water, take up a twig of *palāśa* or of *śamī* in his right hand, approach the right pole between the wheel and the bullock, stand between the two poles of king Soma's cart and then pronounce the *subrahmaṇyā*, *subrahmaṇyom subrahmaṇyom subrahmaṇyom* not in the formal manner, three times, inaudibly. (He should pronounce the *subrahmaṇyā*) in this very manner, while the cart moves towards the east; so (too) while it turns round towards the south and (then) towards the north. He should touch the bullock on the right hand side with the twig two times and the bullock on the left hand side

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once. They drive king Soma's cart round. When the two bullocks have been unyoked, king Soma is taken into the fire-hall. After king Soma has been taken into the fire-hall, the Subrahmaṇya should step out from between the two poles in the same way as he had stepped in, enter the fire-hall by the eastern door, and hide the twig towards the north, with *yajamānasya paśūn pāhi*. At this stage, the sacrificer gives away to the Subrahmaṇya the cart to which the bullocks are duly yoked.

VAITĀNA —

[13.4-11]—The Brahman should follow with *yasyo 'ruṣu...* the Pūrṇāhuti of the clarified butter from the Dhruvā. He should step out of the fire-hall and follow with *divaṁ ca roha...*, the Soma-purchasing cow being led. He should follow the offering on (the earth of) the (seventh) foot-print (of the cow) with the verse, *iḍāyās padam···*. With *abhi tyam...* he, holding a piece of gold in his hand, should sift the Soma upon the skin in the region where the *Uparavas* are to be made. He should follow it with the verse, *ayaṁ sahasram···*. After the Soma has been purchased, he should snatch away the turban from the sacrificer. With *ud āyuṣā...*, he should get up. While the Soma is being carried forth, he should murmur the Apratiratha-hymn.

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13. THE HAUTRA RELATING TO THE PURCHASE OF SOMA

ĀŚVALĀYANA —

[4.3.4-4.7] — After the Prāyaṇīyeṣṭi has been concluded, Soma is purchased. While the Adhvaryu and his assistants are carrying it (towards the Prāgvaṁśa), the Hotṛ should remain between the two (wheel-) tracks, at a distance of only three steps to the rear of the cart; (he should), having been called out (by the Adhvaryu and) before the *abhihiṁkāra*, kick up dust by means of the tip of his toe, without moving his heel, three times, towards the south, with the verse, *tvaṁ vipras tvam...*; and (he should), standing (there only, and after having uttered the *hiṁkāra*), recite the verse, *bhadrād abhi śreyaḥ···*. While walking behind the cart only between the two tracks, he should recite the subsequent verses-the three verses beginning with *soma yāste mayobhuvaḥ...*; the verse, *sarve nandanti yaśasā "gatena...*; the half verse, *āgan deva ṛtubhir vardhatu kṣayam...*;– and then stop. After the cart has stopped, he should step forward along its right side and remain facing towards king Soma. While king Soma is being brought into the Prāgvaṁśa, he should follow along the front (of the Āhavanīya fire). (He should recite the verse), *yā te dhāmāni*

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haviṣā···. After king Soma has been deposited (upon the couch), he should, while remaining touching king Soma either on the piece of cloth or on the stalks, conclude the reciting with *imāṁ dhiyaṁ śikṣamāṇasya*···.

ŚĀṄKHĀYANA —

[5.6] — After the Adhvaryu has purchased the Soma and placed it into the cart, the Hotṛ, who has been called out (by the Adhvaryu with the words:) "For the Soma being carried round, (do thou recite verses)", should, standing between the two (wheel-) tracks, recite the verse, *bhadrād abhi śreyaḥ prehi*···. Walking after the cart together with the others between the two tracks he should recite the verses, *imāṁ dhiyaṁ śikṣamāṇasya*..., *vaneṣu vyantarikṣam* ..., and the four verses beginning with *soma yās te*···. They make the cart stop in front of the fire-hall and then make king Soma enter (nito the hall). The Hotṛ should follow (them) together with the others by the same route by which they have entered (into the hall). He should enter after them with the verse, *yā te dhāmāni haviṣā*···. Standing in front of the Āhavanīya fire with his face turned towards the south, he should conclude the recitation with the verse, *āgan devaḥ*···. After he has touched water, he should be released (from the vow of the restraining of speech). Hereafter, till the carrying forth of fire and Soma, whatever is intended to be accomplished with water is accomplished with the boiling water.

14. THE ATITHYEṢṬI, ETC.

BAUDHĀYANA —

1. [6.16–18]—It is said in the *Brāhmaṇa* that, while one bull is unyoked and the other not unyoked, the Adhvaryu should take up the oblation-material for the Ātithyeṣṭi, for the continuity of the sacrifice, while the sacrificer's wife remains touching him. Then he should say: "Come, o sacrificer." He should make the sacrificer enter the sacrificial hall by the eastern door, strew the *pṛṣṭhyā*-line, formally carry forth the (*praṇītā*) water, and then, while the sacrificer's wife remains touching him, pour out the oblation-material for the Ātithyeṣṭi. [21.13 — As for the rite of fetching the sacrificial grass pertaining to the Ātithyeṣṭi: Bodhāyana says that one should employ the formulas beginning with the one relating to the taking up of the sickle. Sālīki says that one should employ the formulas beginning with the one relating to the preparation of the cord. Aupamanyava says that one should employ the formulas beginning with the one relating to the

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collecting (of the bundles of grass). As for the pouring out of the oblation-material for the Ātithyeṣṭi : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should unyoke both (the bulls), bring king Soma into the sacrificial hall, and then pour out the oblation-material.] (The Adhvaryu should pour out the oblation-material) with *agner ātithyam asi viṣṇave tvā juṣṭaṁ nir vapāmi* (three times), each time reciting (at the beginning) the portion, *devasya tvā savituḥ prasave*···. Reciting this very portion (at the beginning, he should pour out) with *somasyā "tithyam asi viṣṇave tvā juṣṭaṁ nir vapāmi*; reciting this very portion (at the beginning, he should pour out) with *atither ātithyam asi viṣṇave tvā juṣṭaṁ nir vapāmi*; reciting this very portion (at the beginning, he should pour out) with *agnaye tvā rāyaspoṣadāvne viṣṇave tvā juṣṭaṁ nir vapāmi*; (and) reciting this very portion (at the beginning, he should pour out) with *śyenāya tvā somabhṛte viṣṇave tvā juṣṭaṁ nir vapāmi*. (He should thus pour out the oblation-material) five times (for the five divinities) with the (relevant) *yajus* (each time). [9.5—After having taken up the earth from the seventh foot-print of the Soma-purchasing cow, and after having purchased king Soma and having carried him forth, he should pour out the oblation-material for the Ātithyeṣṭi.] He should release his speech with the words, " O preparer of oblation...", and unyoke the left (hand side) bull, following this very procedure [1]. Then these four Brāhmaṇas (= the officiating priests) should take up the *āsandī*. Then the sacrificer should take up king Soma from the seat of the cart with *yā te dhāmāni haviṣā*···. First, (the Brāhmaṇas) should enter (the hall) with the *āsandī*, after them the sacrificer with king Soma, and after him a Śūdra with the vessel filled with water. The Adhvaryu should make the Soma enter the sacrificial hall by the eastern door, with the verse, *gayasphānaḥ prataraṇaḥ suvīro*···. Then they should carry round the *āsandī* along the front of the Āhavanīya fire and put it down towards the south. The Adhvaryu should spread out upon it the skin of black antelope with *adityāḥ sado 'si*. With *adityāḥ sada ā sīda*, he should put down king Soma upon the skin of black antelope. Then he should pray to him with *varuṇo 'si dhṛtavrato vāruṇam asi*. He should gather together the ends of the skin of black antelope, fasten them with a cord, and then tie up (the bundle) to the cross-beam, with *śaṁyor devānāṁ sakhyāt*. Then, the Brāhmaṇa should pour down water (over the Soma) between the two rear legs of the couch, and the Śūdra should wash (the Soma while the Adhvaryu recites the formula,) *mā devānām apasaś chitsmahi*. Then the Adhvaryu should wait upon king Soma with the verse relating to Varuṇa, namely, *tat tvā yāmi brahmaṇā vandamānaḥ*···. Then the Adhvaryu should give instructions to the sacrificer : " Let not any one pass between king Soma and the Āhavanīya fire. Let not any one, who has (in his hand) a weapon or a staff or an umbrella or who wears a turban or has put on sandals, approach him. " Then the offering of the *madhuparka* and a cow to him is prescribed. [21.13 — As for the waiting upon king Soma : (The view expressed in) the sūtra (is that) af Śālīki. In this connection, Bodhāyana, indeed, says that one should wait upon king Soma with the verse itself—one should

1. Namely, as laid down at the end of the last section.

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bring forth the offering of veneration also with the verse. As for the honouring (of the officiating priests) : Bodhāyana says that one should honour the officiating priests as they come in. Śālīki says that, after having honoured king Soma, one should honour the officiating priests.] The Adhvaryu should give suitable instructions about the cow.

Then the Ātithya oblation, namely, a cake on nine potsherds for Viṣṇu should be baked. [21.13— As for the preparation of the Atithya oblation : Bodhāyana says that there should be a cake and a cow. Śālīki says that there should be only the cake.] The Adhvaryu should place the madantī water over the fire together with it (= the cake). The sacrificial faggot and grass in connection with the Ātithya oblation should be characteristic (*śilpavat*). (They should be) characteristic on account of this, namely, the enclosing sticks of *kārṣmarya*, the *prastara* of *aśvavāla* (grass), and two dividing blades of sugarcane. The Adhvaryu should have the cake incrusted, bake it, take it away from over the fire, go towards the east, pour down the wash-water for the Apyas, and then carry away the *stambayajus*. This rite of carrying away the *stambayajus*, three times with the relevant formulas and the fourth time without a formula, is well-established in the Paurodāśikakāṇḍa. The Adhvaryu should do the first tracing out. He should murmur the *karaṇa* formula [1]. He should dig up (the Vedi). The Āgnīdhra should carry away the earth form the dug out Vedi , three times. While the Āgnīdhra is carrying away the earth three times , the Adhvaryu should do the second tracing out, level it, fix up the wooden sword across it, and then give out the call : " Do thou place the *prokṣaṇī* water within the Vedi, bring forth the sacrificial faggot and grass, cleanse the spoon and the ladles, and come over with clarified butter." After the *prokṣaṇī* water has been carried forth, he should lift up the wooden sword and sprinkle it with water, have the sacrificial faggot and grass brought forth, turn by the right, hasten up towards the west, cleanse the spoon and the ladles, go over with clarified butter, purify the clarified butter and the *prokṣaṇī* water, take up into the ladle, in the well-established manner, four or five spoonfuls of clarified butter, and then stand by with the *prokṣaṇī* water. [21.13 — As for the taking up of the clarified butter : Bodhāyana says that one should take up either four or five spoonfuls. Śālīki says that one should take up only five spoonfuls.] He should sprinkle water, by means of the hand with the palm turned upwards, on the sacrificial faggot, on the Vedi, and on the sacrificial grass. He should sprinkle water, by means of the hand with the palm turned upwards, on the sacrificial grass, which has been placed within the Vedi, pour down water (on the sacrificial grass), and take out towards the front the *prastara* of *aśvavāla*. He should strew sacrificial grass in five lines, move towards the east with the *prastara* in the hand, and then lay down enclosing sticks of *kārṣmarya*. He should fix up two fire-sticks upright. He should place crosswise two dividing

1. See : *Śrautakośa*, Vol. I, Sanskrit Section, p. 293.

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blades of sugar-cane. (He should put down) the *prastara* of *aśvavāla* upon the two dividing blades, and the Juhū upon the *prastara*. (He should put down) the other two ladles upon the sacrificial grass. He should touch them (all) together with *etā asadan...*, turn by the right, hasten up towards the west, take down from over the fire the sacrificial cake, under which clarified butter has been spread out as base and over which clarified butter has been poured out, and then place the Ātiṭhya oblation within the Vedi, with the *caturhotṛ* formula. [21.13—As for the placing of the Ātithya oblation within the Vedi : Bodhāyana says that one should place it with the *caturhotṛ* formula. Śālīki says that one should do so without reciting any formula.] At this juncture, the Adhvaryu should recite the *saṁbhāra* formulas.[1] Then he should proceed with the churning out in the (usual) order of the churning out. [21.13—As for the procedure in connection with the Ātithya oblation : Bodhāyana says that one should recite the Mantras relating to it inaudibly. Śālīki says that one should recite them loudly.] He should put (the churned out fire) into the Āhavanīya fire, offer oblation on it[2], and, while taking up a fire-stick from out of the sacrificial faggot, say (to the Hotṛ) : "For the fire, which is being kindled, do thou recite the verse." He should put the sacrificial faggot into the Āhavanīya fire. He should not leave behind any fire-stick. He should fan (the fire) with the *veda*. After the *sāmidheni* verses have been recited, he should pour out (on the fire) the first *āghāra* oblation by means of the spoon. He should pour out the second (*āghāra*), by means of the two ladles, on the fire after it has been cleansed. Then, without allowing the two ladles to touch each other, he should step beyond towards the north, drop into the Dhruvā the remnants of the clarified butter in the Juhū, place the two ladles within the Vedi, and then pronounce *pravaras* (of the sacrificer). He should formally choose the Hotṛ in the well-established manner. The Hotṛ should sit down on his place. The Adhvaryu should await the impulse (from the Hotṛ). Having been impelled, he should take up the two ladles, step beyond, call out, and say (to the Hotṛ) : "Do thou recite the Yājyā relating to Samidhs." At the *vaṣaṭ*-utterance, he should offer (the first Prayāja oblation). (In respect of the subsequent Prayāja-oblations, he should give out the call,) "Do thou recite the Yājyā." While he is going to offer the fourth, at that very time he should pour out the clarified butter from the Upabhṛt wholly into the Juhū. After having offered the five Prayāja oblations, he should step beyond towards the north, pour out the *saṁsrāva* over the Dhruvā, and pour out clarified butter over the sacrificial cake but not over the Upabhṛt. Then he should proceed with the two Ājyabhāgas respectively with "... for Agni ..." and "... for Soma ...". He should proceed with the principal offering with the calls, "Do thou recite the Puronuvākyā for Viṣṇu," and "Do thou recite the Yājyā for Viṣṇu", (uttering the name of the divinity) inaudibly. Then he should proceed with the *viṣṭakṛt* offering. Ending with the *iḍā*, the Ātithyeṣṭi should be con-

1. See : *Śrautakośa*, Vol. I, Sanskrit Section, p. 126.
2. *Śrautakośa*, Vol I, English Section, p. 605.

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cluded. At this juncture, the Adhvaryu should pour down (the water from) the *praṇītā*-goblet within the Vedi.

[25.9-10 — Now this Ātithyeṣṭi. What should be the procedure of that ritual? The Adhvaryu should fetch the sacrificial grass with the relevant formulas, if it has not been already fetched with the formulas. He should wash his hands clean. He should strew sacrificial grass round the fires. He should cleanse the utensils and put them down (in the proper order). He should seat the Brahman towards the south, unyoke the right (hand side) bull, put down the water-vessel (*praṇītā*-goblet) towards the north at that very juncture, and then put down the wooden sword to the rear of the Gārhapatya fire. (He should place) the vessel upon the wooden sword. He should pour out paddy into the vessel. The rites beginning with the taking up of the winnowing basket should then continue up to the threshing. After having gone through the rites ending with the threshing, the Adhvaryu should unyoke the left (hand side) bull and then bring in king Soma (into the sacrificial hall). One should here regard the rites relating to the Agniṣṭoma up to the giving out of the call as being well-established. The ritual connected with the Ātithya-oblation should commence with the shaking down of the skin of black antelope. The procedure following this is well-established. (As for the *Brāhmaṇa*-statement,) "'Having rooted out a bunch of darbha-blades, he'[1]: How big, indeed, should this bunch of darbha-blades be? (It should contain) as much quantity as the Adhvaryu holds over the hair near the two ears of the sacrificer. (As for the *Brāhmaṇa*-statement,) "Having rent the seven mountains'[1]: Which, indeed, are these mountains? The Prayājas and the Anūyājas themselves are intended here—namely of the Dīkṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātitheyṣṭi, and the Agnīṣomīya animal-sacrifice. It is even said that (the Prayājas and the Anūyājas of) the Dīkṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, the Ātithyeṣṭi, (three) Upasads (constitute the six mountains, and those of) the Agnīṣomīya animal-sacrifice, the seventh. (As for the *Brāhmaṇa*-statement that) "The sacrifice concealed itself from the gods'[1]: Which sacrifice, indeed, is this? It is this Atithyeṣṭi which is concluded with the *iḍā*. (As for the *Brāhmaṇa*-statement that) "The gods desired him, holding together their hands'[1]: (This is symbolised in) that they together touch the *tānūnaptra* clarified butter. (As for the *Brāhmaṇa*-statement that) "Indra stepped beyond it high above'[1]: (This is symbolised in) that they perform the Upasad-sacrifices. (As for the *Brāhmaṇa*-statement that) "The sacrifice itself brought forth sacrifice unto them'[1]: Which sacrifice, indeed, is this (which) brought forth sacrifice? (It is) the Dīkṣaṇīyeṣṭi, the Prāyaṇīyeṣṭi, and the Ātithyeṣṭi. This sacrifice itself brought forth sacrifice. (As for the *Brāhmaṇa*-statement that) "This boar is the plunderer of the desirable (wealth)'[1]: The day of Soma-pressing is the most pre-eminent of the days (of a Soma-sacrifice). It robs the sacrificer of his most desirable wealth. Which, ineed, are the Anūyājas of the Ātithyeṣṭi? One should reply that they are verily the Upasads.]

1. *TS* VI. 2.4.

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2. [6.18-19] — At this stage, the Adhvaryu should make the clarified butter in the Dhruvā swell and then ask for a white copper pot or a wooden goblet. He should put it down within the Vedi and take into it the *tānūnaptra* clarified butter with *āpataye tvā gṛhṇāmi*···. As many officiating priests as there are should together touch it with *anādhṛṣṭam asy anādhṛṣyam*···. He should make the sacrificer recite the formula, *anu me dikṣām dīkṣāpatir*···. The sacrificer should desire as many officiating priests as are to be invited by him, and then himself smell it (= the *tānūnaptra*), three times, with *prajāpatau tvā manasi juhomi*. [14.2 — It is said in the *Brāhmaṇa* that whoever, indeed, knows the foundation of the *tānūnaptra* certainly stands firm. The expounders of the Veda say: "It is not consumed, it is not offered. Then, wherein is the *tānūnaptra* founded?" One should reply: "In Prajāpati, in the mind." As for the injunction that one should smell it three times: He should smell it three times with *prajāpatau tvā manasi juhomi*. This, indeed, is the foundation of the *tānūnaptra*. Whoever knows thus certainly stands firm. So says the *Brāhmaṇa*.]

3. [6.19] — Then the Adhvaryu should add water to it and scatter it towards the north. [21.13 — As for the consuming of the *tānūnaptra*: (The view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should have it deposited in a well-guarded place and should consume it together with the *vrata*-food at the time of consuming the *vrata*-food.] Then he should ask: "O Agnīdhra, is the water boiling?" (He should reply:) "The divine, immortal, *ṛta*-promoting (water) is boiling." (The Adhvaryu should say:) "Do thou hasten up with it." Then the officiating priests should touch the boiling water, approach, loosen (the bundle of Soma), put a piece of gold into it, and then make king Soma swell, with *aṁśur aṁśus te deva soma*···. The Adhvaryu should make the sacrificer recite the formula, *āpyāyaya sakhīn*···. Then the officiating priests should touch water and sit down in their respective seats. The Adhvaryu should separate the two ladles with the two *vājavatī* verses. He should take off the *prastara* together with the two dividing blade and anoint it (with clarified butter from the three ladles) at three places, without disturbing it. He should not call out for the *prastara*.[1] He should not cast away the sacrificial grass (on the fire).

4. [6.19] — He should deposit it (= the *prastara*) upon the southern half of the Vedi, and the officiating priests should (each) cover it by means of their hands with the right hand held upwards, with *eṣṭā rāyaḥ preṣe bhagāya*···. The Adhvaryu should bring together the chips of the faggot[2] and place them by the side of the enclosing sticks. He should string together a small quantity of sacrificial grass with the *prastara* by means of a cord, move it (= the *prastara*) beyond the Āhavanīya fire, sprinkle it over with water, and place it

1. *Śrautakośa*, Vol. I, English Section, p. 393.

2. *Śrautakośa*, Vol. I, English Section, p. 253.

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towards the north. Then he should invest the sacrificer with the intermediate initiation with *agne vratapate*···. Then he should give him instructions with the words : " Do thou fasten up the girdle tightly; do thou close up the two fists tightly; do thou go on partaking of the *vrata*-food duly heated; do thou sprinkle thyself (always) with the boiling water; do thou give up the earlier *vrata*-formula; (and) hereafter do thou consume the *vrata*-food with this formula, namely, *yā agne rudriyā tanūs*···." He (= the sacrificer) should do all this in this very manner.

BHĀRADVĀJA—

[10.21-22] — Then the Adhvaryu should start the procedure of the Atithyeṣṭi. He should tie up, as part of the sacrificial grass, two blades of sugar-cane to be used as separating blades and *aśvavāla* reeds to be used as *prastara*. He should tie up, as part of the faggot, the enclosing sticks of *kārṣmarya*. He should employ twenty-two fire-sticks as faggot. The procedure up to the pouring out of the oblation-material should be similar. The Adhvaryu should pour out the oblation-material while the sacrificer's wife remains touching it. Or (he should pour it out) through the hand of the sacrificer's wife. He should take up the oblation-material, five times, respectively with the five formulas beginning with *agner ātithyam asi viṣṇave tvā*···. There is a view that to all these formulas he should join the Sāvitra portion of the formula (at the beginning) and the *juṣṭa* portion (at the end). There is another view that he should do so in respect of only three (formulas). There should be a sacrificial cake on nine potsherds for Viṣṇu. The Vedic texts to be employed hereafter should relate to Viṣṇu only. After having released his speech with the call to the preparer of the oblation-material, the Adhvaryu should, in the same manner, unyoke the bullock on the northern side. With *vāruṇam asi*, he should remove the piece of cloth from king Soma. With *varuṇo 'si dhṛtavrataḥ*, (he should take out) king Soma. He should take down king Soma with the verse, *achidrapatraḥ prajā upāvaroho 'sann uśatīḥ syonaḥ syonāḥ | soma rājan viśvās tvaṁ prajā upāvaroha viśvās tvāṁ prajā upāvarohantu;* then they should carry him forth with *urv antarikṣaṁ vīhi*. With *yā te dhāmāni haviṣā yajanti*..., the Adhvaryu should bring him into the Prāgvaṁśa by the eastern door.

The Adhvaryu should step beyond the Vedi along the rear of the Āhavanīya fire and then, with *adityāḥ sado 'si*, spread out upon the couch the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. With *adityāḥ sada ā sīda*, he should place king Soma upon that skin. With *varuṇo 'si dhṛtavrataḥ*, he should cover him round with a piece of cloth. Then he should pay obeissance to him with the verse relating to Varuṇa, namely, *evā vandasva varuṇaṁ bṛhantaṁ namasyā dhīram amṛtasya gopām | sa naḥ śarma trivarūthaṁ viyaṁsad yūyaṁ pāta svastibhiḥ sadā naḥ*. Thereafter he should give out the call : " Do you not pass between king Soma and the sacred fires. " The procedure up to the taking up of clarified butter should be similar. The Adhvaryu should take up four spoonfuls of clarified

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butter (into each of the ladles). He should place the oblation for the Atithyeṣṭi within the Vedi with the *caturhotṛ* formula, recite the *saṁbhārayajus* formulas, and then proceed with the churning out according to the procedure of the churning out.[1] There should be seventeen *sāmidhenī* verses. The procedure up to the Prayājas should be similar. At the fourth (Prayāja-offering), the Adhvaryu should collect (into the Juhū) the entire quantity of clarified butter from the Upabhṛt. Here he should not pour out clarified butter over the Upabhṛt. The Ātithyeṣṭi should be concluded with the *iḍā*. There is a view that the Hotṛ should invoke *iḍā* with reference to the whole sacrificial cake. There is another view that he should cut it out (and then invoke the *iḍā*).

[12.1.1-2.7] — The Adhvaryu should take up into a pot of white copper or into a goblet five spoonfuls of the clarified butter pertaining to the Atithyeṣṭi, which had remained in the Dhruvā, and assign it as the *tānūnaptra* with the formulas *āpataye tvā gṛhṇāmi* ···. With *anādhṛṣṭam asy anādhṛṣyaṁ*..., the officiating priests, with the sacrificer as the seventeenth, or the principal officiating priests, with the sacrificer as the fifth, should touch it. The sacrificer should touch it with *anu me dīkṣāṁ dīkṣāpatir manyatām*···. He should smell it, three times, with *prajāpatau tvā manasi juhomi*. Or (as the next best alternative) the Adhvaryu should pour it out into one *vrata*-milk day after day. Thereafter the Adhvaryu should give out the call with the words : " Is the water boiling, o Āgnīdhra ? " The Āgnīdhra should respond with the words : " The divine, immortal, *ṛta*-promoting water is boiling. " The Adhvaryu should say : " Do thou hurry up with it. " He should sprinkle (Soma) with the boiling water and then untie king Soma. Those, who have touched the *tānūnaptra*, should make him swell (by sprinkling water upon it) with the hands in which a piece of gold has been held, with the formula beginning with *aṁśur aṁśus te deva somā 'pyāyatām* and ending with *svasti te deva soma sutyām aśīya*. Having made the palms of their right hands turn upwards and those of their left hands turn downwards, they should pay homage (to the relevant divinities) upon the *prastara* on the southern end of the Vedi, with *eṣṭā rāyaḥ preṣe bhagāya*···. Thereafter the Adhvaryu should give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. " In this very manner, he should give out the call in connection with all the *subrahmaṇyās*. In connection with the *subrahmaṇyā*, he should make the sacrificer recite *sā 'si subrahmaṇye*...[2]. In this very manner, he should make the sacrificer recite (these formulas) in connection with all the *subrahmaṇyās*.

Thereafter the sacrificer should go through the intermediate initiation. Standing towards the south, he should recite over the Āhavanīya fire the formula, *agne vratapate tvaṁ vratānāṁ vratapatir asi*···. He should fasten the girdle (round his waist) more tightly. He should close his fists more tightly. He should consume only hot *vrata*-food. He should sprinkle his body with the

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1. *Śrautakośa*, Vol. I, English Section, p. 805.
2. See : *Śrautakośa*, Vol. II, Sanskrit Section, p. 136.

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boiling water. He should consume the *vrata*-food with *yā te agne rudriyā tanūs*....

ĀPASTAMBA—

[10.30.1–11.2.4]—Now[1] the Adhvaryu should start the procedure of the Ātithyeṣṭi. The sacrificial faggot (for the Iṣṭi) should consist of twenty-two (fire-sticks). The *prastara* should be of *aśvavāla* grass, the two dividing blades of sugar-cane, and the enclosing sticks of *kārṣmarya*. The Adhvaryu should prepare the *veda*, strew sacrificial grass round the sacred fires, and then go through the rites beginning with the washing of hands. The sacrificial utensils should be arranged as required. At the time of the pouring out of the oblation-material (= paddy), the Adhvaryu should make the sacrificer's wife touch the cart and then pour out the oblation-material for the Ātithyeṣṭi. Or he should pour it out through the hand of the sacrificer's wife, or from (her) hand. If he is pouring out from her hand, he should recite over the hand all the formulas which would have been otherwise recited over the cart. He should pour out the handfuls respectively with the formulas beginning with *agner ātithyam asi*.... Each of these formulas constitutes the substitute for the mention of the divinity. The Adhvaryu should prefix the *sāvitra*-portion and affix the *juṣṭa*-portion to each of these five formulas. Some teachers prescribe that he should not do so in respect of the last two (of the five) formulas. There should be a cake on nine potsherds for Viṣṇu. Hereafter, all the rites relating to the oblation should be marked by reference to Viṣṇu. The Adhvaryu should release his speech with the *haviṣkṛt*-formula and then unyoke the left hand side bullock (of the Soma-cart, if it has not been already unyoked). He should take away the piece of cloth (from king Soma lying in the cart) with *vāruṇam asi*, take up king Soma with *varuṇo 'si dhṛtavrataḥ*, take him out (of the cart) with *acchidrapatraḥ prajā upāvaroho 'śann uśatiḥ syonaḥ syonāḥ | soma rājan viśvas tvaṁ prajā upāvaroha viśvās tvāṁ prajā upāvarohantu*, and then proceed (towards the Prāgvaṁśa) with *urv antarikṣam anv ihi*.

Taking up the couch, the Pratiprasthātṛ should go before (the Adhvaryu). The Adhvaryu should enter the Prāgvaṁśa by the eastern door with *yā te dhāmāni*..., carry king Soma beyond towards the south along the rear of the Āhavanīya fire, (hand over king Soma to some other person), and then place the *rājāsandī* to the south of the Āhavanīya fire with *varuṇasya 'rtasadany asi*. (There should follow) the spreading out of the skin of black antelope upon the couch and the placing of king Soma upon the skin, as (had taken place before) in the cart. The Adhvaryu should recite over king Soma the formula, *varuṇo 'si dhṛtavrataḥ*. He should wrap it round with the piece of cloth (which he had taken away from it), with *vāruṇam asi*.... He should approach king Soma always with the verse, *evā vandasva varuṇaṁ bṛhantaṁ namasyā dhīram amṛtasya gopām | sa naḥ śarma trivarūthaṁ vi yaṁsat pātaṁ mā dyāvāpṛthivī upasthe*.

1. That is, while the left hand side bullock of the Soma-cart remains unyoked

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He should give out the call : " Do you not pass between the Ahavanīya fire and king Soma. " He should (then) undertake the rites beginning with the pounding (of paddy). (He should take up) four spoonfuls of clarified butter (in each ladle). He should place within the Vedi the oblation intended for the Ātithyeṣṭi with the *caturhotṛ* formula and then recite *saṁbhārayajus* formulas. Some teachers say that he should make the sacrificer recite (those formulas). The sacred fire to be churned out and the *sāmidhenī* verses (should be) as in the animal-sacrifice. [1] (There should be) five Prayājas. At the fourth (Prayāja), the Adhvaryu should pour out (into the Juhū) the entire quantity of clarified butter from the Upabhṛt. (The Ātithyeṣṭi) should be concluded with the *iḍā*. The Adhvaryu should preserve the clarified butter in the Dhruvā. He should pour out either into the ladle (Juhū) or into a goblet the clarified butter from the Ātithyeṣṭi preserved in the Dhruvā in cuttings as the *tānūnaptra*. (He should divide it into five parts) respectively with the five formulas, namely, *āpataye tvā gṛhṇāmi*, etc. With *anādhṛṣṭam asy...*, the (sixteen) officiating priests, with the sacrificer as the seventeenth, should together touch the *tānūnaptra*. (While doing so) the sacrificer should recite (in addition) the formuala, *anu me dīkṣām*···. About whichever officiating priest the Adhvaryu desires that he should attain distinction in the sacrifice, (he should make) him (= that officiating priest) (touch the *tānūnaptra*) first. If he entertains such desire about all, he should make them all touch it together. It is said in the *Brāhmaṇa:* " Therefore, whoever from among the officiating priests at the *tānūnaptra* (first deceives another comes to grief). " With *prajāpatau tvā manasi juhomi*, the sacrificer should smell the *tānūnaptra* three times. Or the Adhvaryu should add that clarified butter, day after day, to the *vrata*-milk (intended for the sacrificer). He should ask (the Āgnīdhra) : " O Āgnīdhra, is the water boiling ? " The Āgnīdhra should reply : " The divine, immortal, *ṛta*-promoting water is boiling. " The Adhvaryu should give out the call : " Do thou come hither with it. " The officiating priests at the *tānūnaptra* should touch the boiling water, and, after the Adhvaryu has loosened (the bundle of) king Soma, make Soma swell, by means of the hands holding (a piece of) gold in them, with *āṁśur aṁśus te deva somā "pyāyatām*···. Then they should pay homage. They should put down the *prastara* upon the southern end of the Vedi, and place upon it their right hands with the palms turned upwards below the left hands with the palms turned downwards, with *eṣṭā rāyaḥ prese bhagāya*···. Then the sacrificer should go in for the intermediate initiation. He should pray to the Āhavanīya fire with *agne vratapate tvaṁ vratānāṁ vratapatir asi*···. The *Vājasaneyi-Brāhmaṇa* prescribes that he should put a fire-stick on that fire with this formula.

He should fasten the girdle tighter (round the waist). He should close up the two fists more tightly. He should have hot milk for his *vrata*-food. He should wash (his hands) with the boiling water. Hereafter he should take the *vrata*-milk with this very formula, namely, *yā te agne rudriyā tanūs*···.

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1. *Śrautakośa*, Vol I, English Section, p. 809.

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SATYĀṢĀḌHA —

[7.3] — Before having unyoked the bullock on the left hand side, the Adhvaryu should commence the procedure of the Ātithyeṣṭi. Or (he should do so) after having unyoked both (the bullocks). He should add fuel to the sacred fires and then fetch the sacrificial faggot and the sacrificial grass. There should be seventeen *sāmidhenī* verses. Two sugar-cane blades (should serve as) the two separating blades. The Adhvaryu should tie up enclosing sticks of *kārṣmarya* within the sacrificial faggot and the *prastara* of *aśvavāla* grass within the sacrificial grass. At the time of the pouring out, he should pour out through the hand of the sacrificer's wife (the material for) the cake on nine potsherds for Viṣṇu. Or (he should do so) from the hand of the sacrificer's wife or by means of the ladle while the sacrificer's wife has remained touching him. (He should do so) with the five formulas beginning with *agner ātithyam asi*···. To three of the formulas he should join the *sāvitra* portion (*devasya tvā savituḥ*...) and the *juṣṭa* portion (*juṣṭaṁ nir vapāmi*). In all the later formulas, he should refer to Viṣṇu alone. He should go through whatever has to be gone through before the pouring out (of grains upon the winnowing basket) and then unyoke the bullock on the left hand side, according to the same procedure, if that bullock has not been already unyoked. With *vāruṇam asi*, he should take away the piece of cloth from king Soma. With *varuṇo 'si dhṛtavrataḥ*, (he should take away) king Soma. With *acchinnapatraḥ prajā upāvaroho 'śann uśatīḥ syonaḥ syonāḥ*, he should take him out (of the cart). Some teachers prescribe the raising up of the couch at this juncture. With *urv antarikṣam* ..., the Adhvaryu should proceed (to the fire-hall). With the verse relating to Soma, namely, *yā te dhāmāni*..., he should bring king Soma into the Prāgvaṁśa by the eastern door. With *urv antarikṣaṁ vīhi*, he should carry him beyond towards the south along the rear of the Āhavanīya fire. With *varuṇasya 'rtasadanir asi*, he should set down the couch to the south of the Āhavanīya fire. With *adityāḥ sado 'si*, he should spread out upon it the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. Either with *adityāḥ sada ā sīda* or with *varuṇasya 'rtasadanam ā sīda*, he should place upon that (skin) king Soma who has been handed over to him (by the sacrificer). With *vaneṣu vy antarikṣaṁ tatāna*..., he should cover him round with the piece of cloth. He should recite over king Soma either the formula, *varuṇo 'si*, or the formula, *varuṇāya tvā*. He should offer obeissance to king Soma with the verse relating to Varuṇa, namely, *evā vandasva varuṇaṁ bṛhantaṁ namasyā dhīram amṛtasya gopām | sa naḥ śarma trivarūthaṁ vi yaṁsat pātaṁ no dyāvāpṛthivī upasthe*. Whenever one has to approach (and attend upon) king Soma, one should do so with this very verse. The Adhvaryu should give out the call: "Do you not move about between the (Āhavanīya) fire and king Soma." He should start the ritual acts beginning with the pouring out of the oblation-material (upon the winnowing basket). He should arrange nine potsherds in the Gārhapatya fire-place. He should take up four spoonfuls of clarified butter. With the *caturhotṛ* formula, he should place the Ātithya oblation within the

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Vedi. After having recited the *saṁbhārayajus* formulas, he should proceed with the churning out of fire according to the procedure for the churning out. After having put down the *veda*, he should call out (the Hotṛ) to recite the *sāmidhenī* verses. He should put the entire faggot on the Āhavanīya fire; he should pour (into the ladle) the entire clarified butter from the Upabhṛt. He should go through (the offering of) the two Ājyabhāgas and then offer the oblation to Viṣṇu. He should leave back a portion of the clarified butter in the Dhruvā. The Āfithyeṣṭi should be concluded with the *iḍā*. (Respectively) with (the five formulas beginning with) *āpataye tvā gṛhṇāmi*, the Adhvaryu should take up in a copper pot or a wooden goblet four or five cuttings of clarified butter from the remnant in the Dhruvā as *tānūnaptra*. If he takes up (only) four cuttings the remaining (that is, the fifth formula) should be employed optionally. With *anādhṛṣṭam asy...*, all the officiating priests should touch the *tānūnaptra* together. After having smelt, three times, with *prajāpatau tvā manasi juhomi* the *tānūnaptra* which has been touched together by all the officiating priests, the Adhvaryu should pour it down within the Vedi. According to some teachers (the pouring down within the Vedi) is prohibited (that is to say, according to them, the pouring down of the *tānūnaptra* should be done outside the Vedi). According to some (other) teachers, the Adhvaryu should sprinkle it out at a place which is not used (by people) as a passage (to move about). The Adhvaryu should ask : " O Āgnīdhra, is the water boiling ? " The Āgnīdhra should reply : " The divine, immortal, *ṛta*-promoting water is boiling. " The Adhvaryu should give out the call : " Do thou hasten up with it. " (All the officiating priests participating in the *tānūnaptra* rite) should wash their hands with the boiling water. The Brahman should untie king Soma. With *aṁśur aṁśus...*, (all the officiating priests) should make king Soma swell (by sprinkling water on him) with their hands holding a piece of gold (in them). After king Soma has been tied up again, they should touch water and, with *eṣṭā rāyaḥ...*, pay homage upon the *prastara*, placing their left hands with the palms turned downwards and right hands with the palms turned upwards.

[10.3] With *anu me dikṣāṁ dikṣāpatir manyatām...*, the sacrificer together with the officiating priests should touch the *tānūnaptra*. If the Adhvaryu does not smell it, the sacrificer having obtained the consent should consume it, mixing it with the three *vrata*-foods. With *agne vratapate...*, he should go through the intermediate initiation. He should fasten the girdle more tightly; he should close up the two fists more tightly; he should consume (only) hot *vrata* (-food); he should accomplish with the boiling water everything that is to be accomplished with water. The washing of hands, the making (of king Soma) swell, and the paying of homage have been explained. [1] With *yā te agne rudriyā tanūḥ...*, the sacrificer should consume the *vrata* (-food). The quantity of milk for the *vrata* (-food) for this day should be as much as has been prescribed in connection with the initiation-day. Hereafter the rules governing the *vrata*-food

1. In the section dealing with the duties of the Adhvaryu.

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should be as prescribed in connection with the Upasads. The sacrificer should consume on that night the milk derived from all the four udders; on the middle (Upasad) day, the milk derived from three udders; and on the night (of the middle day), the milk derived from two udders; and on the last (Upasad) day, the milk derived from one udder. The various quantities of *vrata*-milk prescribed (for consumption) in connection with the various desires (entertained by the sacrificer) have been explained in the *Brāhmaṇa* (in the section beginning) with "one should go through the intermediate initiation whose opening is small like a goad (that is to say, in which one begins with a smaller quantity of *vrata*-milk, increasing it successively)". (One should consume) such of these quantities as conform to his own specific desires.

VAIKHĀNASA—

[12.21–24]—Now, in the Ātithyeṣṭi there should be seventeen *sāmidhenī* verses. Two blades of sugar-cane (should serve as) the two dividing blades. The Adhvaryu should tie up enclosing sticks of *kārṣmarya* in the sacrificial faggot, and *prastara* of *aśvavāla* in the sacrificial grass. While the sacrificer's wife remains touching him, he should pour out the material for the Ātithya oblation, namely, a cake on nine potsherds, for Viṣṇu, five times, respectively with the formulas, *agner ātithyam asi*, etc., prefixing to each formula the portion *devasya tvā savituḥ* ... and affixing the portion *juṣṭaṁ nir vapāmi*. After having released his speech with (the call to) the preparer of the oblation-material, he should unyoke the bullock on the left hand side. The sacrificer should take away the piece of cloth with *vāruṇam asi* and then take up king Soma from the seat (of the cart) with *yā te dhāmāni haviṣā yajanti*···. He should go forward with *urv antarikṣam anv ihi*. The Pratiprasthātṛ should take up the couch, enter the fire-hall by the eastern door, carry (it) round along the front of the Āhavanīya fire, and, with *varuṇasya 'rtasadany asi*, put the couch down to the south of the Āhavanīya fire.

The Adhvaryu should, in the same manner,[1] spread out upon it (= the couch) the skin of black antelope with *adityāḥ sado 'asi*. With *adityāḥ sada ā sīda*, he should place king Soma upon the skin of black antelope. He should pray to king Soma with *varuṇo 'si dhṛtavrato vāruṇam asi*. With *vāruṇam asi*, he should cover him round with a piece of cloth. Every time (whenever prescribed), he should attend upon king Soma with the verse relating to Varuṇa, namely, *tat tvā yāmi brahmaṇā vandamānaḥ*···. He should give out the call: "Do you not move about between the (Āhavanīya) fire and king Soma." Even at this stage, rice boiled in milk, *arghya*, parched grains, and *apūpas* should be brought in for him. Then one should start the rites beginning with the pounding (of paddy). At the time of cooking, together with the sacrificial cake, the Adhvaryu should place over the fire (also) the water for boiling. He should take up four spoonfuls of clarified butter (in each ladle). With the *caturhotṛ* formula, he should place the Ātithya oblation within the Vedi. At this stage,

1. As he had previously done upon the seat of the cart.

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he should recite the *saṁbhārayajus* formulas. As in the animal sacrifice, he should churn out fire. He should put down the *veda* (within the Vedi) and give out the call for (the recitation of) the *sāmidhenī* verses. He should make five Prayāja-offerings. At the fourth Prayāja-offering, he should pour into the Juhū all the clarified butter from the Upabhṛt. He should give out the relevant calls inaudibly. He should give out the calls: "Do thou recite the Puronuvākyā relating to the offering to Viṣṇu", "Do thou recite the Yājyā relating to the offering to Viṣṇu". The Ātithyeṣṭi should be concluded with the *iḍā*. The Adhvaryu should make the clarified butter in the Dhruvā swell, deposit a goblet within the Vedi, and take up into that (goblet) the clarified butter in five cuttings as *tānūnaptra*, (respectively) with the five formulas beginning with *āpataye tvā gṛhṇāmi*. He should put it down upon the southern buttock (of the Vedi). With *anādhṛṣṭam asi...*, all the officiating priests and the sacrificer should together touch it. The Adhvaryu should make the sacrificer recite *anu me dikṣām*···. The sacrificer should invite as many officiating priests as there are in the sacrifice, and, after they have accepted his invitation (and have given their consent), should alone smell, three times, (the *tānūnaptra*) which has been touched together (by all the officiating priests), with *prajāpatau tvā manasi juhomi*. He should pour down water in it (= the goblet) and sprinkle it towards the north. Then the Adhvaryu should ask (the Āgnīdhra): "O Āgnīdhra, is the water boiling?" The Āgnīdhra should reply: "The divine, immortal, *ṛta*-promoting water is boiling." The Adhvaryu should (again) give out the call: "Do thou hasten up here with it." The participants in the *tānūnaptra* rite should wash their hands with the boiling water brought in by him, loosen king Soma, and, holding a piece of gold in the hand, make him swell with *aṁśur aṁśus te deva somā "pyāyatām*···. The Adhvaryu should make the sacrificer recite *āpyāyaya sakhīn*···. He should deposit the *prastara* in the southern half of the Vedi. The participants should place (upon it) their right hands with the palms turned upwards and their left hands with the palms turned downwards and thus pay homage with *eṣṭā rāyaḥ preṣe bhagāya*···. The Adhvaryu should introduce the sacrificer to the intermediate initiation. He should make (the sacrificer) pray to the Āhavanīya fire with *agne vratapate tvam*···.

The sacrificer should fasten the girdle tighter and close his two fists tighter. The sacrificer's wife (should fasten) the yoke-halter (tighter). The sacrificer should consume only hot *vrata*-food. He should sprinkle himself with the boiling water. He should give up the previous vow. Hereafter he should consume the *vrata*-food with the formula, *yā te agne rudriyā tanūḥ*···. On this day, the quantity of the milk (to be used for the *vrata*-food) should be the same as that (to be consumed) on the initiation-day. Hereafter the rule regarding the *vrata*-food should be that connected with the Upasads. There should be three Upasads or six or twelve or twenty-four. On that night, the *vrata*-milk should be (as much as is) derived from four udders; on the middle day, (as much as is) derived from three udders; on the night (of that middle day), (as much as is) derived from two udders; and on the last day and night, (as much as is) derived from one udder. (The rules regarding) the quantities

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of *vrata*-milk to be observed in accordance with one's desires are prescribed in the *Brāhmaṇa*-text [1] beginning with *ārāgrām avāntaradikṣām upeyāt*···. One should observe them according to his desires. Then the Pravargya should be performed.

MĀNAVA—

[2.1.5.1–2.1.13] — The Adhvaryu should tie up the sacrificial faggot and the sacrificial grass for the Ātithyeṣṭi as in an animal-sacrifice. The ritual procedure up to the pouring out (of the oblation-material) is well established. The sacrificer's wife should hold in her hand the oblation-material from which the Adhvaryu should pour out. He should pour out five times (respectively) with the five formulas beginning with *agnes tanūr asi*, each formula being preceded by the *sāvitra* portion, for the oblation of a sacrificial cake op nine potsherds to Viṣṇu. The ritual procedure up to the calling out of the preparer of the oblation-material is well established. The Adhvaryu should release his speech with the calling out of the preparer of the oblation-material and then unyoke the bullock on the left hand side. The sacrificer should give away that bullock and the cart to the Adhvaryu. The Adhvaryu should bring in the couch along the path normally used by the initiated sacrificer and set it down to the south of the Āhavanīya fire with *vāruṇam asi*. With *varuṇo 'si dhṛtavrataḥ*, he should take down king Soma, together with the skin of black antelope, towards the left pole. He should bring in king Soma along the path normally used by the initiated sacrificer and place him upon the couch to the south of the Āhavanīya fire with *varuṇasya ṛtasadanam ā sīda*. With *varuṇāya tvā*, he should cover him with a piece of cloth. The ritual procedure from the taking up of the winnowing basket up to the taking up of clarified butter is well established. The Adhvaryu should take up four spoonfuls of clarified butter (in each of the ladles). The ritual procedure up to the touching (of the ladles filled with clarified butter), is well established. Before the touching, the Adhvaryu should proceed with the churning out of the fire. He should touch [2] (the Ātithya oblation) with the *saṁbhārayajus* formulas. The ritual procedure up to the *pravara* is well established. After the *pravara* has been gone through, the Adhvaryu should, (in the Iṣṭis) without Anūyājas, loosen the fire-cleanser, sprinkle water over it, and then cast it away either into the cow-pen or beyond the cow-shed. At the time of the pouring, he should pour down into the Juhū all the clarified butter from the Upabhṛt; he should not again pour out over the Upabhṛt. He should proceed with the *sviṣṭakṛt*, discard the two ladles, and cast them away outside the Vedi. He should not cut out a portion for the *prāśitra* nor for the sacrificer's portion. (The Ātithyeṣṭi) should be concluded with the *iḍā*.

The Adhvaryu should take up the *tānūnaptra* into a vessel of white copper or in a wooden goblet. He should take out (as the *tānūnaptra*) the

1. *Śrautakośa*, Vol. II, Sanskrit Section, p. 63.

2. The causal form *abhimarśayati*, occurring in the sūtra does not seem to be correct. We have adopted the reading *abhimarśati* found in one manuscript of the Sūtra.

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clarified butter from the Dhruvā, four times, respectively with *āpataye tvā gṛhṇāmi*, *paripataye* ..., *tanūnaptre* ..., and *śakmane śākvarāya*···. The officiating priests and the sacrificer should go near the *tānūnaptra* to the rear of the Āhavanīya fire. They should touch it simultaneously and murmur the formula, *anādhṛṣṭam asy*..., as also the formula, *yo nas tannapād*···. With *prajāpatau tvā manasi juhomi svāhā*, the sacrificer should smell (the *tānūnaptra*) three times. He should then go through the intermediate initiation rite. With *agne vratapate yā mama tanūr eṣā sā tvayi*, he should put a fire-stick (on the sacred fire). He should murmur the formula, *agne vratapate yā tava tanūr iyaṁ sā mayi*. With *saha naū vratapate*..., he should tighten the girdle and close his fingers more tightly. Without reciting any formula, the sacrificer's wife should tighten the yoke-halter and close her fingers more tightly. Water should be placed over the Gārhapatya fire for boiling, and that hot water should be used wherever water is to be used. When they would attend upon king Soma after the (rites relating to) clarified butter or when they would go through the rites relating to clarified butter after having attended upon king Soma, they should wash their hands (with the boiling water). The Adhvaryu should inquire : " O Āgnīdhra, is the madantī water boiling ? " The Āgnidhra should respond : " The divine, immortal, *ṛta*-promoting water is boiling. " The Adhvaryu (should say) : " Do thou hurry up here with it. " The Brahman should loosen king Soma and put down a piece of gold (in it) for making him swell. Having touched (king Soma), the officiating priests and the sacrificer should murmur the formula, *aṁśur aṁśuṣ ṭe deva soma*···. They should pay homage by placing their hands on the *prastara* (in the fore-noon-*iṣṭi*) by means of the left hands with the palms turned downwards and the right hands with the palms turned upwards, and, in the afternoon (*-iṣṭi*), by means of the right hands with the palms turned downwards and the left hands with the palms turned upwards. They should murmur the formula, *eṣṭā rāyā eṣṭā vāmāni*··· .

KĀTYĀYANA—

[7.9.24-8.2.12] — Four officiating priests (namely, the Adhvaryu and his three assistants) should bring in the couch, which is made of *udumbara* wood, which reaches up to one's navel, whose (horizontal and side-) bars are one *aratni* in measure each, and which is woven. The Adhvaryu should touch it with *varuṇasya ṛtasadany asi*. With *varuṇasya ṛtasadanam asi*, he should spread out the skin of black antelope upon it. With *varuṇasya ṛtasadanam ā sīda*, he should deposit the Soma upon that (skin). The four officiating priests should carry (the couch of the Soma) into the fire-hall by the route normally used by the initiated. The Adhvaryu should make the sacrificer recite *yā te*···. The officiating priests should set (the couch) down to the south of the Āhavanīya fire. Some teachers say that a water-pitcher should be brought and placed near the Soma.

The Adhvaryu should pour out the material for the Ātithya-oblation, namely, a sacrificial cake on nine potsherds for Viṣṇu. Touched by the sacrificer's wife, he should pour out, immediately or after one bullock has been

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unyoked, five times respectively with the five formulas, beginning with *agnes tanūr*···. The *sāvitra* formula (occurring in this connection) should be left out, because the scripture (has prescribed another formula) and because there is contradiction (on account of the word *tvā* in both the formulas denoting the substance). The adding of fuel to the sacred fires, the observance of the vow, the eating of wild grains, the giving away (of gifts), and the choosing of the Brahman should also be left out in the Soma-sacrifice in connection with the rites following the Dīkṣaṇīyeṣṭi and ending with the Udavasānīyeṣṭi, because these have been (already) gone through (in the Dīkṣaṇīyeṣṭi). (So too should be left out) the girdling of the sacrificer's wife in case of her having already fastened a yoke-halter (round her waist in the Dīkṣaṇīyeṣṭi). (The primafacie view is that consuming of) the sacrificer's portion (should also be left out), because the consuming is prohibited. (However, it should) not (be so), because (the consuming is) an attribute of the ritual act. One should put over the (Gārhapatya) fire the water to be added and the water to be used as boiling water, in the same manner as the *vrata*-milk. (From now on) till the loosening of the fists, all ritual acts which are to be accomplished with water should be accomplished with the boiling water. There should be enclosing sticks of *kārṣmārya*, *prastara* of *aśvavāla* grass, two dividing blades of sugar-cane, and sacrificial grass. These four (objects) should themselves be employed in connection with the animal-offering to Agni-Soma and the Upasads. The Adhvaryu should place these (within the Vedi) and then do the rite of the churning out of fire ending with the offering of the oblation. [1] The ritual in connection with the Ātithyeṣṭi should end with the *iḍā*. The Adhvaryu should take up into the vessel for the *vrata*-food the clarified butter from the Dhruva with *āpataye*···. And (he should take up clarified butter) from the vessel of clarified butter by means of the spoon respectively with *tanūnaptre* ..., *śākvarāya*..., and *śakvana ojiṣṭhāya*···. He should append the word *gṛhṇāmi* to each of the formulas, bacause they would otherwise remain incomplete in sense. Verily, the latter two formulas should be regarded as (just) parts of the former. (There should, accordingly, be no taking up of two spoonfuls of clarified butter from the vessel.) The scriptural text, *ājyāni gṛhṇānā*, [2] implies the taking up of clarified butter by each of the officiating priests. This (is called) *tānūnaptra*. After having put it down on the southern buttock of the Vedi, the officiating priests and the sacrificer should touch it with *anādhṛṣṭam*···. (Thereby) no malice would exist among them, because there is a scriptural text to the effect that malice should not be shown (mutually) by those who have participated in the touching of the *tānūnaptra*.

The Adhvaryu should shake up (that clarified butter in the vessel for the *vrata*-food) a little, cover it by means of a non-earthen vessel, and then deposit it (in a well-guarded place). In the afternoon, one

1. cf. *KātSS* 5.1.2 1. See *Śrautakośa*, Vol. I, English Section, p. 669.
2. *Śatapatha-Br*·3.4.2.9.

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should hand over (the *tānūnaptra*) mixed with the *vrata*-food to the initiated (sacrificer) [1]. The sacrificer should put a fire-stick on the Āhavanīya fire with *agne vratapās* ..., touch the boiling water, and then close the fists and fasten the girdle more tightly. The sacrificer's wife (should put a fire-stick) on the Gārhapatya fire without reciting any formula, (touch the boiling water, and then close the fists and fasten the girdle more tightly). (The five officiating priests) with the sacrificer as the sixth should touch the boiling water and then make the Soma swell with *aṁśur aṁśus*···. After having touched clarified butter, one should touch water if he has to touch Soma. Also, the other way round (that is, after having touched Soma, one should touch water if he has to touch clarified butter). They should then come back and, with *eṣṭā rāyaḥ*..., pay homage upon the *prastara* by means of their left hands with the palms turned upwards or by means of their right hands with palms turned upwards. Some teachers say (that they should pay homage) after having done the separation (of the ladles) and the anointing of the enclosing sticks. The Adhvaryu should gather up the *prastara*, anoint it, take up the enclosing sticks (and the two dividing blades), and then ask : " O Āgnīdhra, is the water boiling ? " The Agnīdhra (should reply) : " The water is boiling. " The Adhvaryu should call out : " Do thou come hither with it. " He should (then) carry (the *prastara*, etc,) over the Āhavanīya fire, sprinkle the boiling water over them, and then hand them over to the Āgnīdhra for (safe) deposit. He should then give out the call for the *subrahmaṇyā* with " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. "

ĀŚVALĀYANA —

[4.5.1-3] — Thereafter (is performed) the Ātithyeṣṭi which is concluded with the *iḷā*. For this (Iṣṭi), there is the churning out of fire. There should be two *dhāyyās* (among the *sāmidhenī* verses). The Puronuvākyās relating to the (two) Ājyabhāgas should be *atithimant*, namely, *samidhā 'gniṁ duvasyata*··· and *āpyāyasva sam etu te*···. Viṣṇu (is the principal divinity. The Puronuvākyā and the Yājyā relating to the offering to Viṣṇu should be respectively) *idaṁ viṣṇur vi cakrame*... and *tad asya priyam abhi*···. The two Saṁyājyās (should be) *hotāraṁ citraratham*... and *pra prā 'yam agnir*···.

LĀṬYĀYANA —

[5.6.4-9]—The Ātithyeṣṭi is (then) performed. If it is performed before king Soma has been taken down, the Brahman should assign one of his assistants (= the Brāhmaṇācchaṁsin) to (look after) king Soma and himself sit down there (for the Iṣṭi). After the Ātithyeṣṭi has been concluded, all the participants should touch the *tānūnaptra* (clarified butter) and murmur the formula, *havir asi vaiśvānaram anādhṛṣṭaṁ devānām ojo 'nabhiśasty anādhṛṣyaṁ anabhiśastipā anabhiśastenyam añjasā satyam upageṣaṁ suvite mā "dhāḥ*. The Brahman should touch water and, after he has been addressed by the Adhvaryu, untie king

1. The next sūtra (8.2.3), *bahuṣu gṛhapataye*, relates to a Sattra; so it is omitted here.

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Soma. After having held over the Soma a piece of gold, they should touch him (=the Soma) (by means of that piece of gold) with *aṁśur aṁśuṣ ṭe deva somā "pyāyatām indrāyai 'kadhanavide ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā "pyāyayā 'smānt sakhīn sanyā medhayā svasti te deva soma sutyām udṛcam aśiya.* They should pay homage by placing upon the *prastara* of *kāśa* grass their right hands with the palms turned upwards and left hands with the palms turned downwards, with the formula, *eṣṭā rāya eṣṭā vāmāni preṣe bhagāya 'ṛtam ṛtavādibhyo namo dive namaḥ pṛthivyai.*

DRĀHYĀYAṆA —

[14.2.1.-6] ≡ LĀṬ. [5.6.4-9]

VAITĀNA —

[13.12-24] — The Brahman should follow with the verse, *dhruvaṁ dhruveṇa ...*, king Soma being carried to the *rājāsandi* from the Soma-cart. In the Ātithyeṣṭi, after the Soma has been set down to the south of the sacred fire, he should touch the oblation with *yajñena yajñam····*. He should follow (the offering of) the cake for Viṣṇu with the verse, *viṣṇor nu kam····*. (The Ātithyeṣṭi) is concluded with the *iḍā*. All should take into the *tānūnaptra* vessel portions of clarified butter five times, respectively with the (five) formulas, *āpataye tvā gṛhṇāmi, paripataye tvā ..., tanūnaptre tvā ..., śākvarāya tvā ...*, and *śakmana ojiṣṭhāya tvā····*. They should touch it with *anādhṛṣṭam asy anādhṛṣyaṁ devānām ojo 'bhiśastipā anabhiśastiḥ | anu me dikṣāṁ dikṣāpatir manyatām anu tapas tapaspatiḥ | añjasā satyam upageṣaṁ svite mā dhāḥ*, only the initiated one reciting the portion of the formula containing the catch-word *dikṣā*. The Adhvaryu should ask the Āgnīdhra : "O Agnīdhra, is the water boiling ? " The Āgnīdhra should reply : "The divine, immortal, *ṛta*-promoting water is boiling." The Adhvaryu should say : "Do thou come hither with it." The Āgnīdhra should bring it in by means of the blades of *kuśa* grass (that is, putting the pot on a bunch of *kuśa* grass). (The officiating priests and the sacrificer) should touch it and then make the Soma swell with the formulas, *aṁśur aṁśuṣ ṭe deva somā "pyāyatām indrāyai 'kadhanavide | ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasva | āpyāyayā 'smānt sakhīnt sanyā medhayā prajayā dhanena | svasti te deva soma sutyām udṛcam aśiya.* They should touch the water again and then, placing their hands upon the *prastara* with the palms turned upwards, pay homage with *eṣṭā rāya eṣṭā vāmāni preṣe bhagāya ṛtam ṛtavādibhyo namo dive namaḥ pṛthivyai.*

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15. THE HAUTRA RELATING TO THE ĀTITHYEṢṬI

ĀŚVALĀYANA —

[4.5.3-7] — After the Atithyeṣṭi has been concluded, the officiating priests should, while proceeding with the *tānūnaptra* rite, together touch the clarified butter with *anādhṛṣṭam asy anādhṛṣyam*···. After having touched water, they should make Soma swell. Hereafter, in connection with the Upasads, the boiling water is employed for whatever is to be accomplished with water. (The officiating priests should make Soma swell) with *aṁśur aṁśus te deva somā "pyāyatām indrāyai 'kadhanavida ā tubhyam indraḥ pyāyatām ā tvam indrāya pyāyasvā "pyāyayā 'smān sakhin | sanyā medhayā svasti te deva soma sutyām udṛcam aśīya.* After having touched water, they should pay homage, by placing their hands upon the *prastara*—the right hands with the palms turned upwards and the left hands with the palms turned downwards—with *eṣṭā rāya eṣṭā vāmāni preṣe bhagāya | ṛtam ṛtavādibhyo namo dive namaḥ pṛthivyai.*

ŚĀṄKHĀYANA —

[5.7,8] — The Ātithyeṣṭi is an Iṣṭi dedicated to Viṣṇu. It is a modification of the Full-moon sacrifice. (The Puronuvākyā and the Yājyā relating to the principal offering should be respectively) *viṣṇor nu kaṁ*... and *pra tad viṣṇuḥ*···. (The Puronuvākyā and the Yājyā) relating to the *sviṣṭakṛt* should be respectively) *hotāraṁ citraratham*... and *yas tvā svaśvaḥ*···. After the oblation has been placed within the Vedi, the Hotṛ should recite the verses relating to the churning out of the sacred fire. The Iṣṭi should be performed with the verses recited inaudibly. It is concluded with the *iḷā.*

After having together touched water, all participants (= the officiating priests) should together touch the *tānūnaptra*, namely, the clarified butter in the Dhruvā, which has a piece of gold in it, which has been put into a vessel, and which has been placed upon the sacrificial grass, with *anādhṛṣṭam asy anādhṛṣyaṁ*... (to be recited by all). After having touched water, they should go round along the front of the Āhavanīya fire and, touching the stalks, make king Soma swell with the verses, *aṁśur aṁśus te deva somā "pyāyatām indrāyai 'kadhanavide | ā tubhyam indra pyāyatām ā tvam indrāya pyāyasva | ā pyāyayā 'smān sakhīn sanyā medhayā svasti te | deva soma sutyām udṛcam aśīya.* They should then touch their breasts with *yam ādityā aṁśum ā pyāyayanti yam akṣitim akṣitayaḥ pibanti | tena no rājā varuṇo bṛhaspatir ā pyāyayantu bhuvanasya gopāḥ.* After having touched water, they should pay homage by placing, upon the *prastara*, their right hands with the palms turned upwards—in the afternoon, their left hands with the palms turned upwards—with *eṣṭā rāyaḥ preṣe bhagāya ṛtam ṛtavādibhyo namo dyāvāpṛthivībhyām.* After each Upasad-rite has been concluded, there are performed the rites beginning with making the Soma swell.

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16. THE AUDGĀTRA RELATING TO THE ĀTITHYEṢṬI .

LĀṬYĀYANA —

[1.6.22] — In the Ātithyeṣṭi, the Prastotṛ should chant the Auśana-sāman (based upon a verse) in the *gāyatrī* metre.

[1.3.1, 3-7, 10-14] — After the Ātithyeṣṭi has been concluded, the Subrahmaṇya, standing beyond (that is, outside) the southern door-post in the region for the Mahāvedi, and while the sacrificer and his wife remain touching him, should say *subrahmaṇyom* three times and then recite the *nigada*, *indrā "gaccha harīva āgaccha medhātither meṣa vṛṣaṇaśvasya mene gaurāvaskandin dhalyāyai jāra kauśikabrāhmaṇa gautamabruvāṇa etāvadahe sutyām* (substituting for *etāvad-*) the (ordinal) number on which the Soma-pressing would take place (counting from the day on which this *nigada* is being recited). He should substitute the word *adya* (today) (for *etāvadahe*, if the *nigada* is being recited) on the same day (as the day of Soma-pressing). Gautama says that one should append (to the *nigada*) : *devā brahmāṇa*[1] *ā gacchatā "gacchatā "gacchata.* Dhānaṁjayya says that one should say *ā gaccha* before *devā brahmāṇa.* Some teachers say that one should say *ā gaccha maghavan* (before *devā brahmāṇa*). He should stop (at the end) of each of the first two *praṇavas*; also (at the end) of the words, *mene* and *bruvāṇa.* In this manner, (the *subrahmaṇyā* should be pronounced) three times. After the Subrahmaṇya has pronounced (the *subrahmaṇyā*), the sacrificer and his wife desiring the invitation being accepted by the Subrahmaṇya should say : "O Subrahmaṇya, do thou be invited." The Subrahmaṇya should respond with " I am invited. " After having responded, the Subrahmaṇya should do whatever he likes.

DRĀHYĀYAṆA —

[2.2.24;1.3.2-4,6-8,10-14] ≡ LĀṬ. [1.6.22;1.3.1,3-7,10-14.]

JAIMINĪYA —

[1.24] — In the Ātithyeṣṭi, one should chant the Auśana (-sāman) based on the verse, *preṣṭāṁ vo atithim···.*

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1. The printed text reads *brāhmaṇa*, which is obviously incorrect. *DrāhSS* reads *brahmāṇa*.

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17. THE PROCEDURE OF THE FIRST FORENOON PRAVARGYA

BAUDHĀYANA —

1. [6.20]—Now one should proceed with the Pravargya according to the procedure prescribed for the Pravargya. [21.7 —As for the performance of the Pravargya : Bodhāyana, indeed, says that one should not perform the Pravargya in the first Soma-sacrifice. (Thereby) the subsequent sacrifice, indeed, bends towards him. Śālīki says that one should not at all perform a Soma-sacrifice with the Pravargya.] [9.5] — After having performed the Ātithyeṣṭi, the prior *śānti*-rite should be gone through with *namo vāce*···. Then grass-blades should be strewn in front of the Gārhapatya fire, and all the objects relating to the Gharma should be placed in the proper order—here the *saṁrāḍāsandī*, here the peg tethering the cow to be milked, here the pin for the she-goat. Then one should dig up by means of the wooden sword (a piece of ground) towards the north of the Gārhapatya fire, sprinkle water upon it by means of the hand with the palm turned downwards, and pour down sand upon it. (There) he should prepare the *pravṛñjanīya* mound, round (in shape) and of the measure of one span. He should polish that (mound) bright by means of sand. Then he should dig up by means of the wooden sword (a piece of ground) towards the north of the Āhavanīya fire, sprinkle water upon it by means of the hand with the palm turned downwards, and pour down sand upon it. (There) he should prepare the *udvāsanīya* mound, round (in shape) and of the measure of one span. Then he should polish that (mound) bright by means of sand. Then he should dig up by means of the wooden sword (a piece of ground) in the northern section of the sacrificial hall, sprinkle water upon it by means of the hand with the palm turned downwards, and pour down sand upon it. (There) he should prepare the *ucchiṣṭa* mound, quadrangular in shape and having an outlet. Then he should polish that (mound) bright by means of sand. Then the Adhvaryu should take hold of the Mahāvīra to be employed in the rite by means of a pair of pincers and place it upon the *pravṛñjanīya* mound. Then he should cover it over with the *veda* of *muñja* grass. Then he should carry round the *saṁrāḍāsandī* along the front of the Āhavanīya fire and put it down towards the south. He should spread out upon it the skin of black antelope with its neck pointing towards the east and its hairy side turned upwards. Then he should take hold of the two supplementary Mahāvīras by means of two *vedas*, carry them round along the front of the Ahavanīya fire towards the south, and place them, with their cavities pointing towards the east, on the *saṁrāḍāsandī* upon the skin of black antelope. Then he should carry round the hoe along the front of the Āhavanīya fire towards the south and place it on the *saṁrāḍāsandī* upon the skin of black antelope. Then he should carry round the remaining earth along the front of the Āhavanīya fire towards the south and place it on the *saṁrāḍāsandī* upon the skin of black antelope. Then they should take up the peg for tethering the cow to be milked and the pin for the

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she-goat, step round along the rear and the south of the Gārhapatya fire, carry them out by the southern door, infix the peg within the sight of the Hotṛ, and tether by means of a cord of *muñja* the calf of the cow to be milked for the Gharma. To the north of it, they should infix the pin for the she-goat and tie her up to it. One should keep the goat under control. Then they should come back by the same route as they had gone out and drive away the Vṛṣalas. They should call up the sacrificer's wife. They should call up the Hotṛ. They should call up the Brahman. They should call up the Pratiprasthātṛ. They should call up the Prastotṛ. They should call up the Āgnīdhra. They should curtain up the doors. They should curtain off the sacrificer's wife in her apartment. They should strew sacrificial grass round the fires. The Brahman and the sacrificer should sit down towards the south. At this stage, they should go through the prior *śānti*-rite, if they have not already done so.

2. [9.6-7]—Then the Adhvaryu, taking up the *prokṣaṇī*-water together with the strainers, should say : " O Brahman, we shall (now) proceed with the Pravargya. O Hotṛ, do thou recite the verses in praise of the Gharma. O Āgnīdhra, do thou put the two *rauhiṇa* cakes on the fire (for being baked). O Pratiprasthātṛ, do thou spread out the Pravargya (-utensils). O Prastotṛ, do thou chant the Sāmans. " The Brahman should give the impulse for the procedure of the Pravargya with *yajur yuktaṁ sāmabhir āktakhaṁ*···. [14.9—When they are about to proceed with the rite within the sacrificial hall, he (= the Adhvaryu) should say : " O Brahman, we shall (now) proceed (with the rite). O Hotṛ, do thou recite the verses in praise of Gharma. " Then the Brahman should impel with *deva savitar etat te prāha tat pra ca suva pra ca yaja bṛhaspatir brahmā sa yajñaṁ pāhi sa yajñapatiṁ pāhi sa māṁ pāhy oṁ pra carata.* (The words,) " Do you proceed (*pra tiṣṭha*)" are employed in the *havis*-sacrifices.] Then the Adhvaryu should sprinkle water upon the Mahāvīra to be employed in the rite by means of the hand with the palm turned upwards, with *yamāya tvā makhāya tvā sūryasya harase tvā.* He should sprinkle water (upon the Mahāvīra so as to include in the sprinkling) also the other materials. The Pratiprasthātṛ should spread out those very Pravargya (-utensils). The Adhvaryu should lay down round the Āhavanīya fire enclosing sticks of *kārṣmarya.* He should place by the side (of the Āhavanīya fire) six chips of *udumbara* and a fire-stick of *vikaṅkata*; (he should place) by the side of the Gārhapatya fire, thirteen enclosing sticks of *vikaṅkata*, two sheets—one of gold and the other of silver, cuttings of *muñja* grass, and flour for the *rauhiṇa* cakes. Then the Āgnīdhra should sit down to the rear of the Gārhapatya fire, draw out embers towards the west by means of the two stirring sticks, and then place upon them the two *rauhiṇa* potsherds. Then, after having mixed up the flour thick, he should place the *rauhiṇa* cakes on the fire. Then he should pour out clarified butter. Then he should place the clarified butter over the fire. He should carry a firebrand round both and then bake the two *rauhiṇa* cakes. During this time, the Pratiprasthātṛ should touch with the *veda* made of *muñja* the utensils meant for the sacrificial offering, namely, the Mahāvīra, the spoon, the two milking pails, the two ladles for offering the *rauhiṇa* cakes, and the

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supporting ladle. Then he should purify the clarified butter, spread out clarified butter as base for the two *rauhiṇa* cakes and pour out clarified butter over them, take them down from over the fire, put them upon the two ladles for offering the *rauhiṇa* cakes, and place them within the Vedi—one behind the southern joint of the enclosing sticks and the other behind the northern joint of the enclosing sticks. (They should be placed) facing towards the east at the forenoon offering, and facing towards the west at the afternoon offering. Then the Adhvaryu should take hold of the Mahāvīra, which is to be employed in the rite, by means of the two pincers, transfer it to the right hand, and then offer on the Gārhapatya fire, with the clarified butter taken out once from the vessel of clarified butter, seven continuous *prāṇa*-oblations, without breathing in, with the formulas, *prāṇāya svāhā*, *vyānāya svāhā*, *apānāya svāhā*, *cakṣuṣe svāhā*, *śrotrāya svāhā*, *manase svāhā*, and *vāce sarasvatyai svāhā*, and four posterior oblations according to convenience with the formulas, *dakṣāya svāhā*, *kratave svāhā*, *ojase svāhā*, and *balāya svāhā*. Then he should anoint it (= the Mahāvīra) with clarified butter with the formula, *devas tvā savitā madhvā 'naktu*. During this time, the Pratiprasthātṛ should put down the silver sheet upon the *pravṛñjanīya* mound with *pṛthivīṁ tapasas trāyasva*. Then the Adhvaryu should light the cuttings of *muñja* grass at the two ends alternately, with *arcir asi*, *jyotir asi*, *śocir asi*, and *tapo 'si*. He should scatter them over the *pravṛñjanīya* mound and then place upon them the Mahāvīra to be employed in the rite, with *saṁsidasva mahāṁ asi*···. Then he should fill it up with clarified butter with *añjanti yaṁ prathayanto*···. Then the sacrificer should mark out its directions variously by means of the span of his hand—towards the east with *anādhṛṣyā purastād* ..., towards the south with *putravatī dakṣiṇata* .., towards the west with *suṣadā paścād*..., towards the north with *āśrutir uttarato* ..., and in the upward direction with *vidhṛtir upariṣṭād*···. Then he should touch this (= the earth) with *manor aśvā 'si*···. The Adhvaryu should draw out the embers (from the Gārhapatya fire) towards the north by means of the two stirring sticks with *tapo 'ṣv agne antarāṁ amitrān*···. He should heap them up round it by the right with *cita stha paricitaḥ*···. Then the Adhvaryu and the Pratiprasthātṛ should surround it with thirteen enclosing sticks of *vikaṁkata*—the Adhvaryu (should lay down) two sticks (on the opposite sides) with their tips pointing towards the east, with *mā asi*; and the Pratiprasthātṛ (should lay down) two sticks (on opposite sides) with their tips pointing towards the north, with *pramā asi*. They should do so alternately, respectively with *pratimā asi*, *saṁmā asi*, *vimā asi*, and *unmā asi*. Then the Adhvaryu should fix up the thirteenth enclosing stick to the south of it (= the Mahāvīra) with its tip pointing upwards, with *antarikṣasyā 'ntardhir asi*. Then he should cover it (= the Mahāvīra) with the golden sheet with *divaṁ tapasas trāyasva*. Then he should pray to it with *ābhir girbhir*..., *śukraṁ te anyad*..., and *arhan bibharṣi sāyakāni dhanva*···. After the fire has flared up, he should draw away the golden sheet.

3. [9.8] — Then the Adhvaryu should take up (three) fans (made of the skin of black antelope)—one with *gāyatraṁ asi*, the other with *traiṣṭubhaṁ*

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asi, and the other (the third) with *jāgatam asi*. Sitting down towards the west and facing towards the east, and bending the knee he should fan it upwards by means of those (fans) with *madhu madhu madhu*. He should hand over two fans to the Pratiprasthātṛ (who is) standing towards the north. (The latter) should hand over one of those two to the Āgnīdhra. Then the three should go round it three times by the right, fanning it at each *praṇava* (uttered by the Hotṛ). After having gone round three times, they should stand towards the north. Then the Adhvaryu should take up the (three) fans. He should hand over two fans to the Pratiprasthātṛ, who has stepped round along the rear and is standing towards the north. (The latter) should hand over one of those two to the Āgnīdhra. Then they should sit down round it (= the Mahāvīra). The Adhvaryu should sit down to the west facing towards the east, the Pratiprasthātṛ to the east facing towards the west, and the Āgnīdhra to the north facing towards the south. They should remain fanning it in this manner at each *praṇava*, putting fire-sticks on the fire and adding clarified butter into the Mahāvīra. Then, when the Adhvaryu becomes aware of the Hotṛ reciting *yābhir vartikāṁ grasitām amuñcatam...*, he and the sacrificer should stand by the side of the Mahāvīra and make it resplendent with the Anuvāka beginning with *daśa prācir daśa bhāsi dakṣiṇā*···. Then, when the Adhvaryu becomes aware of the Hotṛ reciting *apnasvatīm aśvinā vācam asme...*, they (= the Adhvaryu, the Pratiprasthātṛ, and the Āgnīdhra) should lift up the fans. Then, when the Adhvaryu becomes aware of the Hotṛ reciting *arūrucad uṣasaḥ pṛśnir agriyaḥ...*, they should say, "The Gharma has become resplendent", and again go round, three times, in the direction reverse to the one in which they had gone. They should put down the fans and, gazing attentively, pray with the *avakāśa*-formulas beginning with *apaśyaṁ gopām* ... and ending with *aśimahi tvā mā mā hiṁsīḥ*. Then the sacrificer should pray to the Gārhapatya fire with *tvam agne gṛhapatir*···. Within the place which has been curtained off, the Pratiprasthātṛ should make the sacrificer's wife recite, with reference to the *veda*, *tvaṣṭimati te sapeya*... up to the end of the Anuvāka. At this time, the Pratiprasthātṛ should offer (the oblation of) the southern *rauhiṇa* cake with *ahar jyotiḥ ketunā juṣatāṁ sujyotir jyotiṣāṁ svāhā*.

BHĀRADVĀJA—

[11.5.1-9.3] — While commencing the procedure in connection with the Pravargya, the doors (of the Prāgvaṁśa) should be closed. (The apartment) of the sacrificer's wife should be curtained off. The Hotṛ should sit down towards the west, the Adhvaryu towards the east, the Brahman, the sacrificer, and the Prastotṛ towards the south, and the Āgnīdhra and the Pratiprasthātṛ towards the north. The Adhvaryu should touch the boiling water, go through the *śānti*-rite with the first Anuvāka, spread out darbha-blades to the north of the sanctuary of the sacred fires, and then put down the Mahāvīras there with *deva puraścara saghyāsaṁ tvā* (recited in respect of each Mahāvīra). There is another view that this formula should be recited at a later time (that is,

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after all the Mahāvīras have been put down). At this very juncture, the Adhvaryu should lay down all the utensils pertaining to the Pravargya. He should set down the *saṁrāḍāsandī*, which is made of *udumbara* wood and which is shorter (than the *rājāsandī*). Some teachers prescribe that (one should set down the *saṁrāḍāsandī*) which is taller than the *rājāsandī*. (One should lay down the *saṁrāḍāsandī*) which is woven with one-stranded cords of *muñja* grass. (He should lay down) four ladles made of *udumbara* wood. Two of these should be uncarved. Out of the two carved ladles, the longer one should be used as the supporting ladle and the shorter one for holding *prokṣaṇī*-water. (The Adhvaryu should put down) two spoons made of *udumbara* wood, a pair of pincers which is made of *udumbara* wood and whose clutch is as big as (the neck of) the Mahāvīra, and two stirring sticks of *udumbara* wood. There should be a peg made of *udumbara* wood. (The Adhvaryu should put down) three pins made of *udumbara* wood and six splinters of *udumbara*; thirteen enclosing sticks of *vikaṅkata* and a thorny fire-stick; ample fuel of *khadira* or *udumbara* or *vikaṅkata* or *kārṣmarya* for boiling the Gharma, and three fans of the skin of black antelope which has white and black hair on it. Their handles should be of bamboo, and they should be (each) one fore-arm in length. There is another view that the fans should have handles made of *udumbara* wood. (The Adhvaryu should further put down) two sheets—(one) of silver and (the other) of gold. They should be (each) one hundred *mānas* in weight. (The Adhvaryu should put down) two *vedas* made of *muñja* grass. One of these two should have its ends cut off. (The Adhvaryu should put down) a tether of *muñja* grass, two leg-halters of *muñja* grass, and three two-branched cords of *muñja* grass; two bunches of *muñja* cuttings whose ends have not withered; flour of unpolished rice for the two *rauhiṇa* cakes; and sand for the mounds. There is a view (that the Adhvaryu should put down) two strainers of *muñja* grass. The other view is (that he should put down two strainers) of darbha grass.

Without reciting any formula the Adhvaryu should sanctify the *prokṣaṇī*-water in the *prokṣaṇī*-ladle and then address the Brahman (and others) : " O Brahman, we are about to commence the procedure in connection with the Pravargya. O Hotṛ, do thou recite the verses in praise of the Gharma. O Āgnīdhra, do thou put on the (Gārhapatya) fire the two *rauhiṇa* cakes. O Pratiprasthātṛ, do thou spread out (the Pravargya-utensils). O Prastotṛ, do thou chant the Sāmans. " The Brahman should give the impulse reciting inaudibly the verse, *yajur yuktaṁ sāmabhir āktakham* ···, and then saying loudly, " Oṁ, do you proceed with Indra as leader. " Or (as the next best alternative), the Brahman should utter the words " do you proceed " loudly and everything else inaudibly. Impelled by the Brahman, the Adhvaryu should sprinkle all Pravargya-utensils with water by means of the hand with the palm turned upwards. He should sprinkle the *prokṣaṇī*-water, three times, respectively with the three formulas, *yamāya tvā*, *makhāya tvā*, etc. He should sprinkle the *prokṣaṇī*-water in the same order as before. He should make (the Pratiprasthātṛ) spread out, at proper places, the utensils on which the *prokṣaṇī*-water has been sprinkled. So is it said. Then the Adhvaryu should carry round the *saṁrāḍāsandī* along the

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front of the Āhavanīya fire, settle it in front of the *rājāsandī*, spread out upon it the skin of black antelope with its neck pointing to the east and hairy side turned upwards, and then put down on that skin the two Mahāvīras which are not to be employed in the rite, with the formula, *deva puraścara saghyāsaṁ tvā* (recited each time). There is the other view that this formula should be recited at a later time (that is, after the two Mahāvīras have been put down). Then the Adhvaryu should take up the peg, the pins, and the two-branched cords, proceed along the front of the Hotṛ and the rear of the Gārhapatya fire, go out of the fire-hall by the southern door, and then fix up the peg towards the south of the southern door at such a spot that the Hotṛ would be able to see it. Towards the south of the eastern post of that very door, he should fix up a pin for the calf. Towards the south of the western post of that very door, he should fix up a pin for the she-goat, and towards the north, inwards (a pin) for the lamb. He should make (one) fasten to these (three pins) the three two-branched cords. At the proper time, (the respective animals) should be tethered by means of those (cords). Thereafter, the Adhvaryu should pile up the mounds—one to the north of the Gārhapatya fire and one to the north of the Āhavanīya fire. (He should pile up), in the region intermediate between the north and the east, the *ucchiṣṭa* mound, with an outlet on the outside. The cords should remain thus fastened until the time of the disposal (of the Pravargya-utensils).

At this stage, the Pratiprasthātṛ should sanctify the clarified butter in the vessel of clarified butter according to the rite pertaining to the *darvihoma*. There is the other view that there should be no sanctifying in respect of it. The Āgnīdhra should put on the fire the two *rauhiṇa* cakes (which have been prepared), without reciting any formulas. The Adhvaryu should seize the Mahāvīra by means of the pincers and then, with *deva puraścara saghyāsaṁ tvā*, brush away the ashes by means of the *veda* whose ends have not been cut off. By means of the spoon he should make on the Āhavanīya fire seven or eleven *prāṇa*-offerings respectively with the formulas, *prāṇāya svāha, vyānāya svāhā*, etc. He should anoint the Mahāvīra with clarified butter, with *devas tvā savitā madhvā 'naktu*. He should deposit the silver sheet on the western mound, set down the Mahāvīra with *pṛthivīṁ tapasas trāyasva*, or hand it over to some one else, take up (in his two hands) two bunches of *muñja* cuttings, and light up the upper ends of the cuttings in the right hand over the Gārhapatya fire with *arciṣe tvā*. (He should light up) the roots of the cuttings in the left hand by means of the (lighted) upper ends of the cuttings in the right hand with *śociṣe tvā*, the roots of the cuttings in the right hand by means of the (lighted) roots of the cuttings in the left hand with *jyotiṣe tvā*, and the upper ends of the cuttings in the left hand by means of the (lighted) roots of the cuttings in the right hand with *tapase tvā*. He should put down the cuttings (in the right hand and in the left hand), in an inverted position, upon the silver sheet with *arcir asi śocir asi*···. It is said in the *Brāhmaṇa* that one should place the cuttings in the right hand on the left hand side. On the top of the cuttings, he should set down the Mahāvīra with *saṁ sīdasva mahāṁ asi*···. Then he should fill it up

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with clarified butter, with *añjanti yaṁ prathayantaḥ*···. The sacrificer should hold the eastward-pointing span of his hand over the Mahāvīra in different directions, without touching it, and murmur the relevant formulas beginning with *anādhṛṣyā purastāt*···. With *manor aśvā 'si bhīriputrā*..., he should touch the earth towards the north.

With *siddhyai tvā*, the Adhvaryu and the Pratiprasthātṛ should take up one stirring stick each and draw out embers from the Gārhapatya fire towards the north with *tapo ṣv agne antarāṁ amitrān*···. They two should surround the Mahāvīra with the embers by the right, with *citaḥ stha paricitaḥ*···. They should enclose it by means of the thirteen enclosing sticks of *vikaṅkata*. With *mā asi*, the Adhvaryu should lay down two enclosing sticks pointing towards the east (one to the south and the other to the north); with *pramā asi*, the Pratiprasthātṛ (should lay down) two (enclosing sticks) pointing towards the north (one to the east and the other to the west). In this very manner, they should lay down (the enclosing sticks) with the subsequent formulas—the Adhvaryu with the prior one and the Pratiprasthātṛ with the posterior one. The Adhvaryu himself should lay down the thirteenth enclosing stick towards the south with *antarikṣasyā 'ntardhir asi*. Then, with *divaṁ tapasas trāyasva*, the Adhvaryu should cover the Mahāvīra with the gold sheet. Then he should recite over it the three verses beginning with *ābhir gīrbhir*···. Thereafter he should take up the fans—the first with *gāyatram asi*, the second with *traiṣṭubham asi*, and the third with *jāgatam asi*. With these he should fan the Mahāvīra upwards, three times, with *madhu madhu*···. He should hand over one of the fans to the Pratiprasthātṛ and one to the Āgnīdhra. With the Āgnīdhra in the forefront, they should go round the Mahāvīra by the right, three times, shaking up the fans upwards. Then they should sit down round it—the Adhvaryu to the east, the Pratiprasthātṛ to the south, and the Āgnīdhra to the north. They should remain seated, shaking up the fans without bringing them into contact with one another, promoting (the recital of verses by the Hotṛ) with *praṇavas*, making the fire flare up, and pouring clarified butter into (the Mahāvīra). After the fire has flared up, the Adhvaryu should take away the gold sheet. So is it said. When he comes to know of the Hotṛ reciting *yābhir vartikāṁ grasitām amuñcatam*..., the Adhvaryu should address the Mahāvīra with the Anuvāka beginning with *daśa prācīr daśa bhāsi dakṣiṇāḥ*···. When he comes to know of the Hotṛ reciting *apnasvatīm aśvinā vācam asme*..., the Adhvaryu should stand up and say : "The Gharma is bright." Thereafter, with the Adhvaryu in the fore-front, they should go round the Mahāvīra in the reverse direction, three times, without shaking up the fans. The Adhvaryu should take up the fans and hand them over to the Pratiprasthātṛ. The Pratiprasthātṛ should carry them round along the front of the Āhavanīya fire and put them down upon the *saṁrāḍāsandi*. Standing in their respective places, all the officiating priests and the sacrificer should gaze at the Mahāvīra while reciting (the Anuvāka beginning with) *apaśyaṁ gopām*···. However, the Pratiprasthātṛ should make the sacrificer's wife recite, within her enclosure, the remaining part of the Anuvāka, namely, *tvaṣṭimatī te sapeya*···.

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Thereafter the Adhvaryu should give out the call : " O Āgnīdhra, do thou place the two *rauhiṇa* cakes (within the Vedi). " The Āgnīdhra should place upon the two uncarved ladles the two sacrificial cakes for which he has spread out clarified butter as base and over which he has poured out clarified butter—one cake near the southern joint of the enclosing sticks and the other near the northern joint of the enclosing sticks.

APASTAMBA —

[11.2.5-10] — After having performed the Pravargya, one should proceed with the Upasad-rite. (Or he should do) this the other way round. He should not perform the Pravargya in the first Soma-sacrifice. Or he may perform it. One should perform the Pravargya (even in the first Soma-sacrifice) of a Durbrāhmaṇa. Some teachers say (that one should perform the Pravargya also in the first Soma-sacrifice) of one who is desirous of *brahman*-splendour. A *Brāhmaṇa* of the Bahvṛcas says that one should perform the Pravargya in the first Soma-sacrifice of that sacrificer who has studied the Veda and who is a learned Brāhmaṇa.

[15.5.1-9.2] — Those who are about to perform the Pravargya should close the doors (of the Prāgvaṁśa). The apartment of the sacrificer's wife should be curtained off. The Hotṛ should sit down towards the west, the Adhvaryu towards the east, the Brahman, the sacrificer, and the Prastotṛ towards the south, and the Pratiprasthātṛ and the Āgnīdhra towards the north. The Adhvaryu should touch the boiling water, go through the *śānti*-rite with the first Anuvāka, spread out darbha-blades along the front of the Gārhapatya fire, and then place the Mahāvīras upon those blades with *deva puraścara saghyāsaṁ tvā*. The other view is that this formula should be employed at a later stage. Here itself should he place all the utensils needed for the Gharma-offering, (namely,) the following ones made of the wood of *udumbara* : the *saṁrāḍāsandī* which should be lower (than the king's couch)—some teachers prescribe that it should be taller than the king's couch—(and) which is woven by means of one-stranded threads of *muñja* grass; four ladles two of which should be uncarved—out of the carved ones, the supporting ladle should be bigger than the *prokṣaṇī*-ladle; twe spoons; two pincers, whose openings should be of the same measure as that of the Mahāvīra; two stirring sticks; a peg and (three) pins. (There should be) six chips and one thorny fire-stick; thirteen enclosing sticks of *vikaṅkata* and (the fuel) of *vikaṅkata* (for the boiling of) the Gharma; or (the fuel) of *khadira*, *palāśa*, *udumbara*, *arka*, *kārṣmarya*, bamboo, or *śamī*. (There should be) three fans made of the skin of black antelope with white and black hair. Their handles should be of bamboo and (each) one arm in length. So is it said. The other view is that the fans should have handles made of *udumbara*-wood. (There should be) two sheets, one of silver and the other of gold. They should each be of the weight of one hundred *mānas*. Now the implements made of *muñja* : two *vedas*—one of these should have its ends cut off; a tether; two leg-halters; three two-branched cords; (and) a large quantity of *muñja*-cuttings. (There should be) flour of unpolished

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rice-grains for the two *rauhiṇa* cakes; sand for the mounds; and two strainers of *muñja*—the other view is that they should be made of darbha-blades.

After the Adhvaryu has sanctified the *prokṣaṇī*-water according to the usual procedure relating to the *prokṣaṇī*-water, he should address the Brahman (as follows) : "O Brahman, we shall proceed with the Pravargya. O Hotṛ, do thou recite the verse of praise for the Gharma. O Āgnīdhra, do thou place the two *rauhiṇa* cakes on the fire (for being baked). O Pratiprasthātṛ, do thou spread out (the utensils). O Prastotṛ, do thou chant the (relevant) Sāmans." The Brahman should inaudibly recite the verse, *yajur yuktaṁ sāmabhir aktakham...*, and then grant the permission with "Oṁ, being accompanied by Indra do you proceed." Or he should grant the permission (merely) with "Do you proceed". The Adhvaryu should sprinkle water upon all the Pravargya-utensils, three times, each time beginning from the spot as before, with *yamāya tvā makhāya tvā*···. He should cause them to be spread out after they have been sprinkled with water. The Āgnīdhra should place on the fire the two *rauhiṇa* cakes in respect of which the various rites have been gone through without any formulas having been recited. At this very juncture, the Pratiprasthātṛ should sanctify the clarified butter according to the procedure employed in respect of the *darvī*-offering. The other view is that there should be no such sanctification. At this juncture, he (= the Pratiprasthātṛ) should place the curds over the fire. Then the Adhvaryu should take up the *saṁrāḍāsandī*, carry it round along the front of the Āhavanīya fire, and place it in front of the *rājāsandī*. He should spread out upon it the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards and then, with the formula, *deva puraścara saghyāsaṁ tvā*, place upon that skin the two Mahāvīras which are not to be used. The other view is that this formula should be employed at a later time.

Then the Adhvaryu should take up the peg, the pins, and the two-branched cords, carry them out of the fire-hall, along the front of the Hotṛ and the rear of the Gārhapatya fire, by the southern door, and then fix up the peg, towards the south of the southern door, in such a way that the Hotṛ could see it. He should fix up a pin for the calf towards the south of the eastern door-post of this very (= the southern) door. (He should fix up a pin) for the she-goat, towards the south of the western door-post of this very door and inwards (that is, to the north of the pin for the calf). (He should fix up a pin) towards the north for the kid. To these pins he should cause to be fastened separately the two-branched cords. These very cords should remain fastened (to the pins) separately till the disposal (of the Pravargya). By means of those (cords) should be tethered the relevant animals at the time (of milking). Thereafter, he should pile up the mounds—one towards the north of the Gārhapatya fire and one towards the north of the Āhavanīya fire. He should prepare, towards the north-eastern door, the *ucchiṣṭa* mound with an outward outlet. Towards the north of the Āhavanīya fire, he should place the heated curds and the (six) chips

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and one thorny fire-stick. Then he should take hold of the Mahāvīra which is to be used, by means of the two pincers, and brush it from above with the *veda* whose ends have not been cut off, with *deva puraścara saghyāsaṁ tvā*. He should make on the Āhavanīya fire, by means of the spoon, seven or eleven *prāṇa*-offerings with *prāṇāya svāhā, vyānāya svāhā...*, anoint the Mahāvīra, (holding it) above the Āhavanīya fire by means of the spoon with *devas tvā savitā madhvā 'naktu*, place the silver sheet upon the western mound with *pṛthivīṁ tapasas trāyasva*, (temporarily) lay down the Mahāvīra (somewhere) or hand it over to some other person, take up two bunches of *muñja* cuttings (one in each hand), and light up on the Gārhapatya fire the tips of those (cuttings which are held) in the right hand, with *arciṣe tvā*. He should light up, by means of the lighted tips of the *muñja*-cuttings held in the right hand, the roots of those (held) in the left hand, with *śociṣe tvā*. By means of the lighted roots of these latter, he should light up the roots of those (held) in the right hand, with *jyotiṣe tvā*, and, by means of the roots of these latter, he should light up the tips of those (held) in the left hand, with *tapase tvā*. He should put down those *muñja*-cuttings upon the sheet inversely with *arcir asi śocir asi jyotir asi tapo 'si*. He should place the Mahāvīra upon those (grass-cuttings) with *saṁ sīdasva mahāṁ asi* ... and either anoint or fill in the Mahāvīra (with clarified butter) by means of the spoon with *añjanti yaṁ prathayanto*···. Holding the span of his hand (with the fingers) pointing towards the east, above the Mahāvīra but not touching it, the sacrificer should murmur, in accordance with the indicatory marks, the following formulas, namely, *anādhṛṣyā purastāt* ..., etc. With *manor aśvā 'si bhūriputrā*..., he should touch the earth towards the north (of the Mahāvīra). With *siddhyai tvā*, the Adhvaryu and the Pratiprasthātṛ should each take up the two stirring sticks (one each). They should draw out towards the north embers from the Gārhapatya fire with *tapo ṣv agne antarāṁ amitrān* ..., surround the Mahāvīra by the right with those embers with *citaḥ stha paricitaḥ*..., and enclose it with the enclosing sticks of *vikaṅkata*.

With *mā asi*, the Adhvaryu should lay down (each of) the two eastern enclosing sticks (that is, to the south and to the north of the Mahāvīra); with *pramā asi*, the Pratiprasthātṛ (should lay down each of) the two northern ones (that is, to the west and to the east of the Mahāvīra). In this very manner, the Adhvaryu should lay down (two) of the remaining enclosing sticks, each time with the first formula; and the Pratiprasthātṛ (should lay down two of the remaining enclosing sticks), each time with the immediately following formula. The Adhvaryu himself should lay down the thirteenth (enclosing stick) to the south with *antarikṣasyā 'ntardhir asi*···. He should cover the Mahāvīra by means of the golden sheet with *divaṁ tapasas trāyasva*, recite over the Mahāvīra the three verses beginning with *ābhir girbhir*..., and then take up the (three) fans—the first with *gāyatram asi*, the second with *traiṣṭubham asi*, and the third with *jāgatam asi*. By means of these he should fan the Mahāvīra from above, three times, with *madhu, madhu, (madhu)*. Then he should hand over one of those fans to the Pratiprasthātṛ, and one to the Āgnīdhra. With the Āgnīdhra

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in the fore-front, they should go round the Mahāvīra by the right, three times, fanning (the fire) from above. They should sit down round it, (each) facing towards it—the Adhvaryu to the east, the Pratiprasthātṛ to the south, and the Āgnīdhra to the north. They should sit there fanning (the fire) from above, without allowing the fans to come into contact with one another, promoting (the recital of verses by the Hotṛ) with the *praṇavas*, making the fire (round the Mahāvīra) flare up (by adding fuel to it), pouring clarified butter (into the Mahāvīra) and restraining their speech. After the fire has flared up, the Adhvaryu should take away the golden sheet (from over the Mahāvīra). So is it said. When he comes to know of the Hotṛ reciting the verse, *yābhir vartikāṁ grasitāṁ amuñcatam...*, at that moment the Adhvaryu should recite over the Mahāvīra the Anuvāka beginning with *daśa prācīr daśa bhāsi dakṣiṇā*···. When he comes to know of the Hotṛ reciting the verse, *apnasvatīm aśvinā vācam asme...*, at that moment the Adhvaryu should stand up and say : "The Gharma is glowing." With the Adhvaryu in the fore-fornt, they (three) should go round the Mahāvīra in the reverse direction, three times, without fanning (the fire). The Adhvaryu should take up the fans and then hand them over to the Pratiprasthātṛ. The Pratiprasthātṛ should carry them round along the front of the Āhavanīya fire and place them upon the *saṁrāḍāsandī*. Then the officiating priests and the sacrificer should stand at their (respective) places and gaze at the Mahāvīra reciting the portion beginning with *apaśyaṁ gopām*···. The Pratiprasthātṛ should make the sacrificer's wife recite, within her enclosure, the remaining part of the Anuvāka, namely, *tvaṣṭimatī te sapeya*···.

Thereafter the Adhvaryu should give out the call : "O Āgnīdhra, do thou place the two *rauhiṇa* cakes (within the Vedi)." The Āgnīdhra should place the two cakes within the Vedi upon the two uncarved ladles after having spread out clarified butter as base and having poured clarified butter over them—one near the southern joint of the enclosing sticks and the other near the northern joint of the enclosing sticks.

SATYĀṢĀḌHA—

[7.4] — One should perform the Pravargya and then proceed with the Upasad or one should go through the Upasad-rite and then perform the Pravargya.

[24.2.1-4.1] — Those, who are going to perform the Pravargya, should cover the doors (with curtains) and curtain off the apartment of the sacrificer's wife. The Hotṛ should sit down to the west, the Adhvaryu to the east, the Brahman and the sacrificer to the south, the Prastotṛ to the south-west, and the Āgnīdhra and the Pratiprasthātṛ to the north. The officiating priests should touch (that is, wash their hands with) the boiling water and go through the *śānti*-rite with the first Anuvāka. The Adhvaryu should spread out *muñja* cuttings to the north of the sanctuary of the sacred fires and, with *deva puraścara saghyāsaṁ tvā*, place upon them the Mahāvīra which has been prepared first, in the same manner, the other two (Mahāvīras), and, without reciting any

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formula, the other utensils. At this very juncture, he should provide for all the Pravargya-utensils. We shall (first) enumerate those made (of the wood) of *udumbara*. (The Adhvaryu should place) the *rājāsandī* in front of the *saṁrāḍāsandī*. Some teachers prescribe the *rājāsandī* to be taller, some others prescribe the *saṁrāḍāsandī* to be taller. One should have the *saṁrāḍāsandī* woven by means of one-stranded cords made of *muñja* grass. (There should be) four ladles; out of them, two should not be carved; they should be used for offering the *rauhiṇa* cakes. The bigger of the two ladles which are carved should be used as the supporting ladle, the other for holding the *prokṣaṇī*-water. (There should be) two spoons, two stirring sticks, pincers with their clutch big enough to hold the Mahāvīra, and a peg. (One should arrange for) three pins, six splinters, thirteen enclosing sticks of *vikaṅkata*, a thorny fire-stick, and fuel, for the Gharma, of bamboo or of *khadira* or of *palāśa* or of *udumbara* or of *arka* or of *śamī*. There should be three fans of skin of black antelope, which have white-black hair and whose handles are made of bamboo or of *udumbara* and are (each) one fore-arm in length, and two sheets—one of silver and the other of gold—each weighing one hundred *mānas*. We shall now enumerate the utensils made of *muñja* grass. (There should be) two *vedas*; one of them should have its ends cut off. (There should be) a cord for tethering the cow, two leg-halters, four two-branched cords, and *muñja* cuttings with unwithered ends. (There should be) sand for the mounds, flour of unpolished grains for the *rauhiṇa* cakes, and two strainers either of *muñja* or of darbha. The Adhvaryu should sanctify the clarified butter and the *prokṣaṇī*-water without reciting any formula, and then give out the call : "O Brahman, we shall (now) proceed with the Pravargya. O Hotṛ, do thou recite the verses in praise of the Gharma. O Āgnīdhra, do thou put on the fire the two *rauhiṇa* cakes. O Pratiprasthātṛ, do thou spread out the Pravargya-utensils. O Prastotṛ, do thou chant the relevant Sāmans." The Brahman should recite the verse, *yajur yuktaṁ sāmabhir āktakhaṁ tvā...*, and then give the impulse with the words, "Oṁ, led by Indra do you proceed." So impelled, the Adhvaryu should sprinkle all the Pravargya-utensils with water by means of the hand with the palm turned upwards, three times, with *yamāya tvā*, *makhāya tvā* ... The Pratiprasthātṛ should spread them out after they have been sprinkled with the *prokṣaṇī*-water. So is it said. At this time, the Āgnīdhra should put on the fire the two *rauhiṇa* cakes after they have been prepared without reciting any formula. The Adhvaryu should carry round the *saṁrāḍāsandī* along the front of the Āhavanīya fire and set it down to the east of the *rājāsandī*. He should spread out upon it the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards and, with *deva puraścara saghyāsaṁ tvā*, put down upon that skin the two other Mahāvīras which are made to lie down with their mouths turned towards the east. These two Mahāvīras are not to be employed in the ritual. The Adhvaryu should take up such things as the peg (for tethering the cow), the pins (for tying up the calf, etc.), and the two-branched cords, step beyond towards the south along the front of the Hotṛ, go out by the southern door, and fix up the peg (for

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tethering the cow) to the south in such a way that the Hotṛ would be able to see it. To the south of the eastern post of this very door, he should fix up the pin for the calf; to the south of the western post of this very door, (the pin) for the she-goat; and towards the north within the intervening space, (the pin) for the young one of the she-goat. He should fasten separately to those pins the two-branched cords. Till the time of the disposal (of the Pravargya-utensils), those (crods) should remain thus fastened. They should tether the respective animals by means of those (cords) at the proper time. To the north of the Gārhapatya fire and the Āhavanīya fire, one should pile up (sand for) the two mounds, and, in the region intermediate between the north and the east, (for) the *ucchiṣṭa*-mound having an outlet on the outside. To the north of the Āhavanīya fire, he should place the splinters and the thorny fire-stick.

The Adhvaryu should take up the Mahāvīra, brush it up, by means of the *veda* whose ends have not been cut off, with the formula, *deva puraścara saghyāsaṁ tvā*, offer on the Āhavanīya fire by means of the spoon seven or eleven *prāṇa*-oblations with the formulas, *prāṇāya svāhā*, *vyānāya svāhā*, etc., anoint the Mahāvīra with the remnant of (the clarified butter of) the last (oblation) with the formula, *devas tvā savitā madhvā 'naktu*, and put it down or hand it over to some one else. With *pṛthiviṁ tapasas trāyasva*, he should deposit the silver sheet upon the western mound, take up two bunches of *muñja*-cuttings, light up on the Gārhapatya fire the upper ends of the *muñja*-cuttings in the right hand with *arcir asi*, (light up) with their upper ends the roots of the cuttings in the left hand with *śocir asi*, (light up) with their roots the roots of the cuttings in the right hand with *jyotir asi*, and (light up) with their roots the upper ends of the cuttings in the left hand with *tapo 'si*. He should put down the cuttings upon the silver sheet in an inverted position. With *saṁ sīdasva...*, he should place the Mahāvīra upon those (lighted cuttings). With the verse, *añjanti ...*, he should anoint the Mahāvīra with clarified butter; or he should recite over it that verse. The sacrificer should hold the span of his hand, pointing eastwards, over the Mahāvīra without touching it, in each direction, respectively with the (relevant) formulas beginning with *anādhṛṣyā purastāt*. With *manor aśvā 'si bhūriputrā ...*, he should touch the earth towards the north. The Adhvaryu and the Pratiprasthātṛ should take up the stirring sticks with *siddhyai tvā*, draw out embers from the Gārhapatya fire towards the north with *tapo ṣv agne...*, and pile up those embers round the Mahāvīra, by the right, with *citaḥ stha pari citaḥ...*. They should then enclose it with the enclosing sticks of *vikaṅkata*. The Adhvaryu should lay down the two enclosing sticks (with their ends) pointing towards the east with *mā asi*, and the Pratiprasthātṛ those (with their ends) pointing towards the north with *pramā asi*. In this very manner, the Adhvaryu (should lay down the enclosing sticks) with the former and the Pratiprasthātṛ with the latter (in each subsequent pair of formulas). The Adhvaryu himself should lay down the thirteenth (enclosing stick) towards the south with *antarikṣasyā 'ntardhir asi*. The Adhvaryu should pour out clarified butter into

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the Mahāvīra, cover it from above by means of the gold sheet with *divaṁ tapasas trāyasva*, and then pray with the three verses beginning with *ābhir gīrbhir*···. He should take up the fans—the first with *gāyatram asi*, the second with *traiṣṭubham asi*, and the third with *jāgatam asi*. With these (fans) he should fan the Mahāvīra, three times, from above with *madhu madhu*···. He should hand over one of them (=fans) to the Āgnīdhra and one to the Pratiprasthātṛ. They (that is, the Adhvaryu, the Āgnīdhra, and the Pratiprasthātṛ), with the Āgnīdhra in the fore-front, should go round the Mahāvīra, by the right, three times, fanning the Mahāvīra from above, with *madhu madhu*···. They should encourage (the reciting of verses by the Hotṛ) by uttering *praṇava* (each time). So is it said. They should sit down in their respective places, pouring clarified butter round the Mahāvīra and adding fuel to the fire. After the fire has flared up, the Adhvaryu should take away the (gold) sheet. While the verse, *yābhir vartikāṁ grasitām amuñcatam*..., is being recited (by the Hotṛ), the Adhvaryu should make the sacrificer recite the Anuvāka beginning with *daśa prācīr daśa bhāsi dakṣiṇā*···. While the verse, *apnasvatīm aśvinā vācam asme*..., is being recited (by the Hotṛ), the Adhvaryu should get up and say: "The Gharma has become bright." They should go round the Mahāvīra, three times, without fanning it, in the direction opposite to the one in which they had (already) gone round. At that time, the Pratiprasthātṛ should go back, take up the fans, carry them round along the front of the Āhavanīya fire, and put them down upon the *saṁrāḍāsandi*—in the morning with *svāhā tvā sūryasya raśmibhyaḥ* and in the evening with *svāhā tvā nakṣatrebhyaḥ*. All the officiating priests and the sacrificer should stand up in their respective places and, reciting the Mantras beginning with *apaśyaṁ gopām*..., gaze at the Mahāvīra. Within the curtained-off apartment, the Pratiprasthātṛ should make the sacrificer's wife recite the formula, *tvaṣṭimati te sapeya*···.

The Adhvaryu should give out the call: "O Āgnīdhra, do thou place within the Vedi the two *rauhiṇa* cakes." The Āgnīdhra should spread out clarified butter as base upon the two uncarved ladles, (place upon them the two cakes), and pour out clarified butter over them (=the cakes). He should then place those two *rauhiṇa* cakes—the one near the southern conjunction of the enclosing sticks and the other near the northern. At this very juncture, he should place (within the Vedi) the heated curds.

VAIKHĀNASA—

[13.7-11]—At the (proper) time for the performance (of the Pravargya), one should either perform the Pravargya first and then go through the Upasad-rite or first go through the Upasad-rite and then perform the Pravargya. While one is going to perform the Pravargya, one should close the doors so that women would not be able to see it. One should curtain off the passages generally used by the sacrificer's wife. The Adhvaryu should sit down towards the east, the Hotṛ towards the west, the Prastotṛ to the south-west, the Brahman and the sacrificer to the south, and the Pratiprasthātṛ and the Āgnīdhra to the

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north. The Adhvaryu should touch the boiling water, murmur the *śānti*-formulas beginning with *namo vāce...*, spread out *muñja*-cuttings to the east of the Gārhapatya fire, and then bring in and set down upon those cuttings the first Mahāvīra with *deva puraścara saghyāsaṁ tvā*, so too the other two Mahāvīras, and, without reciting any formula, the utensils. At this very juncture, he should arrange together the materials required for the Pravargya : the *saṁrāḍāsandī* of the same kind as the couch for Soma (*rājāsandī*), but taller than it or shorter; four ladles—among these, two uncarved ones for the *rauhiṇa* cakes, and the other two carved ones, the bigger one from among these latter (to be used as) the supporting ladle and the smaller one for holding the *prokṣaṇī*-water; two spoons; two stirring sticks; two pincers with hollowed out sides so as to be capable of holding the Mahāvīra, and tied together by means of perforation on one side—they are called *śaphas*; a thick peg for the Gharma cow; three thin pins for the calf, etc.[1]; and six splinters—these should be made of *udumbara* wood; a fire-stick of *vikaṅkata*; enclosing sticks of *vikaṅkata*; thirteen fuel-sticks either of *palāśa* or of bamboo or of *vikaṅkata* or of *khadira* or of *arka* or of *udumbara* or of *śamī*; three fans made of skins of black antelope having white-black hair, with handles one fore-arm in length (each)—the handles should be either of bamboo or *udumbara*; silver and gold (sheets)—(each) one hundred *mānas*; two *vedas*, one with the ends cut off and the other with uncut ends; one tether, two leg-halters, and three two-branched cords—these should be made of *muñja* grass; flour of unhusked grains for the two *rauhiṇa* cakes; ample *muñja*-cuttings; sand for the mounds; (and) two strainers either of *muñja* or of darbha. One should dig up (the ground) to the north of the Gārhapatya fire by means of the wooden sword, sprinkle water upon it by means of the hand with the palm turned upwards, pour out sand (there), and then pile up (there) the *pravṛñjanīya*-mound (being) one span in measure and round, in the same manner, to the north of the Āhavanīya fire, the *udvāsanīya*-mound, and, to the north of the fire-hall, the *ucchiṣṭa*-mound (being) rectangular in shape and having an outlet. In this way, he should pile up three mounds. The remaining quantity of the sand should be deposited in the northern half (of the fire-hall). Then the Adhvaryu should sanctify the *prokṣaṇī*-water and then give out the calls : " O Brahman, we shall proceed with the Pravargya. O Hotṛ, do thou recite the verses in praise of the Gharma. O Āgnīdhra, do thou put on the fire the two *rauhiṇa* cakes. O Pratiprasthātṛ, do thou spread out the Pravargya-utensils. O Prastotṛ, do thou chant the Sāmans. "

Then the Brahman should quickly go through the verse, *yajur yuktam...*, inaudibly, and then loudly impel (the Adhvaryu) with *om indravantaḥ pra carata*. Impelled (by the Brahman), the Adhvaryu should sprinkle all the Pravargya-utensils with the boiling water by means of the hand with the palm turned upwards, three times each, with the formulas, *yamāya tvā makhāya tvā...*, in such a way that he might cover (even) the farthest lying utensils. He should spread out (the utensils) so sprinkled. The Hotṛ, called out (by the Adhvaryu), should

1. The words following this, namely, *amī avatsaśaṁkur iti padaṁdināṁ*, are obscure.

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recite the verses in praise, beginning with *brahma jajñānam*···. He should recite each of the verses without breathing in in between, and joining *praṇava* to it, and then pause. The Āgnīdhra should place on the fire the two *rauhiṇa* cakes. The Pratiprasthātṛ should sanctify the clarified butter as in the *darvihoma* and then place the curds over the fire. The Adhvaryu should carry round the *saṁrāḍāsandī* along the front of the Āhavanīya fire and set it down either towards the east or towards the north of the *rājāsandī*. He should spread out upon it the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. Upon that (skin), he should put down, in the same manner [1], the other two Mahāvīras so that they lie side by side. They are not to be employed in the ritual. The Adhvaryu should take up the thick peg, the pins for the calves, (and) the two-branched cords, step beyond towards the south along the front of the Hotṛ, carry them out of the fire-hall by the southern door, and then fix up the peg for the mother-cow to the south of the southern door and within the sight of the Hotṛ. He should fix up the pin for the calf of the Gharma-cow to the south of the eastern door-post (of the southern door) itself, (the pin) for the she-goat to the south of the western door-post (of the southern door) itself, and (the pin) for the young one of the she-goat towards the north between these two, and separately fasten to those pins the two-branched cords (and keep them so) till the time of the disposal (of the Pravargya). To these pegs should be tethered (the cow, etc.) at the proper time, and then they should be milked. After having poured out (the remaining sand) on the three mounds, the Adhvaryu should place heated curds, the splinters, and the fire-stick of *vikaṅkata*, side by side, to the north of the Āhavnīya fire.

Then the Adhvaryu should seize the Mahāvīra, which is to be employed in the ritual, by means of the pincers, shift it to the left hand, and cleanse it from above with the *veda* having its ends (uncut). He should offer on the Gārhapatya fire seven or eleven *prāṇa*-oblations of clarified butter drawn out from the vessel of clarified butter each time by means of the spoon, with the formulas beginning with *prāṇāya svāhā*..., recited without breathing in and uninterruptedly. Then, with *devas tvā savitā madhvā 'naktu*, he should anoint that Mahāvīra with the clarified butter remaining after the last oblation, by means of the spoon. At this time, with *pṛthivīṁ tapasas trāyasva*, the Pratiprasthātṛ should put the silver sheet of one hundred *mānas* upon the *pravṛñjanīya*-mound. The Adhvaryu should take up (two bunches of) *muñja*-cuttings, light up the upper ends of those in his right hand on the Gārhapatya fire with *arcir asi*, (then light up) the roots of those in his left hand with the (lighted) upper ends of those (in his right hand) with *śocir asi*, (then light up) the roots of those in the right hand with the roots of those (in the left hand) with *jyotir asi*, and (then light up) the upper ends of those in the left hand with the roots of those (in the right hand) with *tapo 'si*. He should put down those (cuttings) invertedly upon the silver sheet of one hundred *mānas*, and then place the Mahāvīra upon them (=the cuttings) with *saṁ sīdasva*···. With *añjanti*

1. That is to say, with the formula, *deva puraścara saghyāsaṁ tvā*. Cf. *VaikhŚS* 13.7.

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yam..., he should fill it in with clarified butter. The sacrificer should mark out the (various) quarters by means of the span of his hand, without touching the Mahāvīra, (respectively) with the formulas beginning with *anādhṛṣyā purastāt* according to the indicatory marks in them. With *manor aśvā 'si bhūriputrā*..., he should touch the earth towards the north. The Adhvaryu and the Pratiprasthātṛ should take up the two stirring sticks with *siddhyai tvā*, draw out embers from the Gārhapatya fire towards the north with *tapo ṣv agne*..., pile them round the Mahāvīra, by the right, with *citaḥ stha paricitaḥ*..., and then lay down thirteen enclosing sticks.

The Adhvaryu should lay down two (enclosing sticks) with their tips pointing towards the east, with *mā asi*, and the Pratiprasthātṛ two (sticks) with their tips pointing towards the north, with *pramā asi;* in this manner, the Adhvaryu should go on laying two sticks (each time) with the prior one (of each subsequent pair of formulas) and the Pratiprasthātṛ two sticks (each time) with the posterior one (of the pair). The Adhvaryu himself should lay down the thirteenth (enclosing stick) towards the south with *antarikṣasyā 'ntardhir asi*. He should cover it from above by means of the gold sheet with *divaṁ tapasas trāyasva* and then pray to it with the three verses beginning with *ābhir girbhir*···. He should take up the fans, one by one, respectively with the formulas beginning with *gāyatram asi*. He should bend his knees west-east and then fan the Mahāvīra upwards with those (fans), three times, with *madhu madhu*···. He should himself retain the first out of those (fans) and hand over the middle one to the Pratiprasthātṛ and the other (remaining one) to the Āgnīdhra. With the Āgnīdhra in the fore-front, they should go round the Mahāvīra, by the right, three times, fanning it upwards with *madhu madhu*···. They should encourage the recitation by the Hotṛ with the *praṇava*. Sitting down in their respective places, they should remain (there) together pouring out clarified butter over the sides of the Mahāvīras, having restrained their speech, and enkindling the sacred fire. After the fire has flared up, the Adhvaryu should take away the gold sheet of a hundred *mānas*. After having come to know of the Hotṛ reciting the verse, *yābhir vartikāṁ grasitām amuñcatam*..., the Adhvaryu should recite over the Mahāvīra the Anuvāka beginning with *daśa prācīr daśa bhāsi dakṣiṇā*···. After having come to know of the Hotṛ reciting the verse, *apnasvatīm aśvinā vācam asme*..., they (that is, the Adhvaryu, the Pratiprasthātṛ, and the Āgnīdhra) should raise up the fans. After having come to know of the Hotṛ reciting the verse, *arūrucad uṣasaḥ pṛśnir agriyaḥ*..., they should say, " the Gharma has become bright ", and then again go round the Mahāvīra, three times, in the direction reverse to the one in which they had gone before. The Adhvaryu should take back the fans, carry them round along the front of the Āhavaniya fire, and then place them upon the *saṁrāḍāsandī*—in the morning with *svāhā tvā sūryasya raśmibhyaḥ* and in the evening with *svāhā tvā nakṣatrebhyaḥ*. Having stood up in their respective places, all the officiating priests and the sacrificer should gaze at the Mahāvīra reciting the Mantras beginning with the verse, *apaśyaṁ gopām*···. The Adhvaryu should pray to the Gārhapatya fire with *tvam agne gṛhapatir*···.

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In the curtained-off place, the Pratiprasthātṛ should make the sacrificer's wife recite the formula, *tvaṣṭīmatī te sapeya*.... The Adhvaryu should give out the call : "O Āgnīdhra, do thou place within the Vedi the two *rauhiṇa* cakes." The Āgnīdhra should place, upon the uncarved ladles, the two *rauhiṇa* cakes under which clarified butter has been spread out as base and over which clarified butter has been poured out, at the southern and the northern conjunctions of the enclosing sticks—the ladles pointing towards the east in the forenoon. Some teachers prescribe (that) in the afternoon (he should place the cakes upon) the ladles pointing towards the west.

MĀNAVA—

[4.2]—One should arrange for two sheets—(one) gold and (the other) silver—(each) weighing a hundred *mānas* (as) prescribed; wooden (utensils) made of *udumbara*; seven fire-sticks (of *udumbara*); thirteen (enclosing sticks) of *vikaṅkata*; three fan-handles of bamboo—(each) one fore-arm in length; one should split the ends (of these latter) and insert (in them) folds of the skin of black antelope (each) one span in measure; two uncarved ladles; two pincers; a supporting ladle; couch as in a Soma-sacrifice; *veda* made either of *muñja* or as in a Soma-sacrifice. The bringing in has been (already) explained. One should prepare a mound of sand to the north of the Gārhapatya fire, another to the north of the Āhavanīya fire, and one more in the north-east outside (the fire-hall) for washing. After having opened out the doors, he should proceed with the procedure in connection with the curtaining off. After having spread out sacrificial grass in the sanctuary of the sacred fires, the Adhvaryu should spread out grass in three layers (as seats) for the Brahman, the sacrificer, the sacrificer's wife, and the Udgātṛ towards the south, and for the Hotṛ towards the west. In front of the Gārhapatya fire, outside the Vedi, he should spread out sacrificial grass (as base) for the utensils and then arrange the utensils, (namely) the spoon, the principal Mahāvīra, the two pincers, the supporting ladle, the fans, two leg-halters, two milking pots, a peg, a tether, a vessel for clarified butter, and the other Pravargya-utensils (namely) two potsherds, two uncarved ladles,[1] two sheets, *veda*-cuttings, the *veda*, and the fire-sticks. One should prepare two strainers from the *veda*-cuttings; (they are to be regarded) as two strainers made of darbha. After having sanctified the *prokṣaṇī*-water, in front of the Gārhapatya fire, within the Vedi, according to the normal procedure in connection with the *prokṣaṇī*-water, the officiating priests and the sacrificer should proceed towards the rear of the Gārhapatya fire, with *gāyatrīṁ chandaḥ*.... After having approached, they should proceed with the Pravargya (with the relevant Mantras being recited) loudly. The Adhvaryu should call out : "O Brahman, we shall proceed (with the Pravargya). O Hotṛ, do thou recite the verses in praise of the Gharma. O Udgātṛ, do thou chant the Sāmans."[2] Having been permitted by the Brahman with *yajur yuktam*..., the Adhvaryu should sprinkle water over the Mahāvīra by means of the hand with the palm

1. The sūtra reads : *sruk kapāle 'nudupte;* this seems to be corrupt.
2. Cf. *MS* 4.9.2 : *prastotaḥ sāmāni gāya.*

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turned upwards, three times, with the formula, *deva puraścara...*, and then similarly sprinkle water also over the utensils, the fire-sticks, and the two mounds. Holding the *veda* under it, he should take up the Mahāvīra with the *sāvitra* formula, and the spoon and the vessel for clarified butter without reciting any formula. He should sanctify the clarified butter, to the rear of the Gārhapatya fire, without reciting any formula, and then offer the oblations on the Gārhapatya fire by means of the spoon (respectively) with the formulas beginning with *āyuṣe svāhā*. He should cleanse the Mahāvīra, three times, by means of the *veda*—its bottom with *yamāya tvā*, its middle with *makhāya tvā*, and its top with *sūryasya harase tvā*. With *devas tvā savitā...*, he should pour down melted butter into the Mahāvīra. With *pṛthivyāḥ...*, he should push up the silver sheet underneath the (western) mound. He should light up the *veda*-cuttings with their tips pointing towards various directions, with the formulas beginning with *arciṣe tvā*, and then heat up the Mahāvīra by means of those (lighted cuttings) with *arcir asi*. With *sūryasya tapas tapa*, he should place them upon the mound. He should anoint the Mahāvīra with *añjanti...* and then set it down upon the (lighted cuttings) with *saṁ sīdasva···*. He should mark out the Mahāvīra separately in each quarter, by the right, on all sides, by means of the span of his hand, with the formulas beginning with *anādhṛṣṭā···*. With *manoḥ...*, (he should touch) the earth towards the south-east. With *cid asi...*, he should draw out embers from the Gārhapatya fire. With *svāhā marudbhyaḥ...*, he should pile them round (the Mahāvīra) on all sides.[1] He should pile up round (the Mahāvīra) a circle of splinters by means of twelve enclosing sticks of *vikaṅkata*, laying down two (enclosing sticks) each time, (respectively) with the formulas beginning with *mā 'si*; (and) in connection with the laying down of the thirteenth (enclosing stick), he should fill in the Mahāvīra with melted butter, put into it the gold sheet, and then, with *antarikṣasyā 'ntardhir asi*, cover the Mahāvīra with that (thirteenth) enclosing stick. The officiating priests and the sacrificer should pray (to it) with *arhan bibharṣi···*. The Adhvaryu should take up the (three) fans (respectively) with the (three) formulas beginning with *gāyatram asi*. He should fan the Mahāvīra by means of them—three times downwards with *madhu···* and three times upwards with *jinva...*; (or as the next best alternative) three times downwards with *jinva···* and three times upwards with *madhu···*. From out of those three fans he should hand over to the Pratiprasthātṛ the two fans which he had taken up (respectively) with the formulas, *traiṣṭubham asi* and *jāgatam asi*. The Pratiprasthātṛ should pass over to the Āgnīdhra the fan which had been taken up with *jāgatam asi*. After having heard (the Hotṛ recite the verse,) *pari tvā girvaṇo giraḥ...*, (the three officiating priests, namely, the Adhvaryu, the Pratiprasthātṛ, and the Āgnīdhra,) with the Adhvaryu in the fore-front should go round the Mahāvīra by the right, three times, fanning it (respectively) with *prāṇo 'si*, etc.; the fourth formula is optional. The sacrificer (should go round the Mahāvīra) with *āyus te···*. After having heard (the Hotṛ recite the

1. After this, the printed text adds in (brackets): *tūṣṇīm rukmam apidadhāti*. This is, however, not necessary.

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verse,) *śukraṁ te...*, the Adhvaryu should cast away the firestick into the fire and then deposit the (gold) sheet in the vessel. Hereafter, at each utterance of *praṇava*, the Adhvaryu should brighten up the Gharma by means of clarified butter. After having heard (the Hotṛ recite the verse,) *samyak samyañco...*, all (the three) should go on fanning till (the recitation of) the verse containing the word *pavitra*.[1] At this time, the Pratiprasthātṛ should pour out flour for the *rauhiṇa* cakes. He should prepare the two cakes without reciting any formula, sanctify them, and, after having heard (the Hotṛ recite the verse,) *grāvāṇā...*, place them upon the two uncarved ladles. After having heard (the Hotṛ recite the verse,) *ile dyāvāpṛthivī...*, he should go forward, by the path by which the oblation is normally carried, along the north of the Mahāvīra, and put down one cake by the side of the southern conjunction of the enclosing sticks and the other by the side of the northern conjunction. After having heard (the Hotṛ recite the verse,) *yābhiḥ kṛśānum...*, the three officiating priests (mentioned above) with the Āgnīdhra in the forefront should go round the Mahāvīra, three times, by the left, fanning it. After having heard (the Hotṛ recite the verse,) *apnasvatīm...*, the Adhvaryu should announce: "The Gharma has become bright." The officiating priests and the sacrificer should pray (to it) standing on all sides, with *daśa prācīr...*. With *tvaṣṭrimantas tvā...*, the sacrificer together with his wife should look at it.

KĀTYĀYANA—

[8.2.13–14] — The Pravargya and the Upasads (should be performed) after this (that is, the Ātithyeṣṭi). Or, in a Soma-sacrifice without the Pravargya, there should be only the Upasad.

[11.1.5] — In the course of the Gharma-ritual, the Brahman should, be seated (towards the south) or to the rear of the Dakṣiṇa fire.

[26.2.1–4.17]— One who desires to proceed with the Upasad should, in a Soma-sacrifice characterised by Pravargya, first perform the Pravargya. The Pravargya should be performed in the fire-hall after its doors have been closed. (The Mahāvīra) should not be seen by the sacrificer's wife; nor also by those who have not studied the Veda. The ritual in connection with the Pravargya should be what has been prescribed here. The Pravargya-utensils should be made of *udumbara* wood. Everything of the nature of a cord should be made of *muñja* grass and should be three-stranded. The cord for weaving the couch, which (latter) should be made of *udumbara* wood and which should be of the measure of (the sacrificer's) shoulder, should be made of *balbaja*. The Adhvaryu should spread out, to the east of the Gārhapatya fire, blades of *kuśa* with their tips pointing to the east, and then place (upon them) the utensils in pairs, namely, the supporting ladle, the Mahāvīra, the pair of pincers, two milking pots, two potsherds for the *rauhiṇa* cakes, two uncarved

1. *RV* 9.83.1.

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ladles for offering the *rauhiṇa*, a peg and pins, two stirring sticks, two sheets of one hundred *mānas* each (one of gold and the other of silver), *muñja*-cuttings, twenty splinters of *vikaṅkata*—each one span in measure, the spoon, the *veda* made of *muñja* grass, fans, enclosing sticks, tether and leg-halters, couch, skin of black antelope, a hoe, sand for the mounds, and whatever else would be needed. He should sanctify the *prokṣaṇī*-water, raise it up, get up, and then say : "O Brahman, we shall proceed (with the Pravargya). O Hotṛ, do thou recite verses in praise. O Prastotṛ, do thou chant the Sāmans. " Having been permitted by the Brahman, the Adhvaryu should sprinkle water over the Mahāvīra by means of the hand with the palm turned upwards, with the formula, *yamāya tvā*···. Verily, (he should do so separately) with each of the formulas, because there are separate sentence-units. (He should sprinkle water) over the Pravargya-utensils without reciting any formula. He should carry the peg and the pins out of the fire-hall by the eastern door and fix them up towards the south (so that they remain) within the sight of the Hotṛ. To the north of the Gārhapatya and the Āhavanīya fires he should pour out (sand for) two mounds, and towards the south along the wall (for) the *ucchiṣṭa*-mound. He should carry round the *saṁrāḍāsandī* towards the south along the east of the Āhavanīya fire, place it facing towards the east to the north of the *rājāsandī*, spread out the skin of black antelope upon it, and then set down upon that skin two lumps of clay [1] as also the two Mahāvīras.

He should cover them over with a piece of cloth or (he may not). Or, some other officiating priest (= the Pratiprasthātṛ) should set down and arrange the Pravargya-utensils, because the Adhvaryu's time is fully occupied otherwise. While the verse, *añjanti*..., is being recited (by the Hotṛ), the Adhvaryu should sanctify the clarified butter and then anoint the Mahāvīra (with that clarified butter) with *devas tvā*···. With *pṛthivyāḥ saṁspṛśaḥ*..., he should insert the silver sheet of one hundred *mānas* into the mound.

The Adhvaryu should give out the call (to the Prastotṛ) : "Do thou chant the Sāman called Śukra." The sacrificer's wife should cover up her head. While the verse, *saṁ sīdasva*..., is being recited (by the Hotṛ), the Adhvaryu should light up (on the Gārhapatya fire) the *muñja*-cuttings at both ends by folding them (in the middle) and then put them upon the mound towards each quarter. With *arcir asi*..., he should place upon those (*muñja*-cuttings) the Mahāvīra which has been filled in with clarified butter. He should make the sacrificer, holding the span of his hand over the Mahāvīra, recite the formula, *anādhṛṣṭā*···. Some teachers say (that the sacrificer should hold the span of his hand over the Mahāvīra) towards each quarter. With *viśvābhyo mā*..., the sacrificer should place, towards the south of the Mahāvīra, his hand with the palm turned upwards. With *manor aśvā*..., he should place the span of his hand towards the north of the Mahāvīra. The Adhvaryu should spread ashes

1. The printed texts read either *abhyupaśaye* (Karka) or *abhyupa-*; *upaśayā* means the residual lump of clay (cf. ŚB 14.1.2.18).

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and embers round the Mahāvīra by means of the two stirring sticks and surround it with thirteen *vikaṅkata*-splinters—the first two (being placed) pointing towards the east with *svāhā marudbhiḥ* ... and the remaining (ten) in pairs, without any formula, (these pairs being placed pointing, in turns, towards the north and towards the east; (he should place) the additional one (that is, the thirteenth) towards the south. With *divāḥ saṁspṛśaḥ*..., he should cover the Mahāvīra with the gold sheet of one hundred *mānas*. (At the same time) he should also give out the call (to the Prastotṛ) : "Do thou chant the Sāman called Candra." With *madhu madhu*..., he should fan the fire with the three fans cut out from the skin of black antelope and having handles. He should hand over one (fan) to the Pratiprasthātṛ and another to the Āgnīdhra. The three should then go round the Mahāvīra (by the right) shaking up the fans, three times as in the ritual relating to the manes and three times as in the ritual relating to the gods. Optionally, there should be an additional going round after the Gharma has become bright. After the brightness (of the Gharma) has been attained, the Adhvaryu should keep away the gold sheet of one hundred *mānas* safely and then sprinkle the Mahāvīra on all sides with clarified butter by means of the spoon, at each utterance of the *praṇava* (by the Hotṛ). (The Pratiprasthātṛ) should place over the fire, without reciting any formula, the two *rauhiṇa* cakes made of flour prepared non-ritualistically. The incidental ritual acts relating to the *rauhiṇa* cakes should be the same as those relating to clarified butter, because the *rauhiṇa* cakes take the place of the two Ājyabhāgas. Or they should be the same as relating to (the offering of an oblation of) grains, because the baking of the *rauhiṇa* cakes has been referred to in the scripture as ritualistic refinement (*saṁskāra*). While the verse, *iḍe dyāvāpṛthivi*..., is being recited (by the Hotṛ), (the Pratiprasthātṛ) should lay around the enclosing sticks, take down the two *rauhiṇa* cakes from over the fire, and then place them upon the two ladles respectively to the south and to the north of the Āhavanīya fire. While the verse, *apnasvatīm*..., is being recited (by the Hotṛ), the Adhvaryu should get up and announce : "The Gharma has become bright." He should give out the call (to the Prastotṛ) : "Do thou chant the Sāman called Gharmasya tanvau." If the going round (as in the ritual relating to the gods) has not been done (previously), they should go round and then pray with *garbho devānām*···. The Adhvaryu should uncover the head of the sacrificer's wife. He should make her, while she is looking at the Mahāvīra, recite the formula, *tvaṣṭṛmantaḥ*···. With *ahaḥ ketunā* ..., he should offer the southern *rauhiṇa* cake; he should offer the northern one (at a later stage) in accordance with the order of formulas (occurring in the *Brāhmaṇa*, that is, after the the Gharma-offering).[1] In the evening (Pravargya-performance), he should substitute the word *rātriḥ* (for *ahaḥ*).

SĀṄKHĀYANA —

[8.15.1,11-13] — The Brahman should restrain his speech till the end of the rite for which he gives out the call.

1. Cf. *Kāt ŚS* 26.6.18.

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While going after the Mahāvīra, the Brahman should recite the verse, *viśvā āśā dakṣiṇataḥ sarvān devān ayāḷ iha | svāhākṛtasya gharmasya madhvaḥ pibatam aśvinā.* At the *vaṣaṭ*-utterance, he should recite the verse, *aśvinā gharmaṁ pātaṁ hardvānam ahardivābhir ūtibhiḥ | tantrāyiṇe namo dyāvāpṛthivībhyām.* At the subsequent *vaṣaṭ*-utterance, he should recite the verse, *apātām aśvinā gharmam anu dyāvāpṛthivī amaṁsātām | ihai 'va rātayaḥ santu.*

LĀṬYĀYANA—

[5.6.12–7.2] — In a Soma-sacrifice characterised by the Pravargya, the Gharma-ritual precedes the Upasadiṣṭi.

While they are about to brighten the Gharma, the Brahman should go to the Gārhapatya fire along the south of the Dakṣiṇa fire and sit down with the relevant *yajus*-formula; if (the Pravargya is to be performed) outside, (he should go) along the north. After it has been announced that the Gharma has become bright, all should stand up and look intently (at the Ghrama) with the Anuvāka which the Adhvaryu recites.

DRĀHYĀYAṆA—

[14.2.12–3.3] ≡ LĀṬ. [5.6.12–7.2]

JAIMINĪYA—

[1.3] – They (then) perform the Ātithyeṣṭi. After having performed the Ātithyeṣṭi, they perform the Pravargya and the Upasad-ritual. After the Upasad-ritual has been concluded, (the Subrahmaṇya) standing on the rubbish heap should pronounce the *subrahmaṇyā*, three times, in a formal manner : *subrahmaṇyoṁ subrahmaṇyoṁ subrahmaṇyom indrā 'gaccha hariva āgaccha medhātither meṣa vṛṣaṇaśvasya mene gaurāvaskandinn ahalyāyai jāra kauśika brāhmaṇa kauśika bruvāṇa sutyām āgaccha maghavan devā brahmāṇa ā gacchatā 'gacchatā 'gacchata.* After having pronounced the *subrahmaṇyā*, he should make the sacrificer recite inaudibly : *brahmā 'si subrahmaṇye tasyās te pṛthivī pādo 'gnir vatsas tena me prasnute 'ṣam ūrjaṁ dhukṣva | ...antarikṣaṁ pādo vāyur vatsas... | ...dyauḥ pāda ādityo vatsas... | ...diśaḥ pādo 'vāntaradiśo vatsas... | brahmā 'si subrahmaṇye pararajās te pañcamaḥ pādaḥ samudraḥ stanaś candramā vatsas tena me prasnute 'ṣam ūrjaṁ dhukṣva prajāṁ paśūn svargaṁ lokaṁ mahyaṁ yajamānāya dhukṣva.* (He should act) in the same manner, in the afternoon, after the Upasad has been concluded. One should repeat these two (*subrahmaṇyās*) up to the *upavasatha* day, employing the word *sutyām* (on the days preceding the *upavasatha* day and *śvaḥ sutyām* on the *upavasatha* day. On the day of actual Soma-pressing, (he should employ the words) *adya sutyām.*

VAITĀNA—

[13.25–14.2] — After having offered the prior oblations for the Pravargya, the Brahman should sit down to the south of the Gārhapatya fire,

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One should not perform the Pravargya in the first Soma-sacrifice; (however,) a well-versed Brāhmaṇa (may perform it) if he so desires. After having covered up (the eastern door of the fire-hall), the Adhvaryu says: "O Brahman, we shall proceed with the Gharma-ritual." The Brahman should grant the permission saying, "Do you proceed with the Gharma-ritual." He should grant the permission at all times loudly or he should do so inaudibly. He should sit down by the side of the Gharma while it is being heated, (and recite the verses,) *gharmaṁ tapāmy...*, *devānām adhipā...*, *vaiśvānaraḥ samudraṁ...*, *vidyotate dyotata ...*, *gharmaḥ paścād uta...*, *ṛtūn ṛtubhiḥ...*, and *sapatnān sarvān me...*, and the verses, *brahma jajñānam ...* and *iyaṁ pitryā...*. (He should recite these verses) in the manner of a *śastra*, by half-verses, (but) without the *āhāva* and the *pratigara*. He should follow with the verse, *rucir asi...*, the Gharma which has become bright.

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18. THE HAUTRA RELATING TO THE FIRST FORENOON PRAVARGYA

ĀŚVALĀYANA—

[4.6.1-3] — While they (=the Adhvaryu and others) are about to proceed with the Pravargya, the Hotṛ should touch water, walk round along the north of the mound, sit down to its rear, and then, having been called out by the Adhvaryu, recite verses in praise (of the Gharma) in the *ṛgāvāna* style. (That is to say,) he should recite each verse without breathing in (in the course of the recitation of that verse), utter the *praṇava*, and then stop (for breathing in). (The verses should be) *brahma jajñānam...*, *iyaṁ pitre...*, *mahān mahi...*, *abhi tyaṁ devam... kṛpā svaḥ* or *tṛpā svaḥ*. (He should recite) *saṁ sīdasva mahāṁ asi*...while the Mahāvīra is being placed, and *añjanti yaṁ prathayanto...* while it is being filled in. (Then should be recited) the (following) couplets, *patańgam aktam asurasya māyayā...*, *yo naḥ sanutyo abhidāsād agne...*, and *bhavā no agne sumanā upetau...*; the five verses beginning with *kṛṇuṣva pājaḥ prasitim...*; the verses, *pari tvā girvaṇo giro...*, *adhi dvayor adadhā ukthyaṁ vacaḥ...*, and *śukraṁ te anyad yajatam...*; the hymn, *srakve drapsasya...*; the verse, *ayaṁ venaś codayat...*; the two verses, beginning with *pavitraṁ te vitatam...*; the verse, *vi yat pavitram...*; and the hymns, *gaṇānāṁ tvā...* and *prathaś ca yasya...*. With the first verse of the hymn, *apaśyaṁ tvā...*, he should look at the sacrificer; with the second, at the sacrificer's wife; and, with the third, at himself. (He should recite) the nine verses of the hymn, *kā rādhad dhotrā 'śvinā vām...*, and the hymns, *ābhāty agnir...* and *grāvāṇeva...*. Before the last verse of the hymn,

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ile dyāvāpṛthivī..., he should insert the verse, *arūrucad uṣasaḥ pṛśnir agriyaḥ...*. With the latter half of this verse, he should look at the sacrificer's wife. After the Hotṛ has concluded the reciting with the last verse, the Adhvaryu and his assistants make them get up and make them recite (the *śānti*). This, indeed, is the prior *paṭala*.

[1.12.18] — In a Soma-sacrifice, (there should be the restraining of speech) beginning from the Gharma-ritual and the subsequent calling out and continuing up to the *subrahmaṇyā*.

ŚĀṄKHĀYANA —

[5.9.1-24] — The first Soma-sacrifice is (performed) without the Pravargya. In the case of (a sacrificer who is) a learned Brāhmaṇa, there is an option. While the Pravargya-utensils are being placed to the north of the Gārhapatya fire, the Hotṛ should enter into the fire-hall by the eastern door, go forward along the north of the Āhavanīya fire, the two mounds, and the utensils, and then sit down by their side to their rear. Called out (by the Adhvaryu with the words,) " O Hotṛ, do thou recite the verses in praise (of the Gharma)", the Hotṛ should recite each of the following verses, with the *praṇava* appended to it, without breathing in : *brahma jajñānaṁ...*, *iyaṁ pitre...*, and *abhi tyaṁ devaṁ*···. While the bowl of the Mahāvīra is being filled in, (he should recite) *añjanti yam*···. While the Mahāvīra is being placed (on the mound), (he should recite) the verse, *saṁ sīdasva*···. While the embers are being carried near, (he should recite) the verses, *bhavā no agne*···, *tapo ṣv agne...*, and *yo naḥ sanutyo*···. He should then recite the five verses beginning with *kṛṇuṣva pājaḥ...*; (the two verses,) *pari tvā girvaṇo ...* and *adhi dvayoḥ...*; (the two verses,) *śukraṁ te ...* and *arhan bibharṣi ...*; the two hymns, *pataṅgam aktam ...* and *srakve drapsasya...*; the two verses beginning with *pavitraṁ te...*; the verse, *vi yat pavitram...*; the hymn, *ayaṁ vena ...*, omitting the verse, *nāke suparṇam ...*; and the hymn *gaṇānāṁ tvā*···. For the sacrificer's wife desiring heroic progeny, he should meditate upon a heroic son while reciting (the last *pāda* of the above-mentioned hymn, namely,) *bṛhad vadema vidathe suvīrāḥ*. (He should then recite) the nine verses beginning with *kā rādhat...*; the three verses beginning with *ā no viśvābhir ūtibhir...*; in the fore-noon, the hymn, *prātar yāvāṇā*···, and, in the afternoon, the hymn, *ā bhāti...*; and, abandoning the middle pitch, the whole *ile dyāvīya*-hymn, leaving off the last verse.

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19. THE AUDGĀTRA RELATING TO THE FIRST FORENOON PRAVARGYA

LĀṬYĀYANA—

[1.6.23–26]—When the Adhvaryu anoints the Mahāvīra with clarified butter, at that time the Prastotṛ should chant the Śārṅga-sāman. When the Adhvaryu places the silver and gold (sheets), the Prastotṛ should chant the Śukra-and the Candra-sāmans (respectively). When the Gharma is brightened, he should chant the (Sāman called) Gharmasya tanvau. When it is announced (that the Gharma has become) bright, he should chant either Gharmasya rocana (-sāman) or Indrasya rocana (-sāman).

DRĀHYĀYAṆA—

[2.2.25–28] ≡ LĀṬ. [1.6.23–26]

JAIMINĪYA—

[1.24]—In the Pravargya, one should pray with the various Sāmans according to the indicatory words.

[1.23]—We shall (now) prescribe the times for the chanting of (various) Sāmans in the Pravargya. The Prastotṛ should wear the sacred cord over the left shoulder and under the right arm, sip water, enter the space in between the Vedi and the rubbish-heap, go round along the rear of the Hotṛ, sit down towards the south facing towards the Gharma, and, by way of *śānti*, sprinkle himself by means of the boiling water, with the *vāmadevya* (verse). When the Adhvaryu gives out to him (and the others) the call, "O Brahman, we shall (now) proceed with the Pravargya. O Hotṛ, do thou recite the verses in praise of the Gharma. O Prastotṛ, do thou chant the Sāmans", he (=the Prastotṛ) should chant, three times, the first of the two Sāmans based on the verse, *brahma jajñānam*···. He should chant the Śārṅga (-sāman) while the Mahāvīra is being anointed or filled with clarified butter; the Śukra (-sāman) while the (silver) sheet is being placed upon the mound; the Candra (-sāman) while the other (=the gold) sheet is being placed upon the Mahāvīra; the two Sāmans called) Gharmasya tanū and the two Gharmavrata (-sāmans) while fuel is being put round the Gharma; the (Sāman called) Gharmasya rocana after the Gharma has become bright; and the Rājana (-sāman) while the first *rauhiṇa* cake is being offered.

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20. THE FIRST FORENOON GHARMA-OFFERING

BAUDHĀYANA —

1. [9.9-10]:— Then the Adhvaryu should take up the cord with *devasya tvā*···. After having taken it up, he should recite over it the formula, *adityai rāsnā 'si*. The Pratiprasthātṛ should step round along the rear (of the Āhavanīya fire and take up) the milking pot of white copper and the two pails. Then the Adhvaryu should call up the Ghrma-yielding cow, three times, inaudibly, by the divine names: "O Iḍā, come. O Aditi, come. O Sarasvatī, come." He should go out by the southern door (and call her up) three times, loudly, by whatever is her own name: "O so-and-so come." Then he should tether her by means of the cord, with *adityā uṣṇīṣam asi*. With *vāyur asyai 'ḍaḥ*, he the should touch the calf of the Gharma-yielding cow. Then he should release that (calf towards her) with *pūṣā tvo 'pāvasṛjatu*···. He should recite after the sucking calf the verse, *yas te stanaḥ*···. After she has given (sufficient milk to the calf), he should lead away (the calf) with *usra gharmaṁ śiṁṣa*···. After having tethered the calf joined (to the cow), he should sit down (by the side of the cow) with *bṛhaspatis tvo 'pa sīdatu*. He should touch the udders together with *dānava stha peravo*···. When he becomes aware of the Hotṛ reciting *ā daśabhir vivasvataḥ* ..., he should milk out the cow into the milking pail with *aśvibhyāṁ pinvasva*···. He should milk out the remaining milk into the pot of white copper. During this time, the Pratiprasthātṛ should milk out the she-goat into the (other) milking pail without reciting any formula. When the Adhvaryu becomes aware of the Hotṛ reciting *uttiṣṭha brahmaṇaspate*..., he should hand over the two milks (one in the pail and the other in the white copper pot) to the Pratiprasthātṛ, come in by the very route by which he had gone out, and take up the two pincers and the supporting ladle—one (pincer) with *gāyatro 'si*, the other with *traiṣṭubho 'si*, and the supporting ladle with *jāgatam asi*. When he becomes aware of the Hotṛ reciting *upadrava payasā godhugoṣam*···, he should recite, over the two milks (handed over to the Pratiprasthātṛ) being brought in, the formula, *saho 'rjo bhāgeno 'pa*···. Then the Adhvaryu and the Pratiprasthātṛ should sit down towards the east facing towards the west and pour down the two milks into the Mahāvīra. The Adhvaryu should first pour down the cow's milk with *svāhā tvā sūryasya*···. Then he should gaze at its glow with *madhuhavir asi*···. At this time, the Pratiprasthātṛ should pour down the she-goat's milk without reciting any formula. After both (the milks) have been poured into the Mahāvīra, the Adhvaryu should do the third pouring. At this stage, he should pour down into the supporting ladle the milk which is in the pot of white copper. The embers should be taken back (to the Āhavanīya fire). Then the Adhvaryu should take hold of the Mahāvīra to be employed in the rite by means of the two pincers with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*. He should cleanse it from below by means of the *veda* and support it with the supporting ladle, with *antari-*

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kṣeṇa tvo 'payacchāmi. Then he should take it up and get up with *devānāṁ tvā pitṛṇām*···. He should carry it towards the east with *tejo 'si tejo 'nu prehi*···. Then he should recite the five *vātanāman* formulas, namely, *samudrāya tvā vātāya svāhā*, etc., without breathing in. In the very same manner, (he should recite) the two next. (He should recite,) according to convenience, the six following ones, namely, *agnaye tvā vasumate svāhā*, etc.. With *viśvā āśā dakṣiṇasat*, he should look at the Brahman who is sitting down towards the south; and, with *viśvān devān ayāḍ iha*, at the Hotṛ who is sitting down towards the west. Stepping beyond by the right, he should murmur *svāhākṛtasya gharmasya*···. He should make the sacrificer recite *aśvinā gharmaṁ pātāṁ*···. He should call out loudly and say (to the Hotṛ) : " Do thou recite the Yājyā relating to the Gharma (-offering)." At the *vaṣaṭ*-utterance, he should offer the oblation with *svāhe 'ndrāya*. At the *anuvaṣaṭ*-utterance, he should make the (second) offering with *svāhe 'ndrāvaṭ*, and then make (the sacrificer) recite *gharmam apātam aśvinā*···. At this time, the Pratiprasthātṛ should strike at the supporting ladle with the pail and fill in (with milk) the Mahāvīra employed in the rite. Then the Adhvaryu and the Pratiprasthātṛ should together pour out (the milk from) the Mahāvīra (on the Āhavanīya fire) within the enclosing sticks, reciting (the formulas) *iṣe pīpihy ūrje pīpihi*···. Then the Adhvaryu should say *mahyam* inaudibly and *jyaiṣṭhyāya pīpihi* loudly. Then he should pour out the milk, (turning the Mahāvīra) towards himself, in each direction, respectively with *tviṣyai tvā dyumnāya tve 'ndriyāya tvā bhutyai tvā*. At this stage, he should pour down into the supporting ladle the milk which has remained in the Mahāvīra.

2. [9.10-12] — Then the Adhvaryu should step beyond towards the north and place the supporting ladle, within the Vedi, with its cavity pointing towards the east. At this time, the Pratiprasthātṛ should keep the silver sheet upon the *udvāsanīya* mound. He should place upon it the Mahāvīra employed in the rite, with *dharmā 'si sudharmā me ny asme brahmāṇi dhāraya kṣatrāṇi dhāraya viśaṁ dhāraya*[1] *net tvā vātaḥ skandayāt*. Now, if the Adhvaryu wants to practise exorcism, (he should place the Mahāvīra) with *amuṣya tvā prāṇe sādayāmy*···. Then he should touch water and beg for the six chips of *udumbara*. He should strike at the supporting ladle with each of those (chips) and drop down (the drops of clarified butter) upon the eastern half of the Āhavanīya fire with *pūṣṇe śarase svāhā*. Then he should place it (= the chip), with the anointed end turned inwards, by the side of the middle enclosing stick so that it touches it. In the same manner, he should strike at the supporting ladle with the second (chip) and drop down the drops upon the eastern half itself of the Āhavanīya fire with *grāvabhyaḥ svāhā*. He should place it in the same manner, with the anointed end turned inwards, by the side of the middle enclosing stick and touching it. In the same manner, he should strike at the

1. Out of this portion, he should say *brahmāṇi dhāraya* if the sacrificer is a Brāhmaṇa, *kṣatrāṇi dhāraya* if he is a Kṣatriya, and *viśaṁ dhāraya* if he is a Vaiśya.

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supporting ladle with the third (chip) and drop down the drops upon the middle of the Āhavanīya fire with *pratirebhyaḥ svāhā*. He should place it in the same manner, with the anointed end turned inwards, by the side of the middle enclosing stick and touching it. In the same manner, he should strike at the supporting ladle with the fourth (chip) and drop down the drops upon the western half of the Āhavanīya fire with *dyāvāpṛthivibhyāṁ svāhā*. Then he should fix it up within the ashes with the anointed end pointing upwards. In the same manner, he should strike at the supporting ladle with the fifth (chip) and drop down the drops upon the southern half of the Āhavanīya fire with *pitṛbhyo gharmapebhyaḥ svāhā*. Then he should place it, with the anointed end turned outwards, by the side of the southern enclosing stick and touching it. Then he should anoint the sixth chip with all the wipings [1], finally strike at the supporting ladle with (that chip), and drop down drops upon the northern half of the Āhavanīya fire with *rudrāya rudrahotre svāhā*. Then he should cast it away towards the north of the fire-hall through the window, not looking at it, with *amunā saha nirartham gaccha yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*. Then he should touch water, sprinkle the remaining chips with water, and throw them into the Āhavanīya fire. At this time, the Pratiprasthātṛ should offer the northern *rauhiṇa* cake with *ahar jyotiḥ ketunā*···. Then the Adhvaryu should put that fire-stick [2] upon the middle of the Āhavanīya fire without reciting any formula. After it has blazed up, he should offer oblation at each end (of it) (that is) two times with *bhūḥ svāhā*. Then he should place the supporting ladle within the Vedi, with its cavity pointing towards the east, and then go through the rite of the Agnihotra-offering in respect of it. After having invited as many officiating priests as there are at the Pravargya, the sacrificer himself should actually consume (the remnants of the oblation) with *hutaṁ havir madhu havir*···. Then, either an attendant or the Āgnīdhra should wash the supporting ladle upon the *ucchiṣṭa* mound, place it within the Vedi with its cavity pointing towards the east, put into it the gold and silver ornaments, and bring forth the boiling water. (All the officiating priests) should sprinkle themselves with the water, with the four *hiraṇyavatī* verses beginning with *hiraṇyavarṇāḥ śucayaḥ pāvakāḥ*···. The Adhvaryu should pour down the boiling water at this very stage, strike at the vessel for clarified butter with the spoon, and (thereby) make the expiation-offerings in connection with the Gharma, with the two Anuvākas (respectively) beginning with *prāṇāya svāhā* ... and *pūṣṇe svāhā*···. [9.17—The offerings to be made with *prāṇāya svāhā*···and *pūṣṇe svāhā* ··· have already been mentioned as the expiation in connection with the Gharma.] Then the Adhvaryu should place the supporting ladle within the Vedi with its cavity pointing towards the east, and, while disposing of the utensils pertaining to the Gharma, say (to the Hotṛ) : " Do thou recite the verse for the Gharma (-utensils) being disposed of. " Then he should carry round the supporting ladle towards the south along the front of the Āhavanīya fire and place it, with its cavity pointing towards the east, on the *saṁrāḍāsandī* upon the

1. That is to say, with the wipings from the Mahāvīra, the pail, and the white copper pot.
2. Of *vikaṅkata*, already placed by the side of the Āhavanīya fire.

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skin of black antelope with *svāhā tvā sūryasya raśmibhyaḥ*. Then they should go through the posterior *śānti*-rite with *śaṁ no vātaḥ pavatāṁ mātariśvā*....

BHĀRADVĀJA—

[11.9.4-12.20] —The Adhvaryu should take up the tether with the *sāvitra* formula, go out of the fire-hall by the eastern door, and call out for the Gharma-cow inaudibly, three times, (respectively) with " O Iḍā come. O Aditi, come. O Sarasvatī, come. " He should come back, take up the two milking pots and the two leg-halters, go out of the fire-hall by the southern door, and call out for the cow loudly, three times, with " O so-and-so, come; o so-and-so, come ", (calling her out) by whatever name she bears. With *adityā uṣṇiṣam asi*, he should tie up the Gharma-cow with the tether, and with *vāyur asy aiḍaḥ*, the calf. With *pūṣā tvo 'pāvasṛjatu*, he should release the calf towards the cow. He should recite over the Gharma-cow the verses, *yas te stanaḥ śaśayo*···. With *usra gharmaṁ śiṁṣa*..., he should tie up the calf with the leg-halter (to the leg of the cow), and with *bṛhaspatis tvo 'pasīdatu*, sit down by the side of the cow. With *dānavaḥ stha peravaḥ*, he should touch all the udders together. With *aśvibhyāṁ pinvasva sarasvatyai pinvasva*..., he should milk the cow in the larger milking pot. Without reciting any formulas, the Pratiprasthātṛ should milk the she-goat in the smaller milking pot. After having handed over the two milks to the Āgnīdhra, the two (=the Adhvaryu and the Pratiprasthātṛ) should hasten up before him (=the Āgnīdhra) and then take up (the two blades of) the pincers and the supporting ladle—the Adhvaryu should take up the first (blade) with *gāyatro 'si* and the second with *traiṣṭubho 'si*; the Pratiprasthātṛ should take up the supporting ladle with *jāgatam asi*. When he comes to know of the Hotṛ reciting *uttiṣṭha brahmaṇas-pate* ..., the Āgnīdhra should stand up. When he comes to know of the Hotṛ reciting *upa drava payasā godhug oṣam*···, the Āgnīdhra should bring in the (two) milks. The Adhvaryu should recite over the (two) milks being brought in the formula, *saho 'rjo bhāgeno 'pa mehi*. With *indrāśvinā madhunaḥ sāraghasya* ..., he should pour down the cow's milk into the Mahāvīra. He should recite over the glow, which would be rising up, the formula, *svāhā tvā sūryasya raśmaye vṛṣṭivanaye juhomi*. He should pour down the she-goat's milk (into the Mahāvīra) with *madhu havir asi*.

Some teachers prescribe the prior pouring down of the she-goat's milk. The Adhvaryu should seize the Mahāvīra by means of the pincers with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi* and then brush off the ashes (sticking to its bottom) by means of the *veda* whose ends have been cut off. With *antarikṣeṇa tvo 'payacchāmi*, the Pratiprasthātṛ should support the Mahāvīra with the supporting ladle. The Adhvaryu should lift up the Mahāvīra with *devānāṁ tvā pitṝṇām anumato bhartuṁ śakeya*, and carry it forth with *tejo 'si tejo 'nu prehi*···. While going, he should recite, without breathing in, the (first) five *vātanāman* formulas, namely, *samudrāya tvā vātāya svāhā*, etc. After having breathed in, he should recite the last five (*vātanāman* formulas), namely, *agnaye tvā vasumate svāhā*, etc. At this juncture, the Pratiprasthātṛ should offer the southern

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rauhiṇa cake by means of the ladle, in such a way that it settles firmly on the fire, with the formula, *ahar jyotiḥ ketunā juṣatāṁ sujyotir jyotiṣāṁ svāhā*. Stepping beyond towards the south, the Adhvaryu should look at the Brahman with *viśvā āśā dakṣiṇasat*, and at the Hotṛ with *viśvān devān ayāḍ iha*. He should recite over the Gharma the formula, *svāhākṛtasya gharmasya* ···, call out the Āgnīdhra, and, after the latter has responded, give out the call (to the Hotṛ): "Do thou recite the Yājyā (pertaining to the offering) of the Gharma." At the *vaṣaṭ*-utterance, he should offer (the oblation) with *aśvinā gharmaṁ pātam*···. At the the subsequent *vaṣaṭ*-utterance, he should offer the second (oblation) with *svāhe 'ndrā vaṭ*. The sacrificer should follow the offering with the remaining portion of the Anuvāka beginning with *gharmam apātam aśvinā*···. The Adhvaryu should hold the Mahāvīra over the Āhavanīya fire and fill it in with heated curds. He should recite over the overflowing Mahāvīra the formula, *iṣe pīpihy ūrje pīpihi*···. Then he should make it flow out (over the Āhavanīya fire) in different directions—towards the east with *tviṣyai tvā*, towards the south with *dyumnāya tvā*, towards the west with *indriyāya tvā*, and towards the north with *bhūtyai tvā*. He should step beyond (the Vedi towards the north), pour out the remnants (of the heated curds) into the supporting ladle, put down the supporting ladle within the Vedi, place the silver sheet upon the eastern mound, and then set down the Mahāvīra upon that (silver sheet) with *dharmā 'si sudharmā me ny asme brahmāṇi dhāraya*. In the sacrifice of a Rājanya he should say *kṣatrāṇi dhāraya* and in that of a Vaiśya he should say *viśaṁ dhāraya* (instead of *brahmāṇi dhāraya*). He should add to that formula the portion,) *net tvā vātaḥ skaṇḍayāt*. If he wants to practise exorcism, he should say with reference to whomsoever he hates: *amuṣya tvā prāṇe sādayāmy amunā saha nirarthaṁ gaccha*. At this stage, the Pratiprasthātṛ should offer, as before, the northern *rauhiṇa* cake. The Adhvaryu should besmear the (five) splinters (with the heated curds remaining) in the supporting ladle and put them on the Āhavanīya fire respectively with the formulas beginning with *pūṣṇe śarase svāhā*. He should besmear the sixth splinter with all the wipings and, without looking at it, cast it away towards the north with *rudrāya rudrahotre svāhā*. He should then touch water. Some teachers prescribe that the rite relating to the splinters should be performed before the offering of the (northern) *rauhiṇa* cake. The Adhvaryu should put on the fire the thorny fire-stick without reciting any formula, and then offer the Agnihotra (also) without reciting any formula. Or (he should offer the Agnihotra) with *bhūḥ svāhā*. All the officiating priests should invite one another and consume the remnant in the supporting ladle—first the Hotṛ, then the Adhvaryu, then the Brahman, then the Pratiprasthātṛ, then the Āgnīdhra, and then the sacrificer. All should actually consume the remnant. Or (as the next best alternative) the sacrificer alone should actually consume (the remnant) while the others should do so by smelling at it. All should consume the remnant with *hutaṁ haviṛ madhu haviḥ*...: (thereafter) the Adhvaryu should hand over the supporting ladle to the Pratiprasthātṛ. The Pratiprasthātṛ should wash that supporting ladle on the *ucchiṣṭa* mound, put it down within the Vedi,

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place into it (=the supporting ladle) the silver and gold sheets, pour down the boiling water, go through the *śānti* rite with the last Anuvāka, pour down the (boiling) water, gather together upon the supporting ladle all the utensils pertaining to the Gharma, and then give out the call : "Do thou recite the verses for the Gharma being set down." Having come to know of the Hotṛ reciting the verse, *ā yasmint sapta vāsavāḥ*..., the Adhvaryu should carry round the Gharma-utensils along the front of the Āhavanīya fire and place them upon the *saṁrāḍāsandi*—in the morning with *svāhā tvā sūryasya raśmibhyaḥ* and in the evening with *svāhā tvā nakṣatrebhyaḥ*. When he comes to know of the Hotṛ reciting the verse, *addhi tṛṇam aghniye viśvadānīm*..., he should release the cow. In this very manner, he should proceed with the Pravargya in the evening and in the morning. In a Soma-sacrifice with three Upasad-days, he should perform the Pravargya six times; in one with six Upasad-days, twelve times; and in one with twelve Upasad-days, twenty-four times. This much is different. In the evening, he should offer the *rauhiṇa* cake with the latter formula. In the evening, he should put the thorny fire-stirk on the fire with *apīparo mā 'hno rātriyai mā pāhi*; in the morning, with *apīparo mā rātriyā ahno mā pāhi*.. In the evening, he should offer the Agnihotra with *agnir jyotir jyotir agniḥ svāhā*; in the morning, with *sūryo jyotir jyotiḥ sūryaḥ svāhā*. Or he should offer the Agnihotra with intermixed formula. One should perform the Pravargya in the Agniṣṭoma. One should not perform the Pravargya in the Ukthya. One should perform the Pravargya in the Viśvajit sacrifice characterised by all the *pṛṣṭha-stotras*. One should not perform the Pravargya in his first Soma-sacrifice. Or he may perform it. One should perform the Pravargya (even) in the (first) sacrifice of one who is a learned Brāhmaṇa well-versed in scriptures. One should perform the Pravargya in the sacrifice of a Durbrāhmaṇa.[1] According to some teachers, one should perform the Pravargya in the sacrifice of one who is desirous of *brahman*-splendour. After a sacrificer has had the Pravargya performed in his sacrifice, he should not, for one year, eat meat, nor approach a woman for sexual intercourse, nor drink in an earthen pot. A Sūdra should not (be allowed to) drink his leavings. It is said in the *Brāhmaṇa* that he thereby whets his brilliance itself.

ĀPASTAMBA —

[15.9.3–12.3] — The Adhvaryu should take up the tether with the *sāvitra*-formula, recite over it the formula, *adityai rāsnā 'si*, go out of the fire-hall by the eastern door, and then call the Gharma-cow, inaudibly, three times, with "O Iḍā come. O Aditi, come. O Sarasvatī, come." He should then go back, take up the two milking pots and the two leg-halters, go out of the fire-hall by the southern door, and then call (the cow), loudly, three times, with "O so-and-so, come", mentioning whatever name the cow bears. With *adityā uṣṇīṣam asi*, he should tether the Gharma-cow by means of the tether; with *vāyur asy aiḍaḥ*, (he should tie up) the calf (by means of the two-branched

1. A Durbrāhmaṇa is a Brāhmaṇa who has given up the murmuring of the *sāvitra* verse or who has abandoned the study of the Veda. Cf. *Bhār Pcr.* 13.4.

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cord). With *pūṣā tvo 'pāvasṛjatu*, he should let the calf loose (so that it may approach the mother-cow) and then recite over the Gharma-cow the verse, *yas te stanaḥ śaśayo*···. Then he should tie up the calf with *usra gharmaṁ śiṁṣo 'sra gharmaṁ pāhi*..., (take it away from the cow,) and then sit down (by the side of the cow in order to milk her) with *bṛhaspatis tvo 'pasīdatu*. He should touch the udders (all together) with *dānavaḥ stha peravaḥ* ... and then milk into the bigger milking-pot with *aśvibhyāṁ pinvasva sarasvatyai pinvasva pūṣṇe pinvasva bṛhaspataye pinvasve 'ndrāya pinvasva*. The Pratiprasthātṛ (should milk) the she-goat into the smaller (milking-pot), without reciting any formula. When the Adhvaryu (as also the Pratiprasthātṛ) comes to know of the Hotṛ reciting the verse, *uttiṣṭha brahmaṇaspate*..., they should both stand up, pass on the two milks to the Āgnīdhra, hasten up beyond along the east, and take up the pincers and the supporting ladle. The Adhvaryu should take hold of one (blade of the pincers) with *gāyatro 'si*, and of the other with *traiṣṭubho 'si*. With *jāgatam asi*, the Pratiprasthātṛ should take hold of the supporting ladle. When he comes to know of the Hotṛ reciting the verse, *upa drava payasā godhug*..., the Āgnīdhra should approach (the other two) at the back (with the two milking-pots). With *saho 'rjo bhāgeno 'pā me 'hi*, the Adhvaryu should look at the milk being brought forth.

With *indrāśvinā madhunaḥ sāraghasya* ..., the Adhvaryu should pour down the cow's milk into the Mahāvīra. He should follow the glow rising up from it with the formula, *svāhā tvā sūryasya raśmaye vṛṣṭivanaye juhomi*. With *madhu havir asi*, he should pour down the she-goat's milk (into the Mahāvīra). Some teachers prescribe the pouring down of the she-goat's milk (into the Mahāvīra) first. The Adhvaryu should follow the glow rising up (from the she-goat's milk) with the formula, *sūryasya tapas tapa*. The Pratiprasthātṛ should take hold of the Mahāvīra by means of the pincers with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*, rub off the ashes (from its bottom and sides) by means of the *veda* whose ends have been cut off, and then (support) it by means of the supporting ladle with *antarikṣeṇa tvo 'payacchāmi*. The Adhvaryu should take it up with *devānāṁ tvā pitṛṇāṁ anumato bhartuṁ śakeyam*, stand up, and carry it to the Āhavanīya fire with *tejo 'si tejo 'nuprehi*. While going (towards the Āhavanīya fire) he should utter, without breathing in, the five *vātanāman* formulas, namely, *samudrāya tvā vātāya svāhā*, etc.. After he has breathed in, he should recite the following five formulas, namely, *agnaye tvā vasumate svāhā*, etc.. At this juncture, with *ahar jyotiḥ ketunā juṣatāṁ sujyotir jyotiṣāṁ svāhā*, the Pratiprasthātṛ should offer the southern *rauhiṇa* cake on the fire in such a way that it remains steady (on the fire). While stepping beyond towards the south along the rear of the Āhavanīya fire, the Adhvaryu should look at the Brahman with *viśvā āśā dakṣiṇasat*, and at the Hotṛ with *viśvān devān ayāḍ iha*. He should recite over the Gharma the formula, *svāhākṛtasya gharmasya*..., call out (the Āgnīdhra), and then, after he has responded, give out the call (to the Hotṛ) : " Do thou recite the Yājyā relating to the offering of Gharma. " At the *vaṣaṭ*-utterance, he should offer the Gharma with *aśvinā gharmaṁ pātam*···. At the subsequent *vaṣaṭ*-utterance, he should offer (the

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second time) with *svāhe 'ndrā vaṭ*. The Adhvaryu should pray to (the Mahāvīra with the remaining part of the Anuvāka, namely, *gharmam apātam aśvinā*.... The Pratiprasthātṛ should fill in with heated curds the Mahāvīra which is being held over the Āhavanīya fire by the Adhvaryu. The Adhvaryu should follow the overflowing Mahāvīra with the formula, *iṣe pīpihy ūrje pīpihy*....

Then the Adhvaryu should allow it to overflow in all directions—(towards the east) with *viṣyai tvā*, (towards the south with) *dyumnāya tvā*, (towards the west with) *indriyāya tvā*, (and towards the north with) *bhūtyai tvā*. He should then step back (towards the north from the place where he has made the offering on the Āhavanīya fire), pour down into the supporting ladle the milk remaining in the Mahāvīra, put down the supporting ladle within the Vedi, place the silver sheet on the eastern mound, and then deposit the Mahāvīra upon it with *dharmā 'si sudharmā me 'nyasme brahmāṇi dhāraya*. In the case of a Rājanya sacrificer, he should say *kṣatrāṇi dhāraya*; of a Vaiśya sacrificer, *viśaṁ dhāraya*. (To this formula, he should append) *net tvā vātaḥ skandayāt*. If he wants to practise exorcism, he should place the Mahāvīra with *amuṣya tvā prāṇe sādayāmi* (substituting for *amuṣya* the name of the person in respect of whom the exorcism is to be practised). At this juncture, the Pratiprasthātṛ should offer, as before, the northern *rauhiṇa* cake. The Adhvaryu should anoint the (five) chips, one by one, with the milk in the supporting ladle and offer them on the Āhavanīya fire respectively with the formulas beginning with *pūṣṇe śarase svāhā*. He should anoint the sixth chip with all the wipings and, without looking at it, throw it away towards the north (outside the fire-hall) with *rudrāya rudrahotre svāhā*. Some teachers prescribe the rite relating to the chips before the offering of the (northern) *rauhiṇa* cake. Then the Adhvaryu should touch water, put on the fire the thorny fire-stick without reciting any formula, and offer the Agnihotra out of the very milk remaining in the supporting ladle, with *bhūḥ svāhā* or without reciting any formula. All participants in the Pravargya should, after mutual invitation, partake of the milk remaining in the supporting ladle. The Adhvaryu should address each one of them with "O so-and-so, do thou become invited," substituting for "so-and-so" the official designation (of that person). The reply (of the participant so addressed) should be : "I am invited." (The participants intended here are :) the Hotṛ, the Adhvaryu, the Brahman, the Pratiprasthātṛ, the Āgnīdhra, and the sacrificer. All of them should actually (partake of the remaining milk). Or, as the next best alternative, the sacrificer alone should partake actually; others should do so only by smelling at it. They should partake of the milk with *hutaṁ havir madhu havir*...; then the Adhvaryu should hand over the supporting ladle to the Pratiprasthātṛ. The Pratiprasthātṛ should wash the supporting ladle upon the *ucchiṣṭa*-mound, place it within the Vedi, put the two sheets into it, bring in the boiling water, and, after all of them have sprinkled themselves (with that water) with the verses beginning with *āpo hi ṣṭhā*..., pour down the water (within the Vedi). He should set down all the Pravargya-utensils there only.

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The Adhvaryu should then give out (to the Hotṛ) the call with the words: "Do thou recite the verses for the Pravargya-utensils being placed together", or only with the words: "Do thou recite the verses for (these) being placed together." When he comes to know of the Hotṛ reciting the verse, *ā yasmint sapta vāsavā...*, he should carry round the Pravargya-utensils along the front of the Āhavanīya fire and deposit them upon the *saṁrāḍāsandī*—in the morning with *svāhā tvā sūryasya raśmibhyaḥ* and in the evening with *svāhā tvā nakṣatrebhyaḥ*. When he comes to know of the Hotṛ reciting the verse-quarter, *addhi tṛṇam aghnye viśvadānīm...*, he should let the cow loose. All participants should then touch the boiling water and go through the *śānti*-rite with the last Anuvāka.

SATYĀṢĀḌHA—

[24.4.2-5.7] — The Adhvaryu should take up the tether with *devasya tvā...*, recite over it the formula, *adityai rāsnā 'si*, go out of the fire-hall by the eastern door, and call up the Gharma-cow—three times, inaudibly, with the words, "O Iḍā, come. O Aditi, come. O Saravatī, come", and, three times, loudly with the words, "O so-and-so come. O so-and-so come", mentioning whatever name she actually bears. He should come back by the same route by which he had gone out, take up the tether, the two leg-halters, and the two milking pots, and then he, the Āgnīdhra, and the Pratiprasthātṛ should go out of the fire-hall by the southern door. The Adhvaryu should tether the Gharma-cow with *adityā uṣṇīṣam asi* and the calf with *vāyur asy aiḍaḥ*. With *pūṣā tvo 'pāvasṛjatu*, he should release the calf (so that it may go to the cow). The Adhvaryu should recite over the Gharma-cow the verse, *yas te stanaḥ śaśayo...*. He should tie up the calf to the leg (of the cow) with *usra gharmaṁ śiṁṣa...*, sit down (by the side of the cow) with *bṛhaspatis tvo 'pasīdatu*, touch the udders together with *dānavaḥ stha peravaḥ*, and, with the formulas beginning with *aśvibhyāṁ pinvasva sarasvatyai pinvasva...*, milk out her (milk) into the bigger milking pot. Without reciting any formula, the Pratiprasthātṛ (should milk out the milk of) the she-goat into the smaller (milking pot). They should hand over the two milks to the Āgnīdhra and come back by the same route by which they had gone out. The Adhvaryu should take up the two pincers—the first with *gāyatro 'si* and the second with *traiṣṭubho 'si*. With *jāgatam asi*, the Pratiprasthātṛ should take up the supporting ladle. While the verse, *upa drava payasā godhuk...*, is being recited (by the Hotṛ), the Āgnīdhra should proceed towards the east. With *saho 'rjo bhāgeno 'pa mehi*, the Adhvaryu should gaze at the two milks being brought in. With *indrāśvinā madhunaḥ sāraghasya...*, he should pour down the cow's milk into the Mahāvīra. He should follow the rising glow with the formula, *svāhā tvā sūryasya raśmaye...*. With *madhu havir asi...*, the Pratiprasthātṛ should pour down the she-goat's milk into the Mahāvīra. Some teachers prescribe the prior (pouring down of the) she-goat's milk. With *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*, the Adhvaryu should take hold of the Mahāvīra by means of the pincers. He should brush it with the *veda*. With *antarikṣeṇa tvo 'payacchāmi*, the Pratiprasthātṛ should

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support it by means of the supporting ladle. The Adhvaryu should then take it up with *devānāṁ tvā pitṛṇām anumato bhartuṁ śakeyam* and get up. With *tejo 'si tejo 'nuprehi*, he should carry it. While going forward he should recite, without breathing in, the five *vātanāman* formulas, beginning with *samudrāya tvā vātāya svāhā*. After having breathed in, he should recite the next five (*vātanāman* formulas,) beginning with *agnaye tvā vasumate svāhā*. The remaining formulas are optional. At this time, the Pratiprasthātṛ should offer the southern *rauhiṇa* cake—in the morning with *ahar jyotiḥ* ··· and in the evening with *rātrir jyotiḥ*···. The Adhvaryu should step beyond towards the south along the rear of the Āhavanīya fire and look at the Brahman with *viśvā āśā dakṣiṇasad* and at the Hotṛ with *viśvān devān ayāḍ iha*. He should recite over the Gharma the formula, *svāhākṛtasya gharmasya*···. He should then call out and, after the Āgnīdhra has responded, give out the call (to the Hotṛ): "Do thou recite the Yājyā in respect of the Gharma. The Hotṛ should (recite the Yājyā) in loud tone. At the *vaṣaṭ*-utterance, the Adhvaryu should offer the oblation with *svāhā 'gnaye yajñiyāya*···. With *svāhe 'ndrā vaṭ*, he should make the second offering at the subsequent *vaṣaṭ*-utterance. With *gharmam apātam aśvinā*..., he should pray to the Gharma which has been offered. The sacrificer should pray (to the Gharma which has been offered) with the remaining portion of the Anuvāka beginning with *namo dive namaḥ pṛthivyai*···. The Pratiprasthātṛ should fill in with the heated curds the Mahāvīra being held over the (Āhavanīya) fire (by the Adhvaryu). The Adhvaryu should follow (the curds in) the Mahāvīra which would be flowing out with the formulas, *iṣe pīpihi* ··. He should make the curds in the Mahāvīra flow towards different directions, within the enclosing sticks—with *tviṣyai tvā* towards the east, with *dyumnāya tvā* towards the south, with *indriyāya tvā* towards the west, and with *bhūtyai tvā* towards the north. He should step back, pour down the remaining (curds) into the supporting ladle, set down the silver sheet upon the eastern mound-and then place the Mahāvīra upon that (sheet) with *dharmā 'si*···. In the sacrifice of one who intends practising exorcism, (he should place the Mahāvīra) with *net tvā vātaḥ skandayāt*···.

The Adhvaryu should dip the splinters (into the curds) in the supporting ladle and put them on the Āhavanīya fire respectively with the formulas beginning with *pūṣṇe śarase svāhā*···. He should anoint the sixth (splinter) with the wipings of all (the milk-utensils), and, with *rudrāya rudrahotre svāhā*, cast it away through the northern door, without looking at it. He should then touch water. At this time, the Pratiprasthātṛ should offer the northern cake, (in the same manner) as (prescribed) before (in connection with the southern cake). The Adhvaryu should put on the Āhavanīya fire the thorny fire-stick—in the evening with *apiparo mā 'hno rātriyai mā pāhi*... and in the morning with *apiparo mā rātriyā ahno mā pāhi*···. He should make by means of the supporting ladle the Agnihotra-offering out of the remaining quantity—in the eveing with *agnir jyotir jyotir agniḥ svāhā* and in the morning with *sūryo jyotir jyotiḥ sūryaḥ svāhā*. Or (he should do so) with the (first) *vyāhṛti* both times. All of them

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should invite one another and consume the remnant. The (form of) invitation should be, " O so-and-so, do thou be invited ", by (mentioning) the office (of the invited person in the ritual). The response should be, " I am invited. " The Hotṛ should consume first, the sacrificer last. Or (as the next best alternative) the sacrificer alone should actually consume it; the others (should do so only) by smelling it. All should cosume it with *hutaṁ havir madhu havih* ... Then the Adhvaryu should hand over the supporting ladle to the Pratiprasthātṛ. The latter should wash it on the *ucchiṣṭa*-mound and place it within the Vedi. The Adhvaryu should put down the two sheets into the supporting ladle, and then cause the boiling water to be brought in. All should sprinkle the water upon themselves with the three verses beginning with *āpo hi ṣṭhā mayobhuvaḥ* ... The Adhvaryu should pour down the water (within the Vedi), put down all Pravargya-utensils together into the supporting ladle, and then give out the call (to the Hotṛ) : " Do thou recite the verses for the Pravargya-utensils being placed (upon the *saṁrāḍāsandi*)," or " Do thou recite verses for (the utensils) being placed. " While the verse, *ā yasmint sapta vāsavāḥ*..., is being recited (by the Hotṛ), (the Pratiprasthātṛ) should carry them round along the front of the Āhavanīya fire and deposit them upon the *saṁrāḍāsandi* in the same manner as the fans. While the verse, *addhi tṛṇam aghnye viśvadānīm*..., is being recited (by the Hotṛ), the Adhvaryu should release the cow. At this time, they should go through the *śānti*-rite with the last Anuvāka. In this manner, they should perform the Pravargya in the evening and in the morning for three nights. They should perform it six times in the Soma-sacrifice characterised by three Upasads, twelve times in the one characterised by six Upasads, and twenty-four times in the one characterised by the twelve Upasads. After having performed it (= the Pravargya), for one year, one should not eat meat nor approach a woman (for sexual intercourse) nor drink in an earthen pot. Nor should a Śūdra attendant drink his leavings.

VAIKHĀNASA—

[13.11-15] — The Adhvaryu should take up the tether with *devasya tvā*..., recite over it the formula, *adityai rāsnā 'si*, go out of the eastern door, and call up the Gharma-cow, three times, inaudibly with " O Iḍā, come. O Aditi, come. O Sarasvati, come, " and, three times, loudly with " O so-and-so, come. O so-and-so, come ", mentioning whatever name she actually bears. After having come back, the Adhvaryu, the Āgnīdhra, and the Pratiprasthātṛ should take up the tether, the two leg-halters, and the two milking pots, and go out of the fire-hall by the southern door. With *adityā uṣṇīṣam asi*, the Adhvaryu should tether the Gharma-cow on the neck by means of the tether. With *vāyur asy aiḍaḥ*, (he should tether) the calf. With *pūṣā tvo 'pāvasṛjatu*, he should release the calf. The Adhvaryu should recite over the Gharma-cow the formula, *yas te stanaḥ śaśayo*..., hold back the calf with *usra gharmam śiṁṣa* ..., tether it, and then sit down by the side (of the cow) with *bṛhaspatis tvo 'pasīdatu*. With *dānavaḥ stha peravaḥ*, he should together touch the udders. After having come to know of the Hotṛ

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reciting the verse, *ā daśabhir vivasvataḥ* ..., he should extract milk from the udders into the bigger milking-pot with formulas beginning with *aśvibhyāṁ pinvasva*. At this time, the Pratiprasthātṛ (should milk) the she-goat into the smaller milking-pot without reciting any formula. After having handed over the two milks to the Āgnīdhra, they should come by the same route by which they had gone out. The Adhvaryu should take up the pincers—(one part) with *gāyatro 'si* (and the other part) with *traiṣṭubho 'si*, and the Pratiprasthātṛ (should take up) the supporting ladle with *jāgatam asi*. After having come to know of the Hotṛ reciting the verse, *upa drava payasā godhug*..., the Āgnīdhra should proceed (with the milks). With *saho 'rjo bhāgeno 'pa me 'hi*, the Adhvaryu should gaze at the milk (of the cow) being brought in. With *indrāśvinā*..., he should pour down the cow's milk into the Mahāvīra. He should pray to the rising glow with *svāhā tvā sūryasya raśmaye*···. With *madhu havir asi*, the Pratiprasthātṛ should pour down the she-goat's milk (into the Mahāvīra). He should pray to the rising glow with *sūryasya tapas tapa*. With *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*, the Adhvaryu should seize the Mahāvīra by means of the pincers. The Pratiprasthātṛ should brush it with the *veda* and, with *antarikṣeṇa tvo 'payacchāmi*, support it with the supporting ladle. With *devānāṁ tvā* ..., the Adhvaryu should take it up and get up. With *tejo 'si tejo 'nuprehi*..., he should carry it towards the east. He should murmur *agnir mā pṛthivyāḥ pātu vāyur antarikṣāt sūryo divaḥ* and *divispṛṅ mā mā hiṁsīḥ*, and then, just while going forward, recite, without breathing in the five or the seven *vātanāman* formulas beginning with *samudrāya tvā vātāya svāhā*. After having breathed in, (he should recite) the next five remaining (*vātanāman* formulas), *agnaye tvā vasumate svāhā*, etc. The remaining formula may be regarded as alternative. At this time, the Pratiprasthātṛ should offer the southern *rauhiṇa* cake—in the morning with *ahar jyotiḥ ketunā* ··· and in the evening with *rātrir*···. The Adhvaryu should step beyond towards the south along the rear of the Āhavanīya fire, look at the Brahman with *viśvā āśā dakṣiṇasad*, at the Hotṛ sitting down to the west with *viśvān devān ayāḍ iha*, and at the Gharma with *svāhākṛtasya gharmasya*, call out, and, after the call has been responded to, give out the call to the Hotṛ : " Do thou recite the Yājyā (relating to the offering) of the Gharma. " The Hotṛ should do so in the highest pitch. At the *vaṣaṭ*-utterance, the Adhvaryu should offer the oblation with *aśvinā gharmaṁ pātam*···. At the subsequent *vaṣaṭ*-utterance, (he should offer) with *svāhe 'ndrā vaṭ*. He should pray to the offered Gharma with *gharmam apātam aśvinā*···. The sacrificer should pray to the Mahāvīra, being held over the Āhavanīya fire, with the remaining Anuvāka, namely, *namo dive namaḥ pṛthivyai*···. The Pratiprasthātṛ should fill it (= the Mahāvīra) in with heated curds.

The secrificer should follow the curds which would be flowing out, with the formula, *iṣe pīpihy*...; (he should) optionally (utter the word) *mahyam* (in the formula) inaudibly. Then the Adhvaryu should make it (= the curds) flow out (over the Āhavanīya fire) towards the different directions—with *viṣṇav tvā* towards the east, with *dyumnāya tvā* towards the south, with *indriyāya tvā*

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towards the west, and with *bhūtyai tvā* towards the north. After having stepped back, he should pour down into the supporting ladle the remnant of the milk (= curds) in the Mahāvīra, deposit the silver sheet of a hundred *mānas* on the *udvāsanīya* mound, and put down the Mahāvīra upon that (sheet) with *dharmā 'si...*, and, in the ritual of the sacrificer who intends practising exorcism, with *net tvā vātaḥ skandayāt...*. He should touch water, take up six splinters of *udumbara*, dip each of them into the substance (= the curds) in the supporting ladle, and drop that substance (by means of the splinter) on the eastern half of the Āhavanīya fire. (He should drop the substance by means of the first splinter) with *pūṣṇe śarase svāhā*, and then place that (splinter), with the anointed end turned inside, upon the middle enclosing stick so that it touches it. In this manner, he should drop the substance by means of the second splinter with *grāvabhyaḥ svāhā*. He should place it as in the preceding case; so too by means of the third (splinter), in the middle, with *pratirebhyaḥ svāhā*; and by means of the fourth (splinter), towards the west, with *dyāvāpṛthivībhyāṁ svāhā*. Then he should conceal that splinter, with the anointed end pointing upwards, within the ashes. In this manner, he should drop the substance by means of the fifth (splinter), in the southern half, with *pitṛbhyo gharmapebhyaḥ svāhā*. He should place that (splinter), with the anointed end turned outwards, upon the southern enclosing stick so that it touches it. Then he should besmear the sixth (splinter) with the wipings of all (the milk-utensils), strike at the remnant in the supporting ladle, and (then drop the wiping) in the northern half with *rudrāya rudrahotre svāhā*. He should cast that splinter away through the northern window of the fire-hall, without looking at it, with *amunā saha nirarthaṁ gaccha*, touch water, moisten the remaining splinters with water, and put them on the Āhavanīya fire. The Pratiprasthātṛ should offer the northern *rauhiṇa* cake as before. The Adhvaryu should put on the (Āhavanīya) fire a fire-stick of *vikaṅkata*—in the morning with *apīparo mā rātryā ahno mā pāhi* and in the evening with *apīparo mā 'hno rātryai mā pāhi*. He should offer the Agnihotra with a portion from the remnant in the supporting ladle—in the evening with *agnir jyotir jyotir agniḥ svāhā* and in the morning with *sūryo jyotir jyotiḥ sūryaḥ svāhā*, or both times with the *vyāhṛti* or without reciting any formula. They should invite one another for (consuming) the remnant. The sacrificer alone should consume it actually with *hutaṁ havir madhu havih...*, while the Hotṛ and others (should consume it) by smelling it. The Āgnīdhra should wash the supporting ladle on the *ucchiṣṭa*-mound and then place it within the Vedi with its bowl pointing to the east. He should put into it the gold and silver sheets, each of a hundred *mānas*, and pour down (into it) the boiling water. With the four verses beginning with *hiraṇyavarṇāḥ śucayaḥ...*, the officiating priests, with the sacrificer as the sixth, should sprinkle themselves with that boiling water having the precious metals in them. The Adhvaryu should take up clarified butter from the vessel of clarified butter by means of the spoon, offer the expiatory oblations in connection with the Pravargya with the two Anuvākas beginning with *prāṇāya svāhā ...* and *pūṣṇe svāhā...*, throw away the water from the supporting ladle, put down all the Pravargya-utensils

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together into it, and, while touching them all together, give out the call (to the Hotṛ): " Do thou recite the verses relating to the Gharma being placed (upon the *saṁrāḍāsandi*)." After having come to know of the Hotṛ reciting the verse, *ā yasmint sapta vāsavāḥ...*, he should carry round that supporting ladle along the front of the Āhavanīya fire and place it towards the south upon the skin of black antelope (spread out) on the *saṁrāḍāsandi*—in the morning with its bowl pointing towards the east with the formula, *svāhā tvā sūryasya raśmibhyaḥ*, and in the evening with its bowl pointing towards the west with the formula, *svāhā tvā nakṣatrebhyaḥ*. After having come to know of the Hotṛ reciting the verse, *addhi tṛṇam aghnye viśvadānīm...*, he should release the Gharma-cow. At this time, they should go through the *śānti*-rite with the last Anuvāka beginning with *śaṁ no vātaḥ pavatām*. In this manner, they should perform the Pravargya and the Upasad [1] rites, in the evening and in the morning, for three nights or for six nights or for twelve nights.

After having consumed (the remnant of) the Pravargya, the sacrificer should, for one year or for four months, not eat meat nor approach a woman for sexual intercourse nor drink out of an earthen pot. Nor should a Śūdra drink his leaving. Thereby (that is, by observing these vows) one verily sharpens one's lustre. So is it said. One should perform the Pravargya in the Agniṣṭoma; one should not perform the Pravargya in the Ukthya; one should perform the Pravargya in the Viśvajit characterised by all the Pṛṣṭha-sāmans; one should not perform the Pravargya in the first sacrifice, or one may. One should perform the Pravargya (in the Soma-sacrifice) of a learned Brāhmaṇa well-versed in the Veda; one should perform the Pravargya (in the Soma-sacrifice) of a Durbrāhmaṇa and of one who is desirous of *brahman*-splendour.

MĀNAVA—

[4.3.1-43] — The Adhvaryu should take up the two leg-halters with the *sāvitra* formula, and the (bigger) milking pot and the peg without reciting any formula. He should take up the tether and then call up the cow inaudibly, three times,[2] with " O Iḍā, come hither. " He should go out of the fire-hall by the eastern door and then call up the cow loudly, three times, with " O so-and-so, come hither " (mentioning the actual name of the cow) and (address her) with the formula, *yas te stanaḥ*···. He should fix up the peg to the north of the region for the *pṛṣṭhyā* and tether the cow to it. While fastening the tether (round her neck) he should recite the formula, *adityā uṣṇīṣam asi*. He should recite the formula, *pūṣā tvā* ···, at the time of releasing the calf to go to the mother-cow; the formula, *vāyur asy...*, while the calf is going near; the formula, *gharmāya tvā...*, when the calf is shouted away; [3] and the formula, *adityā rāsnā 'si*, while the calf is being tied up with the leg-halter. With *bṛhaspatiṣ ṭvo 'pasīdatu*, he should sit down (by the side of the

1. Described in the sequel.
2. The printed text adds the words, *ahany ahani*.
3. The sūtra reads *ucchaṁṣaṇe*.

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cow). He should touch (all) the udders together with *dānavaḥ stha preravaḥ stha*. At (the time of) the milking, he should recite the formula, *aśvibhyām*···. At this very time, the Pratiprasthātṛ should milk the she-goat into the (smaller) milking pot without reciting any formula. After having heard (the Hotṛ recite the verse,) *ut tiṣṭha*..., the two (that is, the Adhvaryu and the Pratiprasthātṛ) should come back (to the fire-hall) with the formula, *upa me 'hi*···. After having heard (the Hotṛ recite the verse,) *ā gharme siñcasva*..., the Adhvaryu should pour down into the Mahāvīra the milk from the (bigger) milking pot with *madhu havir asi*. In this very manner, the Adhvaryu and the Pratiprasthātṛ should pour down (into the Mahāvīra the milk from their respective milking pots), in turns, each one three times. Without reciting any formula, the Pratiprasthātṛ should pour down the entire quantity of milk from his milking pot into the Adhvaryu's milking pot, retaining a portion of it. The Adhvaryu should take up the pair of pincers with *gāyatro 'si*, and the Pratiprasthātṛ should take up the supporting ladle with *jāgato 'si*. With *dyāvāpṛthivibhyāṁ tvā parigṛhṇāmi*, the Adhvaryu should take hold of the Mahāvīra and put it down upon the supporting ladle with *antarikṣeṇo 'payacchāmi*. Bearing (the Mahāvīra), he should murmur the formula, *devānām*···. With the formulas beginning with *divispṛk*···, he should hold it (at the respective heights) corresponding to the regions (*lokas*) (mentioned in those formulas). At (the time of) the swinging (of the Gharma), he should recite the seventeen formulas beginning with *tejo 'si*···. He should get up with *divi dhā*..., go forward with *devaṁ savitāram*···, and then, after having heard (the Hotṛ recite the verse,) *nāke suparṇam* ..., step beyond towards the south with *viśvā āśā*···. He should make the sacrificer recite the verse, *viśvān devān ayāḍ iha*···. After having gone back to his place he should give out the call. After the Āgnīdhra has responded, the Adhvaryu, should give out the call (to the Hotṛ) : " Do thou recite the Yājyā relating to the offering of Gharma. " He should recite the formula, *aśvinā gharmam*..., and, at the *vaṣaṭ*-utterance, offer the oblation (but) not the entire one. At the subsequent *vaṣaṭ*-utterance, he should offer with *svāhe 'ndrāya vaṭ*. At this very time, the Pratiprasthātṛ should offer the two *rauhiṇa* cakes with *ahaḥ ketunā*..., one before the first *vaṣaṭ*-utterance and the other before the subsequent *vaṣaṭ*-utterance. The Adhvaryu should make the sacrificer recite *svāhākṛtasya gharmasya*···. With *iṣe*..., the Pratiprasthātṛ should pour down into the Mahāvīra the milk from the (smaller) milking pot. With *tviṣe tvā dyumnāya tve 'ndriyāya tvā bhūtyai tvā svāhā*, the Adhvaryu should make that milk flow out on all sides in each direction. He should pour down the remnant into the supporting ladle with *gharmo 'si* and then place the Mahāvīra upon the mound with *amuṣmai tvā*. (In the place of *amuṣmai*) he should utter the name of whomsoever he hates. If he does not want to practise exorcism, (he should place the Mahāvīra) without reciting any formula. Anointing the fire-sticks (with the milk) in the supporting ladle he should put them on the (Āhavanīya) fire (respectively) with the five formulas beginning with *pūṣṇe*···. With *rudrāya rudrahote svāhā*, he should cast away in the north-

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eastern quarter the sixth (fire-stick) which he has anointed (with the milk) in the supporting ladle, the two uncarved ladles, the pair of pincers, and the Mahāvīra, touch water, take up the fire-stick which has not been anointed, and put it on the fire with *apīparo mā 'hnaḥ....* With *hutaṁ haviḥ...*, he should offer an oblation according to the procedure relating to the morning Agnihotra. The officiating priests and the sacrificer should invite one another and consume (the Gharma) with *aśyāma te deva gharma.* The uninitiated ones should consume it by smelling it. One should wash the supporting ladle on the mound intended for washing. The ritual procedure from the pouring down up to the consuming is well established. With *āyurdā ...*, they (all) should sprinkle themselves, within the Vedi, with the water in which the two sheets have been dipped. The Adhvaryu should take up the Mahāvīra by means of the pair of pincers and then make the Hotṛ recite the relevant verse with the call : " Do thou recite the relevant verse for the Pravargya-utensils being placed together. " He should place the Pravargya-utensils upon the couch—each succeeding one either to the west or to the east or to the north of the preceding one. With *svāhā tvā sūryasya raśmibhyaḥ*, he should cover them with darbha-blades, wrap them up in the skin of black antelope, carry them beyond by the route prescribed for the movement of the initiated sacrificer, and push them up into the couch to the south of the Āhavanīya fire. Holding darbha-blades in their hands, and with *namo vāce...*, they should sprinkle themselves with water on the mound intended for washing. With *iḍāyās padam asi*, they should throw clods of earth towards the west by means of the spans of their left hands. They should touch water, sprinkle water (over themselves) with *pṛthivī śāntiḥ...*, and look at [1] Āditya with *ud vayaṁ tamasas pari···*. (The two formulas beginning with) *mitrasya ...* (are the ones to be employed) at looking and gazing intently. They (all) should put down the sprinkling blades with *brahmaṇa upastaraṇam asi*, and then murmur the Vāmadevya (verse), the five verses addressed to Indra [2], the verse *svasti na indro vṛddhaśravā ...*, and the verses relating to the *śānti*-rite (beginning with) *āpo hi ṣṭhā* ... up to the end of the Anuvāka.

KĀTYĀYANA—

[26.5.1-6.28] — With *devasya tvā...*, the Adhvaryu should take up the tether and the leg-halter and, going out of the fire-hall along the rear of the Gārhapatya fire, call up the cow (first) with " O Iḍā, come, " etc., and (then) loudly, three times, by her normal name. He should give out the call (to the Prastotṛ) : " Do thou chant the Sāman called Dhenu. " He should fasten the noose round (the horns of) the cow with *adityai rāsnā...*, tether her to the peg, and then release the calf (to go to the mother-cow) with *pūṣā 'si···*. After having tied up the leg-halter, he should draw away the calf (from the cow's udders) with *gharmāya diṣva···*. He should milk her into one of the two milking pots with *aśvibhyāṁ pinvasva···*. He should recite over the milk-drops

1. The singular *avekṣate* in the printed text is presumably incorrect.
2. The printed text reads : *pañcaindrīm*.

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(which have fallen outside the milking pot) the formula, *svāhe 'ndravat*···. With *yas te stanaḥ*..., he should touch the udders. In the same manner, the Pratiprasthātṛ should tie up the she-goat to the pin and milk her without reciting any formula. The Adhvaryu should give out the call (to the Prastotṛ): "Do thou chant the Sāman called Payâḥ." While the verse, *ut tiṣṭha brahmaṇaspate*..., is being recited (by the Hotṛ), the Adhvaryu should get up from the side of the cow. While the verse, *upa drava payasā*..., is being recited (by the Hotṛ), the Adhvaryu (and the Pratiprasthātṛ) should go (towards the fire-hall) with *urv antarikṣam*···. He should take up the pair of pincers respectively with the two formulas beginning with *gāyatraṁ chando 'si*. He should give out the call (to the Prastotṛ): "Do thou chant the Sāman called Vasiṣṭhaśaphau." With *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*, he should seize the Mahāvīra by means of those pincers. He should raise it up, brush it by means of the *veda* of *muñja*, and support it by means of the supporting ladle with the formula, *antarikṣeṇo 'payacchāmi*. He should pour into the Mahāvīra the she-goat's milk and, after it has cooled down, pour down into it the cow's milk with *indrāśvinā*···.

While the verse, *praitu brahmaṇaspatiḥ*..., is being recited (by the Hotṛ) the Adhvaryu should, while going towards the Āhavanīya fire, murmur the twelve *vātanāman* formulas, namely, *samudrāya tvā*, etc. With *svāhā gharmāya*, he should pour into the Gharma, by means of the supporting ladle, (the milk or clarified butter remaining in it). He should murmur the formula, *svāhā gharmaḥ pitre*..., step beyond, call out, and then (after the Āgnīdhra has responded) give out the call (to the Hotṛ): "Do thou recite the Yājyā relating to (the offering of) the Gharma." At the *vaṣaṭ*-utterance, he should offer (a part of) the Gharma with *viśvā āśā*···. With *dividhā*..., he should shake the Mahāvīra upwards three times. At the subsequent *vaṣaṭ*-utterance, he should offer (the remaining part) with *svāhā 'gnaye*···. The Brahman should follow with the formula, *aśvinā gharmam*..., the Gharma (which has been offered); the sacrificer (should follow it) with the formula, *apātām*···. The Adhvaryu should follow the agitated (boiling) Gharma with the formula, *iṣe pinvasva*···. With *dharmā 'si*..., he should step up towards the north-east. With *ameny asme*..., he should set down the Mahāvīra upon the mound. He should dip the *vikaṅkata* splinters into the Gharma, one by one, and offer (the substance attached to) them respectively with the formulas beginning with *svāhā pūṣṇe śarase*···. After having made the offering by means of each of the splinters, he should place (the splinters) by the side of the first enclosing stick. Looking towards the north, he should insert the fourth splinter, by means of which he has made no offering, under the sacrificial grass towards the south. Looking towards the south, he should hand over to the Pratiprasthātṛ the seventh (splinter) anointed with the wipings from all (the Pravargya-utensils). The Pratiprasthātṛ should cast it away in the northern direction to the north of the fire-hall. With *svāhā saṁ jyotiṣā*..., the Adhvaryu should pour out the Gharma-substance into the supporting ladle. He should then offer the (northern) *rauhiṇa* cake. He should also throw into the Āhavanīya fire (the five

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splinters) placed by the side (of the enclosing stick). He should offer (the Gharma-substance poured out into the supporting ladle) according to the procedure of the Agnihotra. (The officiating priests and the sacrificer) should partake of the remnant, in the same way as that of the *vājina*, with the formula, *madhu hutam*···. The Adhvaryu should wash the supporting ladle clean upon the *ucchiṣṭa*-mound and keep it away. Optionally, at this juncture, there should be the throwing (of the splinters into the Ahavanīya fire). The Adhvaryu should make the Hotṛ recite the relevant verse for (the Mahāvīra) being placed (upon the *saṁrāḍāsandi*). Some teachers say that he should make the Hotṛ recite the relevant verse for (all the Pravargya-utensils) being placed (upon the *saṁrāḍāsandi*). Some teachers say that, while the verse, *sūyavasād bhagavatī*..., is being recited (by the Hotṛ), grass and water should be given to the cow. The Adhvaryu should place all the utensils upon the *saṁrāḍāsandi*. (He should place) the Mahāvīra (upon the *saṁrāḍsandi*) with *abhī 'mam* ···. In respect of the mound, the peg, the pins, the skin of black antelope, the lumps of clay, and the couch, there should be the placing and the sprinkling of water by means of the hand with the palm turned upwards only once. Or there should be repetition (of these ritual acts), because they relate to the principal ritual-time.

ĀŚVALĀYANA —

[4.8.16] — Some teachers do not prescribe the Pravargya in connection with the first Soma-sacrifice.

LĀṬYĀYANA —

[5.7.3-6, 8] — Walking after the Gharma, which is being carried forth, along the very route by which he has come, the Brahman should murmur the formula, *viśvā āśā dakṣiṇadhak sarvān devān ayāḍ iha | svāhākṛtasya gharmasya madhoḥ pibatam aśvinā*. After the Adhvaryu has called out, the Brahman should sit down and murmur the formula, *aśvinā gharmaṁ pātam ahar vyānam ahar divā "bhir ūtibhis tantrāyaṇena moghā vā pṛthivī dyām* [1]. After the Gharma has been offered, he should make the sacrificer recite the formula, *apātām aśvinā gharmam anu dyāvāpṛthivī amaṁsātām ihai 'va rātayaḥ santu*. He should partake of the remnant of the Gharma with *madhu hutam indratame 'gnāv aśyāma te deva gharma namas te 'stu mā mā hiṁsīḥ*. In this manner, one should always perform the Pravargya and the Upasads.

DRĀHYĀYAṆA —

[14.3.4–7,9] = LĀṬ. 5.7.3–6,8.

... After the Adhvaryu has called out, the Brahman should sit down and murmur the formula, *aśvinā gharmaṁ pātaṁ hārdivānam ahar divā "bhir ūtibhiḥ | tantrāyaṇena namo dyāvāpṛthivībhyām*···.

1. Cf. *TA* 4.9.2. *DrāhŚS* gives a slightly better reading.

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VAITĀNA—

[14.3-9]—The Brahman should follow the Adhvaryu and others getting up for the milking of the Gharma-cow, with the verse, *ut tiṣṭhatā 'va paśyata*···. He should follow the Gharma-cow with the verse, *upa hvaye*···. He should follow with the Gharma-hymn the Gharma which is being offered. At the *vaṣaṭ*-utterance and the subsequent *vaṣaṭ*-utterance, he should follow the Gharma-offering (respectively) with the two verses beginning with *svāhākṛtaḥ* ··. The consuming (of the remnant) should be in the same manner as that of the *vājina*, (and) with the formula, [1] *gharma madhumataḥ pitṛmato vājimato bṛhaspatimato viśvadevyāvataḥ*. [2] (The participants) should sprinkle water over themselves by means of the strainers on the *ucchiṣṭa*-mound. After the verse, *sūyavasād*..., has been recited (by the Hotṛ), three times, the Brahman should offer the concluding oblations.

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21. THE HAUTRA RELATING TO THE FIRST FORENOON GHARMA-OFFERING

ĀŚVALĀYANA—

[4.7.1-4]—Now the posterior (*paṭala*). After the Hotṛ and others have sat down, the Adhvaryu calls up the Gharma-cow. That (calling up should be regarded as) the calling out for (the recitation by the Hotṛ of) the posterior (*paṭala*). (The Hotṛ should recite it) without having uttered the *abhihiṁkāra*. He should recite the two verses beginning with *upahvaye sudughām*..., and (the verses,) *abhi tvā deva savitar*..., *samī vatsaṁ na mātṛbhiḥ* ..., *saṁ vatsaiva mātṛbhiḥ* ..., *yas te stanaḥ* ..., *gaur amimed anu* ..., *namase 'd upa sīdata* ..., *saṁjānānā upa sidann abhijñu* ..., *ā daśabhir* ..., *duhanti saptai 'kām* ..., *samiddho agnir aśvinā* ..., *samiddho agnir vṛṣaṇā* ..., *tad u prayakṣatamam* ..., and *ātmanvan nabho*···. After having recited the verse, *uttiṣṭha brahmaṇaspate* ..., he should stand up. He should recite the verse, *adhukṣat pipyuṣīm iṣam*..., after the cow has been milked; the verse, *upa drava payasā* ..., while the milk is being brought in; the verse, *ā nūnam aśvinor ṛṣiḥ*..., while the cow's milk is being poured into the Mahāvīra; the verse, *ā sute siñcata śriyam* ..., while the she-goat's milk is being poured into the Mahāvīra; and the verse, *sam u tye mahatīr apaḥ*..., after the two milks have been poured into the Mahāvīra. While they are

1. The portion, *śṛtaṁ havir madhu havir aśvāvate*, occurring in the sūtra is omitted here.
2. The portion, *sattre... gṛhapatiś ca*, in the sūtra, which refers to a Sattra, is omitted here.

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getting up after having taken up the Mahāvīra, he should get up after them with the verse, *ud u ṣya devaḥ savitā hiraṇyayā* ···; and he should walk after them with the verse, *prai 'tu brahmaṇaspatiḥ*···. He should look at the mound intently with the verse, *gandharva itthā* ..., step beyond it, conclude the recitation with *nāke suparṇam upa* ···, and then sit down with the *praṇava* without having cast away a blade of grass. Called out (by the Adhvaryu) he should recite as the Yājyā the two verses, *tapto vāṁ gharmo* ... and *ubhā pibatam aśvinā* ..., without breathing in. There should be the utterance of the subsequent *vaṣaṭ* either with *agne vīhi* or with *gharmasyā 'gne vīhi*. After the *vaṣaṭ* has been uttered and the subsequent *vaṣaṭ* has been uttered, the Brahman should murmur : *viśvā āśā dakṣiṇasāt viśvān devān ayāḷ iha | svāhākṛtasya gharmasya madhvaḥ pibatam aśvinā*. In the forenoon he should recite the *prāgāthī* verse (from the eighth Maṇḍala of the *Ṛgveda*, namely), *taṁ ghe 'm itthā namasvinaḥ*..., and, in the afternoon, the *kāṇvī* verse[1], or any (of these two verses at both times). However, he should recite the *kāṇvī* verse itself in connection with the very last (Pravargya). The Hotṛ should recite the verse, *pāvakaśoce tava hi kṣayaṁ pari* ..., and then look forward to the portion to be consumed. The procedure for consuming the portion (should be regarded as having been explained) by (that for) the consuming of the *vājina*. The Mantra to be murmured at the consuming should be : *hutaṁ havir madhu havir*···. All the participants should consume the Gharma[2]. The Hotṛ should conclude the recitation with the verse, *sūyavasād bhagavatī*···.

ŚĀṄKHĀYANA —

[5.9.25-10.19,10.23-29, 31-34, 36]— After the Adhvaryu has announced, " The Gharma has become bright ", the Hotṛ should recite the verse, *arūrucad* ..., and conclude the recitation with the last verse (of the *ile-dyāviya*-hymn). He should touch water, get up, pray to the Mahāvīra with the Anuvāka of the *avakāśa*-formulas, (again) touch water, and then sit down. He should recite the verse, *upa hvaye*..., while the cow is being called up; the verse, *himkṛṇvati*..., while she is coming up; the verse, *abhi tvā deva savitar*..., while she is being tethered; the two verses, *samī vatsam* ··· and *saṁ vatsaiva*..., while the calf is being released to go near her; the verse, *yas te stanaḥ*..., while the calf is taking hold of the udder; the verse, *gaur amīmed*..., while the calf is being taken away from the mother-cow; the two verses, *namase 'd upa sīdata*··· and *saṁjānānā*..., while the milker (= the Adhvaryu) is sitting down by the side of the cow; the verses, *dohena gāṁ*..., *duhanti sapta*..., *ā daśabhir*..., *samiddho agnir aśvinā*..., *samiddho agnir vṛṣaṇā rayir*..., and *tad u prayakṣatamam*...; the verses, *adhukṣat*··· and *ut tiṣṭha brahmaṇaspate*..., while the milker (= the Adhvaryu) is getting up; the verse *upa drava payasā*..., while the two milks are being brought in; the two verses, *ā sute siñcata śriyam*··· and *ā nūnam aśvinor ṛṣiḥ*..., respectively while

1. *RV* I.36.7.

2. A portion from the sūtra (*sarve tu dīkṣitāḥ ... indrasya gharmo atithiḥ*) is omitted as it relates to a Sattra.

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the two milks are being poured down into the Mahāvīra; and the verse, *ud u sya devaḥ savitā hiraṇyayā...*, while the Mahāvīra is being lifted up. In the case of the reversal of these ritual acts, he should recite the verses which are relevant to the particular acts. He should recite the verse, *prai 'tu brahmaṇas-patiḥ...*, while they are moving forward; and the verse, *nāke suparṇam...*, while he (himself) is going after them. He should sit down upon the Hotṛ's seat, and, after he has been called out by the Adhvaryu with the words, " Do thou recite the Yājyā relating to the Gharma, " recite (as the Yājyā) the two verses, *ubhā pibatam ...* and *tapto vāṁ gharmo...*, joining these two verses together, and then utter *vaṣaṭ*. He should utter the subsequent *vaṣaṭ* with *gharmasyā 'gne vīhi*. This much in the forenoon.

The Hotṛ should recite the verse of praise, namely, *svāhākṛtaḥ śucir...*. He should recite the verse, *sakhe sakhāyam...*, while the Adhvaryu is coming over with the Mahāvīra; the verse, *gandharva itthā...*, while the Mahāvīra is being placed upon the mound; the *prāgāthika* verse (that is, the verse from the eighth Maṇḍala of the *Ṛgveda*, namely), *taṁ ghe 'm itthā...*, while the Adhvaryu is turning it round; and the verse, *havir haviṣmo...*, before the offering. In the case of the Hotṛ, the consuming of the remnant should be by smelling it; in the case of the sacrificer, (there is) actual (consuming). The formula to accompany the consuming should be : *hutaṁ havir madhu havir indratame 'gnāv aśyāma te deva gharma madhumato vājavataḥ pitumataḥ*. While the Pravargya-utensils are being placed together, the Hotṛ should recite the verse, *ā yasmin sapta vāsavā...*. He should conclude the recitation with the verse, *sūyavasād ...*. After he has touched water, he should be released (from the vow of restraining the speech). They should pay homage upon the *prastara*.

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22. THE AUDGĀTRA RELATING TO THE FIRST FORENOON GHARMA-OFFERING

LĀṬYĀYANA—

[1.6.27-37] — When they release (the calf and the kid-lamb to go to) the cow (and the she-goat respectively), the Prastotṛ should chant the Dhenu (-sāman). Gautama says that one should add the *stobha* together with the *upāya* before each of the names of the divinities; that one should add the *stobha* without the *upāya* before each of the *pādas* (of the verse on which the Sāman is based); and that one should also repeat (the portion of the Sāman based on) the last *pāda*, as in the Vāmadevya-sāman characterised by five *nidhanas*. When they bring in the milk(s), the Prastotṛ should chant the Payas (-sāman). When they pour

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down (the milk into the heated clarified butter), he should chant the Sindhu-sāman (based on the verse,) *ā tvā viśantu*···. When they seize the Mahāvīra by means of the pair of pincers, he should chant (the Sāmans called) Vasiṣṭhasya śaphau. While the Gharma is carried (forth for being offered,) he should chant the Vratapakṣau (-sāmans), After the Gharma has been offered, he should chant either the Aśvinor vrate (-sāmans) or the Ahorātrayor vrate (-sāmans). When the two *rauhiṇa* cakes are offered, he should chant (respectively) the Rājana (-sāman) and the Rauhiṇaka (-sāman). When the Pravargya-utensils are set down together upon the *saṁrāḍāsaṇḍī*, he should chant the (Sāman called) Ārūḍhavad āṅgirasa (based on the verse,) *ita eta*···, with the word *svar* as *nidhana*. The *Brāhmaṇa* says that the Gharma becomes endowed with Ṛks, Yajuses, and Sāmans.

DRĀHYĀYAṆA—

[2.2.29-40] = LĀṬ. 1.6.27-37.

When they release (the calf to go to) the cow, the Prastotṛ should chant the Dhenu (-sāman)...Śāṇḍilya says that one should combine the divinity and the *pāda*. (That is to say, one should add the *stobha* together with the *upāya* before both the name of the divinity and the *pāda* together, and not separately before the name of the divinity and the *pāda*.). Vārṣagaṇya says that one should not repeat the last *pāda*. The Prastotṛ should conclude the remaining portion as in the (Sāman called) Marutāṁ bhūti. (That is to say, he should chant the *stobha* after chanting the name of the fourth divinity and thus conclude the Sāman.)

JAIMINĪYA —

[1.23] — (The Prastotṛ should chant) the Dhenu or the Ṛakubha (-sāman) after the calf has been released to go to the cow; the first Śyāvāśva (-sāman) based on the verse, *gaur dhayati marutām*···, after the cow has started yielding milk; the Dohādohīya (-sāman) while the milk is being milked out; the Payas (-sāman) while the milk is being brought in; the Sindhu (-sāman) while the milk is being poured (into the Gharma); the (Sāmans called) Vasiṣṭhasya śaphau while the Mahāvīra is being seized; either the Brāhmaṇaspatya (-sāman) or the two (Sāmans called) Vratapakṣau while the Mahāvīra is being carried forth; the two (Sāmans called) Aśvinor vrate after the Gharma has been offered; and the Rauhiṇaka (-sāman) while the other *rauhiṇa* cake is being offered. While the Gharma is being placed (upon the *saṁrāḍāsandī*), he should chant either the Ārūḍhavadāṅgirasa (-sāman) or the Kāva (-sāman) three times. He should (then again) sprinkle himself by means of the boiling water, by way of *śānti*, with the Vāmadevya (verse), go back by the same route by which he had come, pronounce the *subrahmaṇyā*, standing upon the rubbish-heap after the Upasad ritual has been concluded, and then do whatever he likes.

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23. THE FIRST FORENOON UPASAD, ETC.

BAUDHĀYANA —

[6.20-21] — Now, taking up the wooden sword, the Adhvaryu should say ; "O Āgnīdhra, do thou place the waters for boiling over the fire, do thou place the oblation (over the fire), come, sit down." [21.13 — As for the accomplishment of the rite pertaining to the sacrificial grass connected with the Upasad : Bodhāyana says that one should employ the formulas beginning with the one relating to the taking up of the sickle. Śālīki says (that one should employ the formulas) beginning with the one relating to the cord. Aupamanyava says (that one should employ the formulas) beginning with the one relating to the collection (of the bundles). As for the employment or non-employment of formulas in connection with the Upasads : Bodhāyana says that (the Upasads) should be accompanied by (the relevant) formulas. Śālīki says that they should be accomplished silently. Aupamanyava says that whatever is connected with clarified butter should be accomplished silently; (everything) other (than this) should be accompanied by the relevant formulas. Aupamanyavīputra says that one should accomplish all this in accordance with the usual procedure.] The Āgnīdhra should pour ample water into these very boiling waters (employed for making Soma swell). He should place clarified butter over the fire. That constitutes the oblation. Then he should carry away a *stambayajus* cut out from that very sacrificial grass which has been spread out. The rite of carrying away *stambayajus*, three times with the relevant formulas and the fourth time without reciting any formula, is well established in the Pauroḍāśikakāṇḍa. The Adhvaryu should do the first tracing out of the Vedi. He should murmur the *karaṇa* formula. He should dig up (the piece of ground). The Āgnīdhra should carry away (earth) from the dug-up (piece of ground) three times. After the Āgnīdhra has carried away (earth) three times, the Adhvaryu should do the second tracing out of the Vedi, level it, make the wooden sword stand erect crosswise within the Vedi, and then give out the call : "Do thou place the boiling water (within the Vedi), place the sacrificial faggot and grass near the Vedi, wash the spoon and the two ladles clean, and come over here with the oblation." After the boiling water has been brought forth, the Agnīdhra should cast away the wooden sword, sprinkle it with water, place the sacrificial faggot and grass near the Vedi, turn by the right, hasten towards the west, and wash the spoon and the two ladles clean. He should come over with the oblation. He should purify the oblation and the boiling water and take up (clarified butter) into the Juhū eight times, and into the Upabhṛt four times. He should take out clarified butter from the vessel of clarified butter, pour it out (back) into the vessel itself (with the formulas prescribed for filling in the Dhruvā), and thus deem the vessel itself as the third (ladle, that is, as the Dhruvā). Then he should be ready with the boiling water. He should sprinkle water upon the sacrificial faggot by means

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of the hand with the palm turned upwards. He should sprinkle water upon the Vedi by means of the hand with the palm turned upwards. He should sprinkle water upon the sacrificial grass by means of the hand with the palm turned upwards. He should sprinkle water upon the sacrificial grass, which has been kept within the Vedi, by means of the hand with the palm turned upwards, pour down water upon it, then take out the *prastara* of *aśvavāla* towards the east. He should spread out the sacrificial grass consisting of one handful, move a little towards the east with the *prastara* in hand, and then lay down the enclosing sticks of *kārṣmarya*. He should place two fire-sticks erect (in the north-western and the south-eastern corners of the Āhavanīya fire). He should place crosswise the two dividing blades of sugarcane. (He should place) the *prastara* of *aśvavāla* upon the two dividing blades, and the Juhū upon the *prastara*. (He should place) the other two (ladles) upon the sacrificial grass. He should touch them together with *ete asadatām...*, turn by the right, hasten up towards the west, sit down to the rear of the Gārhapatya fire, and then recite the *devapatnī* formulas.

Then he should come in by the route by which he had gone out and, taking up a fire-stick from the sacrificial faggot, say (to the Hotṛ) : "Do thou recite the verses for the fire being enkindled." He should put the fire-sticks on the fire once or three times. He should not leave behind any fire-stick. He should fan up (the Āhavanīya fire) with the *veda*. After the *sāmidhenī* verses have been recited, he should pour out the *āghāra* libation by means of the spoon. He should not pour out the other (libation) by means of the two ladles after (the Āhavanīya fire and the fire-sticks have been) cleansed. Then he should choose the *pravara*. Then he should call out with *o śrāvaya*; (the Agnīdhra should respond with) *astu śrauṣaṭ*; (the Adhvaryu should continue with) *sīda hotaḥ*—this much constitutes the *pravara*. The Hotṛ should take his seat. The Adhvaryu should await the impulse (from the Hotṛ). Impelled, taking up the two ladles, he should say inaudibly "for Agni" and loudly "do thou recite the Puronuvākyā." After having stepped beyond and called out, he should say inaudibly "unto Agni" and loudly "do thou recite the Yājyā." At the *vaṣaṭ*-utterance, he should offer half the quantity upon the eastern half. Then, standing there only, he should say inaudibly "for Soma" and loudly "do thou recite the Puronuvākyā." After having called out, he should say inaudibly "unto Soma" and loudly "do thou recite the Yājyā." At the *vaṣaṭ*-utterance, he should offer the oblation in the middle. Then, taking up clarified butter from the Upabhṛt into the Juhū, he should say inaudibly "for Viṣṇu" and loudly "do thou recite the Puronuvākyā." After having called out, he should say inaudibly "unto Viṣṇu" and loudly "do thou recite the Yājyā." At the *vaṣaṭ*-utterance, he should offer the whole oblation towards the west (that is, upon the western half of the Āhavanīya fire). [21.13 — As for the offering of the oblations : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should make these offerings—each posterior one to the east of the prior one.] [25.10 — (It is asked) "To which divinity, indeed, do the Upasads relate ?" One should reply :

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"They have Agni as their divinity." "How does the rite of the Upasads commence?" "One should sanctify the sacrificial grass with the relevant *yajus* if it is not already sanctified with the *yajus*. He should wash his hands clean. He should strew (the sacrificial grass) round the sacred fires. He should wash the utensils and place them in the proper order. He should accomplish the boiling waters, and sprinkle water upon the utensils by means of the hand with the palm turned upwards. He should pour out clarified butter, put it over the fire, carry a fire-brand round it, go towards the east with the wooden sword in the hand, and carry away the *stambayajus*. (The procedure) after this is well established. As in the norm, so in connection with the first Upasad, the Adhvaryu should place the ladles. They should be brought farther (towards the Ahavanīya fire) in the second (Upasad) and still farther in the third. One should proceed with the Upasads, hastening up as it were; one should not mind what has not been gone through. He should take up the spoon using all the fingers and offer the Upasad as if throwing it into the fire."]

Then the Adhvaryu should step beyond towards the north and place the two ladles in their respective places. [21.13— As for causing the ladles to lie down: Bodhāyana says that they should lie down for a day and night. (That is to say, they should be cleansed after a day and night.) Śālīki says (that they should lie down) only for a day. Aupamanyava says that one should employ them (after having cleansed them) for each relevant rite.] The Adhvaryu should say: "O Āgnīdhra, is the water boiling?" (The Āgnīdhra should reply:) "The divine, immortal, *ṛta*-promoting water is boiling." (The Adhvaryu should say:) "Do thou hasten up with that (water)." Then (all the officiating priests) should touch the boiling water, approach (the Soma), loosen (the bundle of Soma), put a piece of gold into it, and make king Soma swell with *aṁśur aṁśus te deva*···. The Adhvaryu should make the sacrificer recite *āpyāyaya sakhīnt sanyā medhayā*···. Then the officiating priests should touch water and sit down in their respective places. Then the Adhvaryu should separate the two ladles with the two *vājavatī* verses. He should take hold of the *prastara* together by means of the two dividing blades and dip it at three places into the three ladles respectively, without tearing it asunder. He should not call out in connection with the *prastara* (being put on the fire). He should not cast away the sacrificial grass (on the Āhavanīya fire). The *prastara* should be deposited in the southern half of the alter, and then they should pay homage to it with the right hand (with the palm turned upwards) held upon the left hand (with the palm turned downwards), with *eṣṭā rāyaḥ preṣe bhagāya 'ṛtam ṛtavādibhyo namo dive namaḥ pṛthivyai*. The Adhvaryu should transfer the *prastara* to the left hand, strike at the vessel of clarified butter with the spoon, and thereby make the first Upasad-offering with *yā te agne 'yāśayā*···. [21.13 — As for the offering of the Upasads: (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should make the Upasad-offerings without having stepped beyond.] The Adhvaryu should collect together the chips upon the enclosing sticks. He should string together as much sacrificial grass (as is indicated) with the *prastara* by means

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of a cord, move it beyond the Āhavanīya fire, sprinkle it over with water, and place it towards the north. Then he should go out and give out the call : "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. Do you hand over (to the sacrificer) the *vrata*-milk (milked) from three udders." The Subrahmaṇya should pronounce the *subrahmaṇyā*. One should hand over (to the sacrificer) the *vrata*-milk (milked) from three udders.

BHĀRADVĀJA —

[12.2.8-3.25) — Whichever sacrificial grass has been used for the Ātithyeṣṭi should be used for the Upasads and also for the animal-sacrifice to Agni-Soma, and (also) the same *prastara* and the enclosing sticks (should be used). So is it said. After having performed the Pravargya, one should commence the procedure for the Upasad. Or he should perform the Upasadiṣṭi before the Pravargya. The sacrificial grass spread out for the Ātithyeṣṭi should remain spread out for the Upasad, and the enclosing sticks laid down for the Ātithyeṣṭi should remain laid down for the Upasad. The Adhvaryu should make up the sacrificial faggot of ten fire-sticks. He should prepare the *veda*, strew the sacrificial grass round the ascred fires, wash his hands clean, arrange the utensils, strew the line of *ulapa* grass, prepare two strainers, and then give out the call : " O sacrificer, do thou restrain thy speech." With his speech restrained, the Adhvaryu should touch the utensils. He should sanctity the *prokṣaṇī*-water, call out the Brahman, sprinkle the utensils with water by means of the hand with the palm turned upwards, release his speech with the instruction to the preparer of the oblation-material, and then carry as *stambayajus* the darbha-blades from the sacrificial grass themselves. He should stick up the wooden sword and then give out the call (to the Āgnidhra) : " Do thou place the *prokṣaṇī*-water within the Vedi, bring forth the sacrificial faggot, wash the spoon and the ladles clean, and come hither with the clarified butter. " The procedure up to the taking up of clarified butter should be similar. The Adhvaryu should take up clarified butter into the Dhruvā itself. He should sanctify the *prokṣaṇī*-water, call out the Brahman, sprinkle the faggot and the Vedi with water by means of the hand with the palm turned upwards, pour down the remnant of the *prokṣaṇī*-water (within the Vedi), recite the relevant formula over the Āhavanīya fire, stick up the *āghāra* fire-stick towards the east, place the Dhruvā within the Vedi, and then place the spoon within the Vedi. (While placing the Dhruvā within the Vedi) he should modify the relevant formula as *eṣā 'sadat*···. He should recite over the clarified butter the formula, *viṣṇv asi vaiṣṇavaṁ dhāma prājāpatyam*.

The Adhvaryu should place the *veda* in front of the Dhruvā and then call upon the Hotṛ to recite the *sāmidhenīs*. There should be nine *sāmidhenīs*. The Adhvaryu should pour out the libation of clarified butter by means of the spoon and then give out the call : "O Āgnidhra, do thou cleanse the enclosing

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sticks and the Ahavanīya fire three times each." The procedure up to the choosing of the Hotṛ should be similar. After the Adhvaryu has called out the Āgnīdhra (and after the Āgnīdhra has responded), the former should say: "Sit down, O Hotṛ." This much constitutes the choosing (of the Hotṛ). When he comes to know of the Hotṛ reciting *ghṛtavatīm adhvaryo srucam āsyasva...*, the Adhvaryu should take up (portions of) the clarified butter from the Dhruvā—eight spoonfuls in the Juhū and four spoonfuls in the Upabhṛt. While taking up (these portions), he should give out to the Hotṛ the call: "Do thou recite the Puronuvākyā relating to the offering to Agni." He should then step beyond (the Vedi), call out the Āgnīdhra, and then say (to the Hotṛ): "Do thou recite the Yājyā relating to the offering to Agni." At the *vaṣaṭ*-utterance, he should offer half the quantity of clarified butter (by means of) the Juhū. Without stepping back, he should give out (to the Hotṛ) the call: "Do thou recite the Puronuvākyā relating to the offering to Soma." He should (then) call out the Āgnīdhra and then say (to the Hotṛ): "Do thou recite the Yājyā relating to the offering to Soma." At the *vaṣaṭ*-utterance, he should offer the entire (remaining) quantity of clarified butter. Standing at that very spot, he should give out (to the Hotṛ) the call: "Do thou recite the Puronuvākyā relating to the offering to Viṣṇu." He should pour out into the Juhū the clarified butter from the Upabhṛt, call out the Āgnīdhra, and then say (to the Hotṛ): "Do thou recite the Yājyā relating to the offering to Viṣṇu. At the *vaṣaṭ*-utterance, he should make the offering. After having stepped back, he should make the Upasad-offering by means of the spoon with *yā te agne 'yāśayā tanūḥ*.... If a battle is being waged for fortresses, the Adhvaryu should supply the word *ayaḥ* in the formula in connection with the first Upasad and then make the offering; the word *rajata*, in connection with the middle one; and the word *harita*, in connection with the last. So is it said. According to some teachers, he should do so if a war is being fought with military formations. After having made the Upasad-offering, the officiating priests should make king Soma swell in the same manner, and should pay homage in the same manner. Then they should proceed with (the remaining part of) the Upasadiṣṭi. Thereafter he should give out the call: "O Āgnīdhra, do thou recite the *devapatnī*-formulas. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." The Āgnīdhra should sit down to the rear of the Gārhapatya fire and then recite by way of the *devapatnī*-formulas the Anuvāka beginning with *sene 'ndrasya*.... The Subrahmaṇya should pronounce the *subrahmaṇyā*. The Upasadiṣṭi should be thus concluded.

ĀPASTAMBA —

[11.2.11-3.14] — The sacrificial grass used for the Ātithyeṣṭi should be used also for the Upasads and the animal-sacrifice for Agni-Soma. The *prastara* and the enclosing sticks should also be the same. Some teachers say that that sacrificial grass should remain spread out and those enclosing sticks should remain laid down. The Adhvaryu should (now) start the ritual procedure relating to the Upasad. The sacrificial fuel should consist of such number of

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fire-sticks as are prescribed in the norm-sacrifice; or it should consist of ten fire sticks. The Adhvaryu should prepare the *veda*, strew sacrificial grass round the sacred fires, and then proceed with the rites beginning with the washing of the hands. He should arrange the sacrificial utensils as required (that is, in the order of their employment). He should arrange the wooden sword, the Agnihotra-ladle, the spoon, the Juhū, the Upabhṛt, the Dhruvā, the *veda*, and the vessel for clarified butter, in pairs, prepare the two strainers, and then give out the call : " O sacrificer, do thou restrain thy speech. " With his speech restrained, the Adhvaryu should touch the utensils, sanctify the *prokṣaṇī*-water, address the Brahman, and then sprinkle water upon the utensils by means of the hand with the palm turned upwards. At this juncture, he should release his speech.

The Adhvaryu should take up the wooden sword, carry forth the *stamba-yajus* (constituted of a darbha blade) from the sacrificial grass (spread out within the Vedi), do the second tracing out (of the Vedi), and then give out the call : " Do thou place the *prokṣaṇī*-water, bring forth the sacrificial fuel, wash the spoon and the ladles clean, and come over with the clarified butter. " At the time of the taking up of the clarified butter, he should take it up only into the Dhruvā. He should sanctify the *prokṣaṇī*-water, address the Brahman, sprinkle water upon the sacrificial fuel and the Vedi by means of the hand with the palm turned upwards, pour down the remnant of the *prokṣaṇī*-water (within the Vedi), mix up the two strainers (with the *prastara*), stick up one *āghāra*-fire-stick, lay down the two separating blades of grass within the Vedi, and then place the Dhruvā and the spoon (also within the Vedi). (In connection with the last-mentioned rite) he should modify the relevant formula as *etāv asadatām*···. He should put down the *veda* and proceed with the *sāmidhenīs*. The Hotṛ should recite nine *sāmidhenīs*. Three verses should be recited (each) three times; or nine (separate) verses should be recited without any one being repeated. The Adhvaryu should not make any other offering before (the principal offering); he should offer only the *āghāra* libation by means of the spoon. The sacrificial procedure up to the *pravara* should be similar (to that in the norm-sacrifice). He should not mention the *ṛṣi*-ancestors nor formally choose the Hotṛ. After having called out, the Adhvaryu should say : " Sit down, O Hotṛ. " This much should constitute the entire *pravara*. The Adhvaryu should take up into the Juhū eight spoonfuls of the clarified butter from the Dhruvā; (he should take up) four spoonfuls into the Upabhṛt. At the word *ghṛtavatīm* (uttered by the Hotṛ), he should take up the Juhū and the Upabhṛt, step beyond towards the south once (for all), and then proceed in the manner of the offering made with the Mantras recited inaudibly. He should offer one half of the clarified butter from the Juhū to Agni, and the other half to Soma. He should pour down the clarified butter from the Upabhṛt into the Juhū, offer it to Viṣṇu, step back, and then make the Upasad-offering by means of the spoon with *yā te agne 'yāśayā tanūr*···. He should go through the rites beginning with the question, " O Āgnīdhra, is the water boiling ?, " and up to the paying of homage, and then give out the call : " O Āgnīdhra, do thou recite

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the *devapatnī*-formulas; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." The Āgnīdhra should sit down to the rear of the Gārhapatya fire and recite the *devapatnī*-formulas, namely, *sene 'ndrasya dhenā*..., etc. Standing by the side of the rubbish heap, the Subrahmaṇya should pronounce the *subrahmaṇyā*. The sacrificer should follow it as before.

SATYĀṢĀḌHA —

[7.4] — After having performed the Pravargya one should proceed with the Upasad, or, after having gone through the Upasad, one should proceed with the Pravargya. The same sacrificial grass as had been employed for the Ātithyeṣṭi should also be employed for the Upasads and for the animal-sacrifice to Agni-Soma. (So too) the same *prastara* and enclosing sticks. The *prastara* and the sacrificial grass (spread out for the Ātithyeṣṭi) should remain spread out for the Upasads, and the enclosing sticks (should remain) laid down. We shall (now) explain the procedure for the Upasad. In connection with it, clarified butter should form the oblation. Agni, Soma, and Viṣṇu should be the divinities. The procedure (for the Upasad should be understood to have been) explained by (the procedure for) the offering to be made with the formulas recited inaudibly. After having added fuel to the sacred fires, the Adhvaryu should tie up sacrificial faggot consisting of sixteen fire-sticks. He should prepare the *veda*, strew sacrificial grass round the sacred fires, wash both his hands, spread out a line of *ulapa* grass, and arrange the utensils relating to (the offering of) clarified butter, as they would be needed, namely, the wooden sword, the spoon, the ladles, the vessel for clarified butter, and whatever (else) would be needed. After having prepared two strainers, he should give out the call : " O sacrificer, do thou restrain speech. " With his speech restrained, the Adhvaryu should together touch the utensils. After they have been sprinkled over with the *prokṣaṇī*-water (by him), he should release his speech. He should take up the wooden sword and carry the *stambayajus* which he had held over the sacrificial grass spread out within the Vedi. After having done the second tracing out of the Vedi, he should proceed to give out the relevant call. He should give out the call in respect of such ritual acts as are other than those relating to the sacrificial grass and the girdling of the sacrificer's wife. After having gone through the rites which have to be gone through before the taking up of clarified butter, he should take up clarified butter only in the Dhruvā. He should sanctify the *prokṣaṇi*-water, address the Brahman, sprinkle *prokṣaṇī*-water over the sacrificial faggot and the Vedi, pour down the remnant of the *prokṣaṇī*-water, mix up the two strainers (with the *prastara*), recite the relevant formula (namely, *sūryas tvā purastāt*...,) over the sacred fire, stick up in the front one *āghāra*-firestick, and then place the Dhruvā and the spoon (and the vessel for clarified butter) within the Vedi. He should modify the relevant formula as *eṣā 'sadat*.... He should recite over the clarified butter the formula, *viṣṇv asi vaiṣṇavaṁ dhāma prājāpatyam*. He should put down the *veda* and then give out the call for the *sāmidhenī* verses. He should divide the sacrificial faggot into nine parts (to correspond with the nine *sāmidhenī* verses) and (thus) put the entire faggot on the (Āhavanīya) fire.

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After the divinities have been invoked (by the Hotṛ), the Adhvaryu should fan up the (Āhavanīya) fire (three times), pour out the *āghāra* libation by means of the spoon, and then give out the call : "O Āgnidhra, do thou cleanse the enclosing sticks and the (Āhavanīya) fire, each three times." After the (Āhavanīya) fire has been cleansed, he should choose the *pravara*, as in the Mahāpitṛyajña, saying, "Do thou sit down, O Hotṛ." He should take up in the Juhū eight spoonfuls of clarified butter and in the Upabhṛt four spoonfuls of clarified butter from the Dhruvā. He should place the two ladles within the Vedi; the Hotṛ should make him take (them) up. While the formula, *ghṛtavatīm adhvaryo srucam āsyasva...*, is being recited (by the Hotṛ), the Adhvaryu should take up the Juhū and the Upabhṛt, and, having stepped beyond just once,[1] offer to the three divinities. Towards the north, he should give out the call in respect of the Puronuvākyā relating to (the offering to) the first (divinity); and, towards the south, in respect of that relating to (the offerings to) the other two. He should offer one half of the clarified butter which is in the Juhū to Agni and the other half to Soma. He should pour into the Juhū the clarified butter which is in the Upabhṛt and offer it to Viṣṇu. He should step back and, with *yā te agne 'yāśayā tanūr...*, make the Upasad-offering by means of the spoon. All the officiating priests should wash their hands with the boiling water. The Brahman should loosen king Soma. The officiating priests should make him swell and pay homage as before—in the forenoon with the palms of the right hands turned upwards and in the afternoon with the palms of the left hands turned upwards. The Adhvaryu should give out the call : "O Āgnīdhra, do thou recite the *devapatnī*-formulas; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." The Āgnīdhra should sit down to the rear of the Gārhapatya fire with *vāg vāyoḥ patnī...* and then recite the *devapatnī*-formulas (each separately) or *sene 'ndrasya dhenā...* etc., (continuously without break). The Subrahmaṇya should pronounce the *subrahmaṇyā*. These ritual acts should be performed after each Upasad. In this manner, the Adhvaryu should perform the Pravargya and the Upasad in the morning and in the evening for three nights. He should perform these two rites, when they pertain to the forenoon, in the prior half of the forenoon, and, when they pertain to the afternoon, in the posterior half of the afternoon. On the first day, in the morning and in the evening, he should make the (Upasad-) offering by means of the spoon with *yā te agne 'yāśayā tanūr...*; on the second (day), with *yā te agne rajāśayā...*; and on the third, with *yā te agne harāśayā...*. If (the enemies) are invading the fortresses (of the Kṣatriya sacrificer), the Adhvaryu should put (a piece of) iron into (the clarified butter of) the first Upasad and offer it, of silver into (that of) the middle one, and (of) gold into (that of) the last. According to some teachers, (one should do so) if (the enemies) are waging a war (against the Kṣatriya sacrificer). (This particular) procedure (for Upasad-offering should be adopted even when that offering is) not connected with a (Soma-) sacrifice.

1. The Adhvaryu should not step back towards the north each time after having made the offering to a divinity; he should step beyond towards the south and make the offerings to the three divinities without stepping back towards the north.

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VAIKHĀNASA—

[14.1-3·] — Now the procedure of the Upasad should be similar to that of the rite in which the Mantras are recited inaudibly. The same sacrificial grass, enclosing sticks, and *prastara*, as had been employed in the Atithyeṣṭi, should also be employed in connection with the Upasads and the animal-offering to Agni-Soma. In connection with the Upasads, the same sacrificial grass and *prastara* should remain spread out and the same enclosing sticks (should remain) laid down. The Adhvaryu should tie up together sacrificial faggot consisting of sixteen fire-sticks, arrange (the various utensils) in pairs, namely, the wooden sword, the Agnihotra-ladle, the spoon, the Juhū, the Upabhṛt, the Dhruvā, the *veda*, and the vessel for clarified butter, give out the call to the sacrificer (with the words), "Do thou restrain thy speech," carry forth the *praṇītā* water, restraining his own speech, touch the various utensils (one by one), keep water, over the Gārhapatya fire for boiling, address the Brahman, sprinkle water on the utensils by means of the hand with the palm turned upwards, release his speech, pour out clarified butter, place it over the (Gārhapatya) fire, take up the wooden sword, and then carry forth the *stambayajus* held over the Vedi within which sacrificial grass has been already spread out. He should do the second tracing out of the Vedi and then give out the call (to the Agnīdhra): "Do thou place the boiling water within the Vedi; place the sacrificial faggot nearby; wash the spoon and the ladles clean; and come over with the clarified butter."

The Adhvaryu should take up into the Dhruvā only the clarified butter which he had earlier poured out (in the vessel), recite the relevant formula over the boiling water, address the Brahman, sprinkle water on the sacrificial faggot and the Vedi by means of the hand with the palm turned upwards, pour down the remnant of the boiling water (within the Vedi), mix up the two strainers into the *prastara*, recite over the (Āhavanīya) fire the formula, *sūryas tvā...*, stick up the *āghāra*-fire-stick towards the east, put down the *prastara* of *aśvavāla* grass upon the two dividing blades, and then place the Dhruvā and the spoon either upon that *prastara* or upon the sacrificial grass. Having modified the relevant formula as *etāv asadatām...*, he should recite over the clarified butter the formula, *viṣṇv asi vaiṣṇavaṁ dhāmā 'si prājāpatyam*, divide the sacrificial faggot into nine parts to correspond with the nine *sāmidhenī* verses, and (thus) put the whole of it on the (Āhavanīya) fire [1]. After the divinities have been invoked, he should fan up the (Āhavanīya) fire; he should not offer any other oblation before (the principal offering). He should (however) pour out the *āghāra* libation by means of the spoon. After (the enclosing sticks and the Ahavanīya fire) have been cleansed, he should pronounce the *pravara* as in the Mahāpitṛyajña (at the Sākamedhaparvan of the Cāturmāsyas). He should take up eight spoonfuls of clarified butter from the Dhruvā into the Juhū and four spoonfuls into the Upabhṛt. Some teachers prescribe (that he should take them up) from the vessel of clarified butter.

1. The sūtra does not give details as to how sixteen fire-sticks are to be made to correspond with nine *sāmidhenīs*.

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After having come to know of the Hotṛ reciting the formula, *ghṛtavatīm...*, the Adhvaryu should take up the Juhū and the Upabhṛt, and after having stepped beyond only once towards the south, make offerings to the three divinities in the same manner as the offering to be made with the Mantras recited inaudibly. He should give out the call (to the Hotṛ) for (reciting) the Puronuvākyā relating to the first divinity while he is still towards the north, and for reciting those relating to the other two divinities after he has stepped beyond towards the south. Whatever clarified butter there is in the Juhū, he should offer one half of it to Agni in the eastern half (of the Āhavanīya fire) and the other half to Soma in the middle (of that fire). He should pour down into the Juhū the clarified butter which is in the Upabhṛt and offer an oblation of it to Viṣṇu in the western half (of the Āhavanīya fire). He should return towards the north, place the two ladles in their respective places, anoint the *prastara*, hold it in the left hand, strike at the vessel of clarified butter with the spoon, and then offer on the Āhavanīya fire the Upasad oblations—the first with *yā te agne 'yāśayā...*, the second with *yā te agne rajāśayā...*, and the third with *yā te agne harāśayā....* (For those) who are fighting (a war), one should offer these oblations (even) unconnected with any sacrifice—the first having put a piece of iron (into the clarified butter), the second having put a piece of silver (into the clarified butter), and the third having put a piece of gold (into the clarified butter). The ritual beginning with the Adhvaryu's calling out with the words, "O Āgnīdhra, is the water boiling?," and ending with the paying of homage, has been (already) explained. They should pay homage—in the forenoon with the right hands with the palms turned upwards, and in the afternoon with the left hands with the palms turned upwards. The Adhvaryu should give out the call: "O Āgnīdhra, do thou recite the *devapatnī*-formulas. O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." The Āgnīdhra should sit down to the rear of the Gārhapatya fire and recite the *devapatnī*-formulas *sene 'ndrasya*, etc. The Subrahmaṇya should pronounce the *subrahmaṇyā*. The sacrificer should follow it with the formula, *sā 'si subrahmaṇye...*, as before. These rites should be gone through after each Upasad. In this manner, the Pravargya and the Upasads should be gone through in the evening and in the morning for three nights. The verses which are employed as the Yājyās in the morning should be employed as the Puronuvākyās in the evening, and the verses which are employed as the Puronuvākyās in the morning should be employed as the Yājyās. There should be only three Upasads in an *ekāha* Soma-sacrifice, and twelve in an *ahīna* Soma-sacrifice. So is it said.

MĀNAVA—

[2.2.1.14] — If they perform the Pravargya, after having performed it, they should proceed with the Upasad. [4.2] — The Upasad should be gone through previously [1]. [2.2.1.15–50] — The sacrificial grass, except the *prastara*, should be spread out (only) once in connection with the Atithyeṣṭi and the

1. These two injunctions, which contradict each other, have to be understood as being optional.

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Upasads. One should tie up sacrificial faggot consisting of ten pieces of fire-wood. He should arrange the utensils, namely, two ladles with the spoon as the third, vessel for clarified butter, the wooden sword, and the *veda*. (The ritual procedure) up to the placing together (of the utensils) is well established. The Adhvaryu should sprinkle the utensils with water purified with the relevant formulas by means of the hand with the palm turned upwards, pour out clarified butter, and then move a fire-brand round them. The sacrificial grass should have been already spread out and the enclosing sticks already laid down. The Adhvaryu should carry forth the *stambayajus* which he had held over the sacrificial grass (spread out within the Vedi). He should give directions (with) : "Do thou place the *prokṣaṇī*-water within the Vedi; do thou place the sacrificial faggot nearby; do thou cleanse the ladles; (and) do thou come over with clarified butter." In the case of those whose ritual is incomplete, he should abandon the *praṇītā* water (by pouring it down) into the *prokṣaṇī*-water to the south (of the Āhavanīya fire). The ritual procedure up to the taking up of clarified butter (into the ladles) is well established. The Adhvaryu should take up eight spoonfuls into the Juhū, and four into the Upabhṛt. After having sprinkled water over the sacrificial faggot by means of the hand with the palm turned upwards, he should pour down the *prokṣaṇī*-water by the right at the region of the roots of the sacrificial grass. He should take up the fire-wood from the sacrificial faggot and then place the *prastara* upon the two dividing blades. He should place (within the Vedi) the clarified butter, the two ladles with the spoon as the third, the vessel for clarified butter, the wooden sword, and the *veda*. The ritual procedure up to the making of the (Āhavanīya) fire flare up is well established. The Adhvaryu should put fuel on the fire three times. The ritual procedure up to the giving out of the call is well established. The Adhvaryu should give out the call : "O Āgnīdhra, do thou brush up the fire three times; O Hotṛ, do thou sit down." The pouring out of clarified butter by means of the ladle and the *pravara* should be omitted. While the formula, *ghṛtavatī adhvaryo...*, is being recited (by the Hotṛ), the Adhvaryu should take up the two ladles, step beyond towards the south, and then make (the Hotṛ) recite the relevant verses according to the divinities. He should offer the oblation to Agni in the eastern half, to Soma in the middle, and, after having poured down into the Juhū the entire quantity of clarified butter from the Upabhṛt, to Viṣṇu in the western half. After having discarded the two ladles, he should cast them away outside the Vedi. They should make king Soma swell and pay homage. The Brahman should tie up king Soma together. The Adhvaryu should take up the *prastara* and the two dividing blades and then offer the Upasads by means of the spoon—on the first day with *yā te agne 'yāśayā...*, on the middle (that is the second day) with *yā te agne rajāśayā...*, and on the last (that is the third day) with *yā te agne harāśayā...*. He should append to all these formulas the words *tanūr varṣiṣṭhā...*. Carrying the *prastara* beyond the middle of the Āhavanīya fire, he should give out the call: "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; O Āgnīdhra, do thou recite the *devapatnī*-formulas." In the vicinity of the Gārhapatya fire, the Āgnīdhra should recite the *devapatnī*-formulas. He should append

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the word *patnī* to each of the formulas, such as *vāg vāyoḥ patnī pathyā pūṣṇaḥ patnī.*

One should perform the Pravargya and the Upasad in the forenoon and also in the afternoon. Between two Upasad-days, (the sacrificer and his wife) should consume the *vrata*-food in the evening according to the proper time. In this manner, they should perform the Upasads for three days. The Adhvaryu should hand over (to the sacrificer) the *tānūnaptra* in (that is, added to) the *vrata*-food. The sacrificer should consume the *vrata*-food with *yā te agne rudriyā tanūḥ*···. (The sacrificer and his wife) should consume only hot *vrata*-food. One who hands over (to them) the *vrata*-food should, at the proper time, make them restrain their speech (by calling out): "O one partaking of the *vrata*-food, do thou restrain thy speech; o sacrificer's wife, do thou restrain thy speech." On the first (Upasad-) day, the *vrata*-food should consist of milk milked out from (all) the four udders; on the middle day, (in the morning) from three and (in the evening) from two udders; and on the last day, from one udder. If there is an increase in (the number of) Upasad-(days), one should (accordingly) increase the (first) two arrangements regarding the (number of) udders (from which the milk is to be milked out) and (also increase the number) of Upasad-offerings.

KĀTYĀYANA—

[8.2.14-3.5] — The Upasad should begin with (the call for the carrying forth of) the *praṇītā*-water. Since (in this Iṣṭi) no crushing of grains is to be done, there should not be any striking (of the crushing stones by means of the yoke-pin) after the preparer of the oblation has been called out, because the striking is intended for the sharpening of the crushing stones. Verily, there should be the striking (of the crushing stones), because it is intended (not for sharpening the crushing stones but) merely as a part of formal ritual, and because there is a scriptural text (to confirm this latter point of view). One should accomplish the sacrificial acts, namely, the strewing of sacrificial grass round the sacred fires, the placing together of the utensils, the sprinkling of water over them by means of the hand with the palm turned upwards, the pouring out of clarified butter, the placing (of oblation) over the fire, and then do the ritual acts beginning with the taking up of the wooden sword. (For *stambayajus*) he should carry the cuttings from the sacrificial grass (already spread out within the Vedi). The Adhvaryu should give out the call in respect of the boiling water. The sacrificial faggot and the sacrificial grass should be of the required quantity. The Adhvaryu should cleanse the (two) ladles with the spoon as the third. He should take up eight spoonfuls of clarified butter into the Juhū and four into the Upabhṛt or he should take up clarified butter as in the norm Iṣṭi. The spreading out of sacrificial grass should be in one row. The vessel for clarified butter should serve the purpose of the Dhruvā. The Adhvaryu should pour out the *āghāra*-libation by means of the spoon and, after

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the (Ahavanīya) fire has been cleansed and he has called out, he should only say: "O Hotṛ, sit down." Having been impelled (by the Hotṛ) and crossing beyond, the Adhvaryu should make the Hotṛ recite the Puronuvākyā for Agni. After having offered one half (of the clarified butter to Agni, he should offer the remaining half) to Soma, and then, after having poured out the clarified butter (from the Upabhṛt into the Juhū offer that clarified butter) to Viṣṇu. He should place the two ladles within the Vedi and then do the ritual acts beginning with the making of Soma swell and up to the calling out for the *subrahmaṇyā*. He should anoint the *prastara* (with clarified butter) and then offer the Upasad by means of the spoon—the *ayaḥśayā* with *yā te...*, while he has been touched (by the sacrificer). He should offer the first Upasad two times-early in the evening and early in the forenoon. In the same manner, he should offer (respectively) on the next two successive days the other two Upasads, namely, the *rajaḥśayā* and the *hariśayā*. An *ekāha* Soma-sacrifice should have three Upasads and an *ahīna* Soma-sacrifice (should have) twelve.

In connection with the first Upasad, one should milk out three udders (for the *vrata*-milk). In connection with the other two Upasads, he should milk out the udders successively decreasing their number by one. Or, in a Soma-sacrifice not characterised by the piling up of the altar, one should do so in a reverse order. In the same manner, when the number of the Upasad-days increases, one should apportion in equal proportion (the number of udders from which the milk is to be milked out). The number of (each of) the Upasad-offering should (also) be increased.

ĀŚVALĀYANA —

[4.8.9, 12-14] — (The rites of) making Soma swell and paying homage are (to be gone through) as usual.

The Upasads are gone through early in the forenoon and early in the afternoon. There are three (Upasad-days) in connection with the one-day Soma-sacrifices, calculating the days from the day on which king Soma is purchased. Or (there are) six (Upasad-days). [(There are) twelve (Upasad-days) in connection with the *ahīna* sacrifices, and twenty-four in an year in connection with the Sattras.]

LĀṬYĀYANA —

[5.6.10, 11] — After this, there is performed the Upasadiṣṭi. In that (Iṣṭi), there should be the touching of the Soma and the paying of homage exactly as prescribed in connection with the Ātithyeṣṭi. In the afternoon (at the paying of homage), the left hands should be (placed upon the *prastara*) with the palms turned upwards and the right ones (with the palms turned downwards). After the Upasad-offering has been made (by the Adhvaryu) by means of the spoon, one should know the Iṣṭi to have been concluded.

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DRĀHYĀYAṆA —

[14.2.9-11] ≡ LĀṬ. [5.6.10,11]

VAITĀNA —

[15.1-3] —

In connection with the Upasad-ritual (the Brahman should follow with the relevant verses the offering of) the oblations to Agni, Soma, and Viṣṇu. After the *vaṣaṭ* has been uttered, (there should take place) the causing of Soma to swell and the paying of homage. When the Adhvaryu gives out the call, "O Āgnīdhra, do thou recite the *devapatnī*-formulas", the Āgnīdhra should stand up to the rear of the Gārhapatya fire, facing towards the east, and then recite the *devapatnī*-formulas without breathing in—(the formulas, namely,) *pṛthivy agneḥ patnī, vāg vātasya patnī, sene 'ndrasya patnī, dhenā bṛhaspateḥ patnī, pathyā pūṣṇaḥ patnī, gāyatrī vasūnāṁ patnī, triṣṭub rudrāṇāṁ patnī, jagaty ādityānāṁ patnī, anuṣṭub mitrasya patnī, dikṣā somasya rājñaḥ patnī.*

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24. THE HAUTRA RELATING TO THE FIRST FORENOON UPASAD

ĀŚVALĀYANA —

[4.8.1-8] — Now the Upasad. The formulas and verses to be murmured in connection with it (have been already explained) by the Mahāpitṛyajña.[1] (That is to say, they are to be omitted.) (The extending of) the span of the hand and the seating of the Hotṛ (have) also (been explained). (That is to say, they are not to be gone through). The sitting down here has been explained by the norm-Iṣṭi. The Hotṛ should recite the three verses beginning with *upasadyāya milhuṣe...*, each three times, without breathing in. Those (nine) constitute the *sāmidhenī* verses. Joined to the last *praṇava* of those (*sāmidhenī* verses), he should recite the *nigada*-formulas intended for invoking Agni, Soma, and Viṣṇu, and sit down. Some teachers say that he should not invoke. Even in the case of non-invocation, these, verily, should be the divinities. (The three pairs of the Puronuvākyās and the Yājyās relating to these three divinities should be respectively) *agnir vṛtrāṇi jaṅghanad···* and *ya ugra iva śaryahā...*, *tvaṁ somā 'si satpatis···* and *gayasphāno amīvahā···*, and *idaṁ viṣṇur vi cakrame ···* and *triṇi padā vi cakrame···*. The rite beginning

1. See : *Śrautakośa*, Vol. I, English Section, p. 754.

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with the *sviṣṭakṛt* should be omitted; (so too) the *prayājas* and the two *ājyabhāgas*.

[2.15.9] — (The Puronuvākyās and the Yājyās relating to) the Upasads, together with (the Mantras accompanying their) entire procedure, (should be recited inaudibly).

ŚĀṄKHĀYANA —

[5.11.1,3-10] — In the forenoon, the Hotṛ should recite the (three) verses (beginning with) *upasadyāya...* as the three *sāmidhenī* verses—each verse, together with the *praṇava*, three times and without breathing in. He should join the following verse to the third recitation of the preceding verse and then pause. He should join the (three summons, namely,) *agnim āvaha*, *somam āvaha*, and *viṣṇum āvaha*, to the (last) *praṇava*. Through the recitation of the formula to make the Adhvaryu take up the ladles, he should make the Adhvaryu take up the two ladles. He should then recite the Yājyā inaudibly. (The Puronuvākyās and the Yājyās relating to the offerings to Agni, Soma, and Viṣṇu should be respectively :) *agnir vṛtrāṇi*··· and *ya ugra iva...*, *tvaṁ soma kratubhiḥ*··· and *aṣāḷham yutsu...*, and *yaḥ pūrvyāya* ··· and *tam u stotāraḥ*···. He should perform as much as has been enjoined.

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25. THE AUDGĀTRA RELATING TO THE FIRST FORENOON UPASAD

LĀṬYĀYANA —

[1.3.15] — So at the end of each of the Upasads (the Subrahmaṇya should pronounce the *subrahmaṇyā* for which the Adhvaryu has given out the call).

[5.5.1] — On the Soma-pressing day, the duties of the Brahman before the pronouncement of the *subrahmaṇyā* should be similar to those of the Udgātṛ.

DRĀHYĀYAṆA —

[1.3.15] ≡ LĀṬ. [1.3.15]

[14.1.1] ≡ LĀṬ [5.5.1]

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JAIMINĪYA —

[1.24] — At the first forenoon Upasad, the Prastotṛ should chant the Agner vrata sāman.

[1.3] — After having performed the Ātithyeṣṭi, they perform the Pravargya and the Upasad. After the Upasad has been concluded, the Subrahmaṇya, standing on the rubbish-heap, should pronouce the *subrahmaṇyā*, three times, in the formal manner: *subrahmaṇyoṁ subrahmaṇyoṁ subrahmaṇyom indrā 'gaccha*···. After having pronounced the *subrahmaṇyā*, he should make the sacrificer recite inaudibly: *brahmā 'si subrahmaṇye*···.

VAITĀNA —

[15.4] — Every time when the *subrahmaṇyā* is pronounced, the Brahman should murmur the three verses beginning with *yasyāṁ sadaḥ*···.

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26. THE FIRST AFTERNOON PRAVARGYA

BAUDHĀYANA —

[6.21] — Then, in the afternoon, the Adhvaryu should proceed with the afternoon Pravargya and Upasad. [9.12] — Then, in the afternoon, the Adhvaryu should proceed with the afternoon Pravargya. Whatever has been prescribed in respect of that (= the forenoon Pravargya) (may be regarded as having been) prescribed even in respect of this. The procedure should be similar up to the offering of the southern *rauhiṇa* cake. The Adhvaryu should offer the southern *rauhiṇa* cake with *rātrir jyotiḥ ketunā juṣatāṁ*···. In the very same manner, he should offer the northern *rauhiṇa* cake. The procedure should be similar up to the putting of the fire-stick on the fire. At this juncture, the Adhvaryu should put the fire-stick in the middle of the Āhavanīya fire, in the evening, with *apīparo mā 'hno*···. (He should put the fire-stick on the fire) in the afternoon (Pravargya) with the evening formula. After it has blazed up, he should offer oblations two times—one at each of its ends, in the evening, with *agnir jyotir jyotir agniḥ svāhā*. The procedure should be similar up to the giving out of the call. Then the Adhvaryu should carry round the supporting ladle along the front of the Āhavanīya fire towards the south and place it with its cavity pointing towards the west, on the *saṁrāḍāsandī* upon the skin of black antelope, with *svāhā tvā nakṣatrebhyaḥ*. Then they should go through the posterior *śānti*-rite with *śāṁ no vātaḥ pavatām mātariśvā*···.

BHĀRADVĀJA —

[12.4.1] — They should perform the afternoon Pravargya and Upasad early in the afternoon.

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ĀPASTAMBA —

[11.4.1] — They should proceed with the forenoon Pravargya and Upasad early in the forenoon, and with the afternoon (Pravargya and Upasad) early in the afternoon.

[15.12.4-9] — In this manner, they should proceed with the Pravargya and the Upasad in the morning and in the evening. In a Soma-sacrifice characterised by three Upasad-days, (they should perform the Pravargya and Upasad) six times; in the one characterised by six Upasad-days, twelve times; and in the one characterised by twelve Upasad-days, twenty-four times. (The evening Pravargya) differs (from the morning Pravargya) in these respects. In the evening, one should offer the *rauhiṇa* cake with the posterior formula. In the evening (Pravargya), he should put the fire-stick on the (Āhavanīya) fire with *apīparo mā 'hno rātriyai mā pāhi | eṣā te agne samit tayā sam idhyasva | āyur me dā varcasā mā ñjiḥ* ; in the morning, with *apīparo mā rātriyā ahno mā pāhi*···. In the evening (Pravargya), he should offer the Agnihotra with *agnir jyotir jyotir agniḥ svāhā*; in the morning (Pravargya), with *sūryo jyotir jyotiḥ sūryaḥ svāhā*. Or he should offer it with the mixed formula.

SATYĀṢĀḌHA —

[24.4.8] — At this time the Pratiprasthātṛ should offer the southern *rauhiṇa* cake—in the morning with *ahar jyotiḥ*... and in the evening with *rātrir jyotiḥ*···.

[24.5.3] — Out of the remnant (of the Gharma-milk) the Adhvaryu should offer the Agnihotra in the evening with *agnir jyotir jyotir agniḥ svāhā*, and in the morning with *sūryo jyotir jyotiḥ sūryaḥ svāhā*, or at both times with the *vyāhṛti*.

VAIKHĀNASA —

[14.3] — These (that is, the reciting of the *devapatnī*-formulas and the pronouncing of the *subrahmaṇyā*) should be gone through after each Upasad. In this manner, the Pravargya and the Upasad should be performed in the morning and in the evening, for three nights.

MĀNAVA —

[4.3.44-48] — By this ritual procedure is (also) explained that of the afternoon Pravargya. (There is the injunction regarding the use) of the other two potsherds for the two *rauhiṇa* cakes. The offering of the *rauhiṇa* cakes [1] should be made with *rātriḥ*···. With *apīparo mā rātryā*..., one should put a fire-stick on the Āhavanīya fire. With *hutaṁ haviḥ*..., he should make the offering (of Gharma) according to the procedure of the evening-Agnihotra. With *svāhā tvā nakṣatrebhyaḥ*..., he should cover (the Mahāvīra, etc.) over. After the sun has set, there should be an offering with *śaṁ no vātaḥ*···.

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1. The printed t ext reads *rauhiṇastomaḥ; rauhiṇahomaḥ* seems to be a better reading.

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KĀTYĀYANA —

[26.6.18] — One should offer the (second) *rauhiṇa* cake (with *ratriḥ ketunā* ··· in the evening).

VAITĀNA —

[15.5]— In this very manner are the Pravargya (and the Upasad) performed in the afternoon.

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27. THE HAUTRA RELATING TO THE FIRST AFTERNOON PRAVARGYA

ĀŚVALĀYANA —

[4.7.4] — In the very same manner, in connection with the afternoon (Gharma), (the Hotṛ should murmur) : *yad usriyāsv āhutaṁ ghṛtaṁ payo 'yaṁ sa vām aśvinā bhāga ā gatam | mādhvī dhartārā vidathasya satpatī taptaṁ gharmaṁ pibataṁ somyaṁ madhu* and *asya pibatam aśvinā*···. Without having been called out (by the Adhvaryu), the Hotṛ should recite, at the subsequent *vaṣaṭ*-utterance, the verses, *svāhākṛtaḥ śucir deveṣu*··· and *samudrād ūrmim*..., and the two verses, *sakhe sakhāyam abhy āvavṛtsva*··· and *ūrdhva ū ṣu ṇa ūtaye*···. In the afternoon, (he should recite) the *kāṇvī* verse,[1] or any (of these two, namely, the *prāgāthī* and the *kāṇvī*, at both times).

ŚĀṄKHĀYANA —

[5.9.27] — At the afternoon (Pravargya, the Hotṛ should recite) the hymn, *ā bhāty*···.

[5.10.20-22] — Now in the afternoon. (The Hotṛ should recite as the Yājyās) the two verses, *asya pibatam*··· and *yad usriyāsv āhutaṁ*..., joined to each other, and then utter *vaṣaṭ*. In the very same manner (that is, as at the forenoon Pravargya), he should utter the subsequent *vaṣaṭ*.

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1. *RV* I. 36.7.

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28. THE FIRST AFTERNOON UPASAD, ETC.

BAUDHĀYANA —

[6.21-22] — (Now, in the afternoon, the Adhvaryu should proceed with the afternoon Pravargya and Upasad. The procedure in respect of them should be similar (to that in respect of the forenoon Pravargya and Upasad). This much only should be different. The officiating priests should pay homage with their left hands placed upon the right ones. Then the Adhvaryu should go out and give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. Do you get the *vrata*-milk from three udders milked. " The Subrahmaṇya should pronounce the *subrahmaṇyā*. One should get the *vrata*-milk from three udders milked. He should hand it over after half the night has passed.

Then the Adhvaryu should hasten up in the latter part of the night and give the instruction : " Do you get the *vrata*-milk from two udders milked . "

BHĀRADVĀJA —

[12.4.2-6] — (In the afternoon-Upasad) the Adhvaryu should make the *ayāśayā* Upasad-offering itself. This much should be different. In the evening one should employ as the Puronuvākyās those verses which had been employed as the Yājyās in the morning, and as the Yājyās those verses which had been employed as the Puronuvākyās. They (= the officiating priests) should pay homage by placing (upon the *prastara*) their left hands with the palms turned upwards and right hands with the palms turned downwards. At midnight, the sacrificer should consume the *vrata*-milk milked out from the four udders (of the cow). He should keep awake through that night.

ĀPASTAMBA —

[11.4. 2-4] — In the evening, they should pay homage by placing (upon the *prastara*) their left hands with the palms turned upwards. This is the first (Upasad to be performed on the first Upasad-day). In the same manner, one should perform on the next two (Upasad-days).

MĀNAVA —

[2.2.1.42] — One should perform the Pravargya and the Upasad in the forenoon and also in the afternoon.

KĀTYĀYANA —

[8.2.34] — A one-day Soma-sacrifice should be characterised by three Upasads.

[8.3.1] — In connection with the first Upasad, one should have the *vrata*-milk milked out from three udders.

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VAITĀNA —

[15.5] — In this very manner are (the Pravargya and) the Upasad performed in the afternoon.

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29. THE HAUTRA RELATING TO THE FIRST AFTERNOON UPASAD

ĀPASTAMBA —

[11.4.6] — It is said in the *Brāhmaṇa* that the verses employed as the Yājyās in the morning (Upasad) should be employed as the Puronuvākyās in the evening (Upasad).

VAIKHĀNASA —

[14.3] — The Hotṛ should employ as the Puronuvākyās in the evening those verses which are employed as the Yājyās in the morning, and as the Yājyās (in the evening) those which are employed as the Puronuvākyās in the morning.

ĀŚVALĀYANA —

[4.8.10-12] — This very (Upasad) should be performed also in the afternoon. However, the *sāmidhenīs* (relating to that Upasad) should be (the three verses beginning with) *imāṁ me agne samidham*···. (Further) there should be the transposition of the Puronuvākyās and the Yājyās, and of the hands at the paying of homage. So are the Upasad to be performed. (The forenoon Upasads are performed) early in the forenoon and (the afternoon ones) early in the afternoon.

ŚĀṄKHĀYANA —

[5.11.2] — In the afternoon, (the Hotṛ should recite as the *sāmidhenī* verses) the three verses (beginning with) *imāṁ me agne samidham*···.

[5.11.11] — At the afternoon (Upasad), there should be the transposition of the Puronuvākyās and the Yājyās.

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30. THE AUDGĀTRA RELATING TO THE FIRST AFTERNOON UPASAD

JAIMINĪYA —

[1.3] — He (= the Subrahmaṇya) should do likewise after the afternoon Upasad has been concluded. He should continue (the pronouncing of) these two (*subrahmaṇyās*) every day till the *upavasatha*. He should say " on the Soma-pressing day " up to the *upavasatha*; " on the morrow—on the Soma-pressing day, " on the *upavasatha*; and " to-day—on the Soma-pressing day ", on the day of Soma-pressing.

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31. THE MIDDLE FORENOON PRAVARGYA AND UPASAD

BAUDHĀYANA —

[6.22] — In the morning, after the sun has arisen and speech has been released, the Adhvaryu should proceed with the middle Pravargya and Upasad. [9.12 — (After the Pratiprasthātṛ has offered the northern *rauhiṇa* cake, the Adhvaryu should put a fire-stick in the middle of the Ahavanīya fire) with *apīparo mā rātriyā ahno mā pāhi*. Hereafter, in connection with the forenoon (Pravargya), he should put a fire-stick (in the middle of the Āhavanīya fire) with the morning formula (mentioned above). With *sūryo jyotiḥ jyotiḥ sūryaḥ svāhā*, (he should make the Agnihotra-offering of the Gharma) in the morning (Pravargya).] Here (in the Upasad), he should make the *rajāśayā* (Upasad-offering). Then, after having stepped out, he should give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. Do you give over (to the sacrificer) the *vrata*-milk milked out from two udders. " The Subrahmaṇya should pronounce the *subrahmaṇyā*. One should give over (to the sacrificer) the *vrata*-milk milked out from two udders.

BHĀRADVĀJA —

[12.4.7-8] — They should perform the forenoon Pravargya and Upasad early in the forenoon. Here (in this Upasad), the Adhvaryu should make the *rajāśayā* Upasad-offering.

ĀPASTAMBA —

[11.4.5] — In connection with the second Upasad, one should make the *rajāśayā* Upasad-offering; and in connection with the third (Upasad), the *harāśayā* Upasad-offering. [11.4.7-10] — In the Soma-sacrifice extending over

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only one day, there should be only three Upasads; in one which extends over several (maximum twelve) days, (there should be) twelve (Upasads). If the enemies are waging a war against a Kṣatriya sacrificer or invading his fortresses, one should, at the first Upasad, place a piece of *ayas* (iron) on the spoon and then make the offering; at the second, (he should place) a piece of silver (on the spoon and then make the offering) ; and at the last, (he should place) a piece of gold (on the spoon and then make the offering). The rule regarding the udders (from which to milk the *vrata*-milk) is laid down (in the *Brāhmaṇa*-passage beginning) with the word *ārāgrām*···. On the day on which they purchase the Soma, they should milk in the evening from four udders; (next) morning, from three; in the evening of that (= the second) day, from two; and (in the morning of) the last (= the third) day, from one. In the evening, they should milk from all the udders for milk to be mixed with Soma.

SATYĀṢĀḌHA —

[24.5.6] — On the second day, (the Adhvaryu should make the Upasad-offering) with *yā te agne rajāśayā*···.

MĀNAVA —

[2.2.1.39] — The Adhvaryu should take up the *prastara* and the two dividing blades and then make, by means of the spoon, the Upasad-offerings. (He should make the offering) with *yā te agne rajāśayā*··· on the middle (= the second) day. He should join the words, *tanūr varṣiṣṭhā*, (to this formula).

[2.2.1.49] — (In connection with the Upasad) on the middle day, (the *vrata*-milk should be milked out) from three udders and two udders.

[2.2.1.51] — In connection with the Upasad on the middle day, one should perform the forenoon Upasad and then go out to procure the sacrificial post.

[4.3.49] — By this procedure is the Pravargya characterised by three Upasads explained. A different Mahāvīra should be employed on each day.

KĀTYĀYANA —

[8.3.2] — In connection with the next two Upasads, the *vrata*-milk should be got milked out from the udders, their number being reduced by one successively.

ŚĀṄKHĀYANA —

[5.11.12] — At the forenoon (Upasad) on the second day, the (three) verses beginning with *imāṁ me agne samidham*··· should be the three *sāmidhenī* (verses).

JAIMINĪYA —

[1.24] — At the middle forenoon Upasad, the Prastoṭṛ should chant Somasya vrata sāman.

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VAITĀNA —

[15.5] — (Also) on the next day, in the forenoon (are the Pravargya and the Upasad performed).

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32. THE PREPARATION OF THE MAHĀVEDI AND THE POURING DOWN (OF EARTH) FOR THE UTTARAVEDI

BAUDHĀYANA —

[6.22–23] — He (= the Adhvaryu) should step forth six steps towards the east in front of the Āhavanīya fire-place itself. There he should fiix up a pin. That one is the *śālāmukhiya* pin. He should step forth thirty-six steps towards the east from the *śālāmukhīya* pin. There he should fix up a pin. That one is the *yūpāvaṭiya* pin (that is, the pin relating to the pit for the sacrificial post). He should step forth fifteen steps towards the south and fifteen (steps) towards the north from the *śālāmukhīya* pin. At these points he should fix up two pins. They would denote the two buttocks. He should step forth twelve steps towards the south and twelve towards the north from the *yūpāvaṭiya* pin. At these points he should fix up two pins. They would denote the two shoulders. Then he should measure it (= the Mahāvedi) with a diagonal measure and stretch out a cord round it on all sides. He should stretch out the *pṛṣṭhyā* line. He should step out twelve *kṣudrapadas* [1] towards the west from the *yūpāvaṭiya* pin along the cord (that is, the *pṛṣṭhyā*). There he should fix up a pin. That one is the middle pin for the Uttaravedi. He should step forth five *kṣudrapadas* towards the south and five towards the north from the middle pin for the Uttaravedi. At these points he should fix up two pins. They would denote the two buttocks. He should step forth four *kṣudrapadas* towards the south and four towards the north from the *yūpāvaṭiya* pin. At these points he should fix up two pins. They would denote the shoulders. Then he should measure it (=the Uttaravedi) with a diagonal measure and stretch out a cord round it on all sides. He should stretch out the *pṛṣṭhyā* line. He should step out six steps towards the west and the seventh towards the south from the middle pin for the Uttaravedi along the cord (=the *pṛṣṭhyā*). There he should deposit the wooden sword. That is the spot for the *uparavas*. Then he should step forth twelve steps towards the west and the thirteenth towards the north from the pin denoting the northern shoulder of the Mahāvedi along the border of the Mahāvedi. There the Āgnīdhra should

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1. One *kṣudrapada* = ten *aṅgulas*.

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sit down. That is the spot for the rubbish-heap. Then, from the spot for the *uparavas*, he should carry the *stambayajus*. [21.14 — As for the carrying of the *stambayajus* : (The view expressed in) the sūtra is (that) of Bodhāyana. Śālīki says that the Āgnīdhra should carry it even from the spot for the *uparavas*.] This very rite (of carrying the *stambayajus*) is well-established in the Pauroḍāśika-kāṇḍa. (The Āgnīdhra should carry the *stambayajus*) three times with the relevant formulas and at the fourth time without reciting any formula The Adhvaryu should do the first tracing out of the Mahāvedi. He should recite the *karaṇa* formula, *imāṁ narāḥ kṛṇuta vedim etya vasumatīṁ rudravatim ādityavatīṁ viśvadevyāvatīṁ varṣman divo nābhā pṛthivyā yathā 'yaṁ yajamāno na riṣyet.* He should dig up. The Āgnīdhra should carry (the earth), three times, from (the ground which has been) dug up. While the Āgnīdhra carries (the earth) three times, the Adhvaryu should, standing in front of the fire-hall, give out the call : "O preparers of the Vedi, do you prepare the Vedi; do you break up the pieces of raised ground; do you fill in the low levels; do you cast away the beards of corn; do you fashion out the Vedi so as to make it sloping east-north." They should act in accordance with the call. The Adhvaryu should step forth three steps towards the west and the fourth towards the north from the pin denoting the northern shoulder of the Mahāvedi, along the border of the Mahāvedi. There he should trace round the *cātvāla* according to the procedure relating to the *cātvāla*.[1] [21.14 — The tracing round of the *cātvāla* has been (already) explained.] One should pour down (earth for) the Uttaravedi according to the procedure relating to the Uttaravedi.[1] [21.14 — The carrying of the clods of earth has been (already) explained.] One should carve out the nâvel of the Uttaravedi and then cover it over.

BHĀRADVĀJA —

[12.4.9–5.10] — After the Upasadiṣṭi has been concluded, the Adhvaryu should measure out the Mahāvedi with *vi mime tvā payasvatīṁ devānāṁ dhenuṁ sudughām anapasphurantīm | indraḥ somaṁ pibatu kṣemo astu naḥ.* He should step up three steps towards the east in front of the Prāgvaṁśa and fix up a pin there. That pin should be the westernmost one of the Vedi. From that point he should step up thirty-six steps and fix up a pin there. That pin would be (the one to mark the spot) for the pit for the sacrificial post. From the westernmost pin he should step up fifteen steps towards the south and fifteen towards the north and fix up pins at those two points. They would mark the buttocks (of the Vedi). From the pin marking the spot for the sacrificial post he should step up twelve steps towards the south and twelve towards the north and fix up pins at those two points. They would mark the shoulders. Then he should measure out the area diagonally and then stretch out a cord round (the whole area of the Vedi). He should stretch out the *pṛṣṭhyā* line. Then the Vedi should be prepared by means of the wooden sword, the club, the rib-bone, and the axe.

1. See : *Śrautakośa*, Vol. I, English Section, p. 779.

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Then the Adhvaryu should sanctify the Vedi according to the procedure adopted in the Full-moon and the New-moon sacrifices, excluding (the part relating to) the incurvation. After having done whatever is prescribed to be done before the second tracing out, he should measure round to the rear of the region of the pit for the sacrificial post, by means of the yoke-pin, the Uttaravedi of the dimension of a yoke-pin or of a yoke or measuring ten *padas* on all sides. He should step up one step towards the north of the northern shoulder of this (Vedi) and fix up a pin there. That pin would mark the spot for the *cātvāla*. At that much distance to the north and at a distance of twelve steps to the west of the *cātvāla*, there should be (the spot for) the rubbish-heap. At a distance of six steps to the west of the rubbish-heap, there should be (the spot for the Āgnīdhra (-fireplace). The way to move about should be between the *cātvāla* and the rubbish heap. The view of some teachers is that it should be between the *cātvāla* and the Āgnīdhra (-fireplace). Whatever one has to carry along within the Vedi, he should carry along by this way only. One should pile up the Uttaravedi according to the procedure prescribed in connection with the Uttaravedi [1], go through the rites ending with the sprinkling of water on it by means of the hand with the palm turned upwards, and then keep it covered (during the night) with the twigs of *udumbara*. At mid-day, the sacrificer should consume the *vrata*-milk milked out from three udders.

[15.1.5-7] — While the Mahāvedi and the Uttaravedi are being prepared, the Brahman should sit down towards the south.

ĀPASTAMBA –

[11.4.11–5.6] — On the middle (= the second Upasad day), during the interval between (the forenoon and the afternoon) Pravargyas and Upasads, they should prepare the Vedi. They should step three steps in the eastern direction from the middle point of the Prāgvaṁśa and fix up a pin (there). From that point, at a distance of fifteen (steps) towards the south and at the same distance towards the north, (they should fix up two other pins). These would mark the two buttocks (of the Vedi.) (They should then fix up a pin) at a distance of thirty-six (steps) to the east of the pin fixed up first. From that point, at a distance of twelve (steps) towards the south and at the same distance towards the north, (they should fix up two other pins). These would mark the two shoulders (of the Vedi). The verses for measuring out (of the Vedi) should be : *vi mime tvā payasvatīm*···. One should stretch out a cord round the Vedi on all sides. In the middle, he should spread out the *pṛṣṭhyā* line.

The Adhvaryu should give out the call with the verse *imāṁ naraḥ kṛṇuta vedim etya vasumatīm rudravatīm ādityavatīm | varṣman divo nābhā pṛthivyā yathā 'yaṁ yajamāno na riṣyet*, [2] and the formula, *devasya savituḥ save* ··. [3] They should prepare the Vedi by means of the wooden sword, the club, the rib-bone,

1. See : *Śrautakośa*, Vol. I, English Section, p. 781.
2. *TS* 1.1.9. 3. *TBr.* 3.7.7.13.

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and the axe. The Adhvaryu should go through the various rites up to the second tracing out of the Vedi as in connection with the Full-moon and the New-moon sacrifices, but omitting the incurvation of the flanks of the Vedi, and then recite over it the verses : *catuḥśikhaṇḍā yuvatiḥ supeśā ghṛtapratikā bhuvanasya madhye | tasyāṁ suparṇāv adhi yau niviṣṭau tayor devānām adhi bhāgadheyam.* The rubbish-heap should be (located) at a distance of twelve steps, towards the west, from the *cātvāla*—and at such a distance, towards the north, (from the *pṛṣṭhyā*) as the *cātvāla.* The rules regarding the preparation of the *cātvāla* and the Uttaravedi have been already laid down. [1] The Uttaravedi should remain covered up with the twigs of *udumbara* or of *plakṣa* (during the following night).

[14.8.5] — While the Mahāvedi and the Uttaravedi are being prepared, (the Brahman) should sit down towards the south.

SATYĀṢĀḌHA —

[7.4] — After having performed the forenoon Pravargya and Upasad on the middle day, the Adhvaryu should step up three steps towards the east in front of the Prāgvaṁśa and fix up a pin there. It would mark the mid-point of the western side of the Vedi. (From that point) one should step up thirty-six steps towards the east with *vi mime tvā payasvatīm* ··· and fix up a pin there. It would mark the midpoint of the eastern side (of the Vedi). From the pin on the western side one should step up fifteen steps towards the south and fifteen towards the north and there fix up two pins. They would mark the two buttocks (of the Vedi). From the pin on the front side the Adhvaryu should step up twelve steps towards the south and twelve towards the north and there fix up two pins. They would mark the two shoulders. The Adhvaryu should do the measurement diagonally and then stretch out a cord round (the measured out area). He should spread out the *pṛṣṭhyā* line. He should prepare the Vedi as in connection with the Full-moon and the New-moon sacrifices except for the incurvation. (He should prepare it) by means of the wooden sword, a club, a rib-bone, and an axe. After having gone through whatever has to be gone through before the second tracing out of the Vedi, he should prepare the Uttaravedi measuring ten *padas*, according to the procedure laid down in connection with the Uttaravedi. [2] The view of some teachers is that one should prepare the Uttaravedi which is narrower on the front side. At a distance of one step to the north of the northern shoulder of the Vedi, there should be the *cātvāla*, and, at a distance of twelve steps or a few more to the west, (there should be) the rubbish-heap. The way to the Vedi should be between these two (that is, between the *cātvāla* and the rubbish-heap). The view of some teachers is that it should be towards the front of the Āgnidhra-

1. See : *Śrautakośa*, Vol. I, English Section, p. 783. According to *Āp.ŚS* 7.3.10, the Uttaravedi in a Soma-sacrifice should be square in shape, each side being ten *padas* in length.

2. See : *Śrautakośa*, Vol. I, English Section, p. 783.

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fireplace and the rear of the *cātvāla*. One should keep the Vedi covered over with *udumbara*-twigs through the night.

[10.8] — While the Mahāvedi and the Uttaravedi are being prepared the Brahman should sit down towards the south.

VAIKHĀNASA —

[14.3-4] — There should be only three Upasads in a one-day Soma-sacrifice, (and) twelve in an *ahīna* Soma-sacrifice. So is it said in the *Brāhmaṇa*. On the middle day, after having performed the forenoon Pravargya and Upasad, one should fix up a pin at a distance of three steps in front of the Prāgvaṁśa and then measure out the Vedi, as in the New-moon sacrifice except for the incurvation, by means of either the wooden sword or an axe. That would be the middle western pin of the Vedi. (The pin fixed up) at a distance of thirty-six steps from the first pin towards the east would be the (middle) eastern pin (of the Vedi). (There should be fixed up) two pins at a distance of fifteen (steps each) from the western (pin), (one) towards the south and (the other) towards the north. They (would mark) the buttock. (There should be fixed up) two pins at a distance of twelve (steps each) from the eastern (pin), (one towards the south and the other towards the north). They (would mark) the shoulders. After having accomplished the entire measurement diagonally, he should measure round the Vedi by the right, by means of a cord turned by the right, with *vi mime tvā payasvatīm*···. In the middle, he should lay down the *pṛṣṭhyā* line pointing towards the east. The verses, *idaṁ tasmai* ··· and *vedena vedim* ..., should be the verses to accompany the touching and the brushing (of the Vedi by means of the *veda*). At a distance of one step towards the west from the eastern (pin of the Mahāvedi there should be fixed up a pin) as the eastern (pin) of the Uttaravedi; at the tenth *pada* towards the west (from the eastern pin of the Mahāvedi there should be fixed up a pin) as the western pin of the Uttarvedi. The seventh (*pada*) towards the south from the sixth *pada* from there (would mark) the *uparava*-region. From that (region) one should carry the *stambayajus*. At a distance of twelve steps to the west of the northern shoulder, (one should mark a point). At a distance of one step towards the north (of that point), there should be the place for the rubbish-heap. (There), with *namo dive* ..., the Āgnīdhra should sit down having folded his hands. (The putting of) the *stambayajus* in his folded hands has been already explained [1]. That would be the (place for) rubbish-heap. At a distance of one step towards the north of the shoulder (of the Mahāvedi), there should be the *cātvāla*. The Adhvaryu should give out the call with *imāṁ narāḥ kṛṇuta vedim etya*···. The digging up (of the Vedi) has been already explained. [2] The Adhvaryu should recite over the Vedi the verse, *catuḥśikhaṇḍā yuvatiḥ supeśā ghṛtapratīkā bhuvanasya madhye | tasyāṁ suparṇāv adhi yau niviṣṭau tayor devā-*

1. See : *Śrautakośa*, Vol. I, English Section, p. 298.
2. See : *Śrautakośa*, Vol. I, English Section, p. 299.

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nām adhi bhāgadheyam, and then, according to the procedure of the Uttaravedi,[1] make the ten-*pada* Uttaravedi which is narrower towards the front. He should cover it over either with the twigs of *udumbara* or with the twigs of *plakṣa*.

MĀNAVA—

[2.2.1.52-54] — One should fix up a pin for the *pṛṣṭhyā* at a distance of three steps or at a little greater distance in front of the Prāgvaṁśa and then (start to) prepare the Vedi beginning with the taking up of the *veda*.[2] It should be thirty-six steps on the eastern side. That is the prescribed measurement. The Adhvaryu should carry the *stambayajus* from the region of the *uparavas*. He should prepare the Uttaravedi (of the shape of a square, each of its sides) measuring ten *padas*, and go through the rites the ending with the flushing out (of water from the Uttaravedi towards the north-east).[3]

KĀTYĀYANA—

[8.3 6-15] — On the day preceding the *upavasatha* day, after having performed the forenoon Upasad, one should measure out the Vedi. In front of the eastern post, at a distance of three steps, one should fix up a pin. It is called *antaḥpātya*. At a distance of thirty-six steps in front of that pin (he should fix up another pin). He should fix up two more pins at a distance of fifteen steps from the first (= *antaḥpātya*) pin—one towards the south and the other towards the north, or at a distance of sixteen and a half steps. He should also fix up two more pins at a distance of twelve steps from the eastern (= the second pin) (—one towards the south and the other towards the north). He should draw out the *pṛṣṭhyā*-line and then do the ritual acts beginning with (the taking up of) the wooden sword made of *khadira* and ending with the covering over (of the Uttaravedi).[4] He should carry the *stambayajus* from the region of the *uparavas*. At a distance of one and a half *padas* from the northern shoulder, towards the west, there should be the *cātvāla*. Or it should be (at a place) as already mentioned.[5]

[11.1.6-8] — While the Adhvaryu is going through the rite of the carrying of the *stambavajus*, the Brahman should remain sitting down to the south of the region of the Āhavanīya fire in the proximity of the Vedi. Thus at all times before the carrying forth of the fire and Soma. Or he should go after (the Adhvaryu to the places where) the different rites (are performed) remaining in close proximity.

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1. See : *Śrautakośa*, Vol. I, English Section, p. 784.
2. See : *Śrautakośa*, Vol. I, English Section, p. 299.
3. See : *Ibid*, pp 695-96.
4. Cf. *Kāt.ŚS* 5.3.22 ff. *Śrautakośa*, Vol. I, English Section p. 700.
5. *Kāt.ŚS* 5.3.19. *Śrautakośa*, Vol. I, English Section, p. 700.

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LĀṬYĀYANA —

[5.7.9–11] — While the *stambayajus* is being carried away from the Mahāvedi, the Brahman should sit down (outside the Vedi) with the (relevant) formula. After the *cātvāla* has been traced out, he may do as he likes. While the Uttaravedi is being piled up, he should sit down silently; after it has been piled up, he may do as he likes.

DRĀHYĀYAṆA —

[14.3.10–12,] ≡ LĀṬ. 5.7.9–11.

VAITĀNA —

[15.7–8] — The Brahman should recite the verse, *vi mimīṣva...*, with reference to the Adhvaryu measuring the Vedi. He should follow with the verse, *yasyāṁ vedim...*, the Vedi being traced out (for the second time by the Adhvaryu).

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33. THE MIDDLE AFTERNOON PRAVARGYA AND UPASAD

BAUDHĀYANA —

[6.23–24] — The Adhvaryu should proceed with the afternoon Pravargya and Upasad. Then, after having stepped out, he should give out the call: "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. Do you get the *vrata*-milk from two udders milked." The Subrahmaṇya should pronounce the *subrahmaṇyā*. One should get the *vrata*-milk from two udders milked. He should give it over (to the sacrificer) in the middle of the night. Then the Adhvaryu should hasten up in the posterior half of the night and give out the direction: "Do you get the *vrata*-milk from one udder milked."

BHĀRADVĀJA —

[12.5.11–13] — They should perform the afternoon (Pravargya and Upasad) early in the afternoon. (In this Upasad) the Adhvaryu should make the *rajāśayā* Upasad-offering itself. At midnight, the sacrificer should consum the *vrata*-milk milked out from two udders.

SĀṄKHĀYANA —

[5.11.13] — At the afternoon (Upasad, on the second day,) the (three) verses beginning with *upasadyāya* ... should be the *sāmidhenī* verses.

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VAITĀNA —

[15.5] — (Also) on the next day, in the afternoon (are the Pravargya and the Upasad performed).

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34. THE LAST FORENOON AND AFTERNOON PRAVARGYA AND UPASAD

BAUDHĀYANA —

[6.24] — The Adhvaryu should proceed with the last Pravargya and Upasad in the morning after the sun has arisen and speech has been released. Here (in this Upasad), he should make the *harāśayā* (Upasad-offering). Then, after having gone out, he should give out the call : "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. Do you give over (to the sacrificer) half of the *vrata*-milk derived from one udder." The Subrahmaṇya should pronounce the *subrahmaṇyā*. One should give over (to the sacrificer) half of the *vrata*-milk derived from one udder. Then, at that very time, the Adhvaryu should hasten with the afternoon Pravargya and Upasad. Then [1], after having gone out, he should give out the call : "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. O Pratiprasthātṛ, do thou set down together the Pravargya (implements) for disposal, according to the procedure relating to the Pravargya." [9.12] — He should, in this very same manner, proceed with the Pravargya, for three days or for six days or for twelve days or for one year. In (the piling up of) the Tāpaścit (fire-altar), he should proceed with the Pravargya for four months. After having consumed the Pravargya, one should not eat meat for one year; one should not have sexual intercourse with a mistress; one should not drink with an earthen pot; a slave should not (be allowed to) drink his leavings. He thereby sharpens up his splendour. So says the *Brāhmaṇa*.

BHĀRADVĀJA —

[12.5.14-19] — They should perform the forenoon Pravargya and Upasad-iṣṭi early in the forenoon. Here in this Upasad, the Adhvaryu should make the *harāśayā* Upasad-offering. At that very time, they should perform the afternoon Pravargya and Upasad. The Adhvaryu should make the *harāśayā* Upasad-offering itself. At mid-day, the sacrificer should consume the *vrata*-milk milked out from one udder. The Upasads thus come to an end.

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1. For *samasyati | atho 'pa°*, the printed text reads : *samasyo 'pa°*.

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ĀPASTAMBA —

[11.5.7,8] — On the following day, one should perform the last Pravargyas and Upasad together. After having performed the forenoon (Pravargya and Upasad), he should directly proceed with the afternoon (Pravargya and Upasad).

SATYĀṢĀḌHA —

[7.4] — On the third day, (the Adhvaryu should make the Upasad-offering) with *yā te agne harāśayā*···.

On the next day, after having performed the forenoon Pravargya and Upasad of the last (= third) day and after having given over to the sacrificer half of the *vrata*-milk (milked out from one udder), the Adhvaryu should, at that very time, perform the afternoon Pravargya and Upasad.

VAIKHĀNASA —

[14.4] — (After having covered over the Vedi, the Adhvaryu should perform) the afternoon Pravargya and Upasad. On the next morning, (he should perform) the last forenoon Pravargya and Upasad. He should give over (to the sacrificer) half of the *vrata*-milk or the whole of it. After having performed, immediately afterwards, the afternoon Pravargya and Upasad in the very same manner and after having disposed of the Pravargya, he should perform the Upasad if the Pravargya has preceded the Upasad.

MĀNAVA —

[2.2.1.39] — (The Adhvaryu should make the Upasad-offering) with *yā te agne harāśayā* ... on the last (day). (To this formula) he should join the words *tanūr varṣiṣṭhā*.

[2.2.1.55] — At the Upasad on the last day, one should perform the forenoon Upasad and then go out to fetch the twig.

[2.2.2.1] — The Adhvaryu should give over (to the sacrificer and his wife) halves of the *vrata*-milks and then immediately perform the afternoon Upasad.

KĀTYĀYANA —

[8.3.16] — In the morning, he should perform the two Upasads—one immediately after the other. After having performed (the first, that is) the forenoon (Upasad), he should give over (to the sacrificer and his wife) half of the *vrata*-milk.

ĀŚVALĀYANA —

[4.7.5] — In connection with the last Pravargya, before the last verse, one should add *havir haviṣmo mahi sadma daivyam*···.

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[4.8.17] — On the *upavasatha* day, both the Upasads are performed in the forenoon.

ŚĀṄKHĀYANA —

[5.11.14] — (The *sāmidhenī* verses) on the third day (should be the same) as on the first day.

[5.11.17] — On the *upavasatha* day, in the morning, there are accomplished two sets of Pravargya and Upasad.

LĀṬYĀYANA —

[5.5.2] — (The duties of the pronouncement of the *subrahmaṇyā* which should be similar to those of the Udgātṛ are :) the gazing at and the stepping within the Vedi, the moving about, the praying to the *dhiṣṇyas*, the receiving of Dakṣiṇā, the partaking (of Soma), and all other rites subsequent to the releasing of *stoma*, except the chanting of the Sāman.

DRĀHYĀYAṆA —

[14.1.2,3] ≡ LĀṬ. 5.5.2.

JAIMINĪYA —

[1.24] — At the last forenoon Upasad, the Prastotṛ should chant the Somasya vrata sāman.

VAITĀNA —

[15.5-6] — On the *upavasatha* day, (the Pravargya and the Upasad, both in the forenoon and the afternoon, are performed) together. In this manner, there are three Upasads in the Agniṣṭoma sacrifice.

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35. THE DISPOSAL OF THE PRAVARGYA

BAUDHĀYANA —

1. [6.24] — They should divide (the earth from) the foot-print in three parts. They should deposit (at the proper time) one part in (the fire-place of) the Gārhapatya fire (that is, in the fire-place of the Āhavanīya fire from which a part is to be carried forth and then to be regarded as the Gārhapatya fire) and one part in the supporting earth (for carrying forth the fire), and should preserve one part. Then the Adhvaryu should dispose of the Pravargya according to the procedure of the Pravargya.

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[9.13] — One who is going to dispose of the Pravargya should arrange for three bunches of sacrificial faggot consisting of small sticks, three pans, two water-pitchers, curds mixed with honey, a handful of darbha-blades having roots, a bunch of *avakā* (plants), twenty fire-sticks of *udumbara*, cuttings of *muñja* grass, flour (remaining after the preparation) of the *rauhiṇa* (cakes), and the sand (remaining after the preparation) of the mounds. At this stage, they should go through the prior *śānti*-rite with *namo vāce*···. Then they should spread out blades of grass in front of the Āhavanīya fire and then place together all the utensils relating to the Gharma. . (They should also place) here the *saṁrāḍāsandi*, the peg, the milk-pail, and the pin for the she-goat. They should pile up the two mounds (of sand) upon the two pans separately and place them here together (with the other materials). Either an attendant or the Āgnīdhra should pile up upon the (third) pan the *ucchiṣṭa*-mound, go out by the southern door, and then pour down (that mound) in the region for the *mārjālīya*. Then they should come back by this very (door), in the same way as they had gone out, and then drive away the Vṛṣalas. They should call up the sacrificer's wife; they should call up the Hotṛ; they should call up the Brahman; they should call up the Pratiprasthātṛ; they should call up the Prastotṛ; (and) they should call up the Āgnīdhra. They should curtain up the doors. They should curtain off the sacrificer's wife by means of a piece of cloth with its fringes pointing towards the north. They should strew (the grass) round (the implements). The Brahman and the sacrificer should sit down towards the south. At this stage, those, in whose case the *śānti*-rite has not been gone through, should go through the prior *śānti*-rite. Then the Adhvaryu should melt clarified butter over the Gārhapatya fire and purify it. At this time, the Pratiprasthātṛ should light up on the Āhavanīya fire the faggot consisting of small sticks, hold it at the height of his mouth, and then stand towards the east with his face turned towards the west. Standing towards the west with his face towards the east, the Adhvaryu should offer on that faggot a spoonful of clarified butter with the formula, *gharma yā te divi śug yā gāyatre chandasi yā brāhmaṇe yā havirdhāne tāṁ ta etenā 'vayaje svāhā*. He (= the Pratiprasthātṛ) should discard it (= the lighted faggot) there only, light up another one, and holding it at the height of the navel, stand towards the east facing towards the west. The Adhvaryu should stand towards the west facing towards the east and offer on that faggot a spoonful of clarified butter with *gharma yā te 'ntarikṣe śug yā traiṣṭubhe chandasi yā rājanye yā "gnīdhre tāṁ ta etenā 'vayaje svāhā*. He (= the Pratiprasthātṛ) should discard it (= the lighted faggot) there only, light up another one, and, holding it at the the height of the knees, stand towards the east facing towards the west. The Adhvaryu should stand towards the west facing towards the east and offer on that faggot a spoonful of clarified butter with *gharma yā te pṛthi vyāṁ śug yā jāgate chandasi yā vaiśye yā sadasi tāṁ ta etenā 'vayaje svāhā*. He (= the Pratiprasthātṛ) should discard it (= the lighted faggot) there only. They should uncurtain the doors, take up the Pravargya-implements, and then go out of the fire-hall by the eastern door with the verses, *anu no 'dyā 'numatir* ... and *anv idam anumate tvam*···.

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2. [9.13–16] — Then, after having stepped down upon the Mahāvedi, the Adhvaryu should say to the Prastotṛ: "O Prastotṛ, do thou chant the Sāman." The Prastotṛ should follow with the Sāman. He should go through the concluding portion of the Sāman, three times. Each person should go through the concluding portion of the Sāman; so says the *Brāhmaṇa*. Then they should step forward with *divas tvā paraspāyā antarikṣasya tanuvaḥ pāhi pṛthivyās tvā dharmaṇā vayam anukrāmāma suvitāya navyase.* In the middle (of the Mahāvedī), they should go through the concluding portion of the Sāman for the second time. Then they should step forward with *brahmaṇas tvā paraspāyāḥ kṣatrasya tanuvaḥ pāhi viśas tvā dharmaṇā vayam anukrāmāma suvitāya navyase.* In the region for the *uparavas*, they should go through the concluding portion of the Sāman for the third time. Then they should step forward with *prāṇasya tvā paraspāyai cakṣuṣas tanuvaḥ pāhi śrotrasya tvā brahmaṇā vayam anukrāmāma suvitāya navyase.* Then they should stop towards the north of the Uttaravedi. Whoever is strong, unto him the Adhvaryu should say: "Do thou go round by the right, three times, pouring (the water) round, in an unbroken stream, by means of this water-pitcher." He should do so. While the water is being poured round, the Adhvaryu should make the sacrificer recite the formula, *valgur asi śaṁyudhāyāḥ śiśur janadhāyāḥ śaṁ ca vakṣi pari ca vakṣi.* After having put down the pitcher, he (= the strong man) should go round in the reverse direction, three times, by the same route by which he had (first) gone (round). Then the Adhvaryu should touch the navel of the Uttaravedi with *catuḥsraktir nābhir ṛtasya sado viśvāyuḥ śarma sapathā apa dveṣo apa hvaro 'nyad vratasya saścima* Then he should scatter the two mounds to the north of the navel of the Uttaravedi. By means of the two stirring sticks, he should make out of them an eastward elongated mound. He should deposit a piece of gold upon it and then spread out (on it) the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. He should scatter it over with the flour remaining after the preparation of the *rauhiṇa*-cakes, cover it over with *muñja*-cuttings, and then scatter it over with (the remaining quantity of) sand. Then the Adhvaryu should seize by means of the pair of spincers the Mahāvīra employed in the ritual and fill it in with curds mixed with honey, with the formula, *gharma etat te 'nnam etat purīṣaṁ tena vardhasva ca ā ca pyāyasva vardhiṣīmahi ca vayam ā ca pyāsiṣīmahi.* Then he should further fill it in with *mahīnāṁ payo 'si vihitaṁ devatrā jyotir bhā asi vanaspatīnāṁ oṣadhīnāṁ raso vājinaṁ tvā vājino 'vanayāmaḥ.* [9.17 — With *mahīnāṁ payo 'si...* is prescribed the pouring into the Mahāvīra.]

Then the Adhvaryu should place it (= the Mahāvīra) upon the eastern half of the mound with *ūrdhvaṁ manaḥ suvargam.* Then he should seize by means of the two *vedas*, the two Mahāvīras lying side by side, fill them in with curds mixed with honey, and then place them in the front of the Mahāvīra employed in the ritual and touching it. Then he should fill in the ladle employed (in the Pravargya) with curds mixed with honey and then place it over the Mahāvīras with its bowl pointing towards the west. Then he should besmear the two sheets with curds

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mixed with honey, and place them on the two sides of the Mahāvīra employed in the ritual and touching it. Then he should fill in the two milking pails with curds mixed with honey and place them, with their bowls pointing towards the west, on the two sides of the Mahāvīra employed in the ritual and touching it. Then he should loosen the *veda* made of *muñja* grass, besmear it with curds mixed with honey, and then spread it out, with the tips of the grass-blades pointing towards the west, along the front of the Mahāvīras and touching them. Then he should besmear the pair of pincers with curds mixed with honey and then place it to the rear of the Mahāvīra employed in the ritual and touching it, so that they are linked together and their tips lie crosswise. Then he should besmear the two *rauhiṇa* ladles with curds mixed with honey and place them with their tips pointing towards the west and touching the tips of the pincers. Then he should besmear the ten fire-sticks of *udumbara* with curds mixed with honey and spread them out, with their tips pointing towards the west, to the rear of the two *rauhiṇa* ladles and touching them. Then he should loosen the *veda* made of *kuśa* grass, besmear it with curds mixed with honey, and then spread out (the grass-blades), with their tips pointing towards the west, to the rear of the Mahāvīra employed in the ritual and touching it. Then he should besmear the two pegs with curds mixed with honey and place them, with their tips pointing towards the west, to the rear of the pair of pincers and touching them. Then he should fill in the supporting ladle with curds mixed with honey and place it, with its cavity pointing towards the west, upon the two pegs. Then he should loosen whatever is used as cord, besmear it with curds mixed with honey, and then insert it into that very supporting ladle. Then he should besmear with curds mixed with honey the *kārṣmarya* enclosing sticks and the handles of the fans after having separated them (from the fans), and then spread them out upon the supporting ladle so that their tips lie crosswise and they are linked together and touch one another. Then he should besmear the hoe with curds mixed with honey and place it, with its tip pointing towards the west, to the rear of the two pegs and touching them. Then he should besmear the two stirring sticks with curds mixed with honey and place them, touching the two ends of (the blade of) the hoe and with their tips pointing towards the west. Then he should besmear the two fans with curds mixed with honey and place them to the rear of the two stirring sticks and touching them. Then he should besmear the ten fire-sticks of *udumbara* with curds mixed with honey and spread them out, with their tips pointing towards the west, to the rear of the two fans and touching them. Then he should fill in the vessel for clarified butter with curds mixed with honey and place it to the rear of the hoe and touching it. Then he should besmear the (third) fan with curds mixed with honey and then cover the vessel for clarified butter with it. Then he should besmear the two *rauhiṇa* potsherds with curds mixed with honey and place them to the rear of the vessel for clarified butter and touching it. Then he should fill in the spoon with curds mixed with honey and place it, with its bowl pointing towards the west, to the rear of the vessel for clarified butter and between the two *rauhiṇa* potsherds and touching them. Then he should loosen the *veda*

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made of *kuśa* grass, besmear it with curds mixed with honey, and spread out the blades with their tips pointing towards the west, to the rear of the vessel for clarified butter and touching it. Then he should dismantle the *saṁrāḍāsandī*, besmear it with curds mixed with honey, and then place its parts there only towards the north, touching (the other utensils). Then he should besmear the remaining clay with curds mixed with honey and pour it out between the two thighs with *gharmai 'tat te 'nnam etat purīṣaṁ tena vardhasva ca ā ca pyāyasva vardhiṣīmahi ca vayam ā ca pyāsiṣīmahi.* Then he should scatter it over with sand, cover it over with *muñja*-cuttings, scatter it over with the flour remaining after the preparation of the *rauhiṇa* cakes, and then wrap it up with the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. Or, as the next best alternative, he should arrange (the Pravargya-utensils) like the orb of the sun round the Mahāvīra employed in the ritual.

3. [9.16] —Then the Adhvaryu should pray to the Mahāvīra with *ayaṁ yaḥ puruṣarūpo 'si sa na āsye na tiṣṭhasi | no 'rdhvo na tiryag vidhāṁ te 'nu vihito 'smi vidhāṁ me 'nu vihito 'si yas tvam asi so 'ham asmi yo 'ham asmi sa tvaṁ nākam ā roha saha yajamānena sākam.* Then he should take up the handful of *darbha*-blades with roots and sprinkle it with curds mixed with honey by means of the hand with the palm turned downwards, with *askān dyauḥ pṛthivīm askān ṛṣabho yuvā gāḥ | skanne 'mā viśvā bhuvanā skanno yajñaḥ prajanayatu | askān ajani prā 'jani | ā skannāj jāyate vṛṣā | skannāt prajaniṣīmahi.* Then he should say to the Prastotṛ : " O Prastotṛ, do thou chant the Vārṣāhara-sāman and the Iṣṭāhotrīya (-sāman). " Whosoever is strong, unto him the Adhvaryu should say : " Do thou go round by the right, three times, sprinkling (water) in an unbroken stream by means of this water-pitcher. " He should do so. While the water is being sprinkled round, the Adhvaryu should make the sacrificer recite the *gandharva* formulas, beginning with *rantir nāmā 'si divyo gandharvaḥ* up to *indro dakṣaṁ parijānād ahnam.* After having put down the pitcher (the strong man) should go round in the reverse direction, three times, in the same way in which he had first gone round. Then the Adhvaryu should pray to the Mahāvīra with *etat tvaṁ deva gharma devo devān upāgā idam aham manuṣyo manuṣyān somapithā 'nu me 'hi prajayā saha rāyaspoṣeṇa.* Then he should strike at water by means of the cavity of his hands with *sumitrā na āpa oṣadhayaḥ santu.* With *durmitrās tasmai bhūyāsur yo 'smān dveṣṭi yam ca vayaṁ dviṣmaḥ*, he should cast it away in the direction in which there is the person hated by him. Then he should touch water and pray to Āditya with the *jyotiṣmatī* verse, *ud vayaṁ tamasas pari* . Then he should cover it (= the Mahāvīra) with the bunch of *avakā* plants and direct (its) guardian : " Do thou guard the Mahāvīra against birds. " He should say to the Prastotṛ : " O Prastotṛ, do thou proceed with the Śyaita (-sāman). " The Adhvaryu should come in by the same route by which he had gone out and offer on the Gārhapatya fire two oblations by means of the spoon, respectively with the two verses, *ud u tyam*··· and *citram*···. Then he should pray [1] to the Āhavanīya fire with *imam ū ṣu tyam asmabhyaṁ saniṁ*

1. The printed text reads *upatiṣṭhante.*

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gāyatraṁ navīyāṁsam agne deveṣu pra vocaḥ. Then they should hasten to the region for the Āgnīdhra-fire [1] and then go through the posterior *śānti*-rite, in the region of the Āgnīdhra-fire with *śaṁ no vātaḥ pavatāṁ mātariśvā*.

BHĀRADVĀJA —

[11.13–16.] When he is going to dispose of the Pravargya, the sacrificer should give away the she-goat to the Āgnīdhra, the four-year old cow to the Brahman, the milch-cow to the Hotṛ, and the two sheets to the Adhvaryu. The Adhvaryu should collect the western mound and put it on the eastern mound. Then he should set down the *saṁrāḍāsandī* to the north of the Āhavanīya fire and put down upon it all the Pravargya-utensils together. He should take up four spoonfuls of clarified butter in the ladle made of *udumbara* (wood) and then offer three oblations on the Āhavanīya fire with the formulas beginning with *gharma yā te divi śuk*···. Or (as the next best alternative) the Pratiprasthātṛ should take up three handfuls of (grass -) blades (of such a quantity that while holding it in the handful) the nails of his fingers are joined together, light up one of them over the Āhavanīya fire, and then hold it at the height reaching up to his mouth. The Adhvaryu should offer (clarified butter) upon it with *gharma yā te divi śuk*···. The Pratiprasthātṛ should light up over the first handful of grass-blades another (second) handful, cast away the first into the Āhavanīya fire, and hold the second at the height reaching up to his navel. The Adhvaryu should offer (clarified butter) upon it with *gharma yā te 'ntarikṣe śuk* ···. The Pratiprasthātṛ should light up over this second handful of grass-blades another (third) handful, cast away the second into the Āhavanīya fire, and hold the third at the height reaching up to his knees. The Adhvaryu should offer (clarified butter) upon it with *gharma yā te pṛthivyāṁ śuk* ···. The Pratiprasthātṛ should cast away that (third handful) into the Āhavanīya fire itself. At this time, the Pratiprasthātṛ should bring the sacrificer's wife over in a curtained-off manner (that is, after having curtained her off) with *anu no 'dyā ¯numatir*···. All should set out with *anv idam anumate tvam*···. They should take along the peg; they should further carry along the pins; they should take up the two mounds. One should carry round along the south the *ucchiṣṭa*-mound. Then the Adhvaryu should set down the *saṁrādāsandī* with its two legs within (the region for) the Vedi and two outside (the region for) the Vedi and then give out the call : " O Prastotṛ, do thou chant the (relevant) Sāmans. " All, together with the sacrificer's wife, should join in the chanting of the concluding part of the Sāman three times. At the half-way, they should do so for the second time; to the rear of the Uttaravedi, for the third time. After the first (Sāman has been chanted), all should proceed with the verse, *divas tvā paraspāyāḥ*...; after the second (has been chanted), with *brahmaṇas tvā paraspāyāḥ* ...; and after the third (has been chanted), with *prāṇasya tvā paraspāyāḥ*···.

Then the Adhvaryu should set down the *saṁrāḍāsandī* to the north of the Uttaravedi and then give out the call : " O Prastotṛ, do thou chant the

1. Some MSS. read *āgnīdhram;* the printed text has *āgnīdhradeśam*.

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Vārṣāhara-sāman; do thou chant the Iṣṭāhotrīya-sāman." (All) should join in (the chanting of) the concluding part of the Iṣṭāhotrīya-sāman, (but) not of the Vārṣāhara-sāman. If the Adhvaryu intends sprinkling (water) round (the Uttaravedi) at a later stage, he should impel the Prastotṛ to chant the Vārṣāhara (-sāman) at that time. The Adhvaryu should take up the water-pitcher and go round the Uttaravedi by the right, three times, sprinkling water round it with *valgur asi śaṁyudhāyāḥ*···. He should go round in the reverse direction without sprinkling round, three times, with *śaṁ ca vakṣi pari ca vakṣi*···. He should touch the Uttaravedi with *catuḥsraktir nābhir ṛtasya* ..., pour down the two mounds to the north of the Uttaranābhi, and then again pile them up (into one mound) with *sado viśvāyuḥ*···. He should pour down the *ucchiṣṭa*-mound in the region of the *mārjāliya* with *apa dveṣo apa hvaraḥ*···. He should touch water, deposit a piece of gold upon the mound to the north of the Uttaranābhi, bring in and place upon that (piece of gold) the Mahāvīra employed in the ritual, and then place near it the two other Mahāvīras either in the east-west direction or in the south-north direction. Then he should pour into the Mahāvīra employed in the ritual cow's milk with *mahīnāṁ payo 'si vihitaṁ devatrā*···. With *jyotir bhā asi vanaspatīnām oṣadhīnāṁ rasaḥ*, (he should pour down) honey (into that Mahāvīra). With *vājinaṁ tvā vājino 'vanayāmaḥ*, (he should pour down) curds (into that Mahāvīra). In this very manner, he should fill in the second, so too the third. Or (as the next best alternative), he should pour down only clarified butter into the first (Mahāvīra), honey into the second, and curds into the third. With *gharmai 'tat te 'nnam etat puriṣam*, he should fill in with curds mixed with honey those utensils which have bowls; he should sprinkle the others (with curds mixed with honey) for the sake of non-emptiness. He should arrange the utensils in the form of the orb of the sun.

If, however, he desires to arrange them in the form of man, he should place the two other Mahāvīras there only (that is, joining the Mahāvīra employed in the ritual) and (thus) make out the form of the head. He should put down above it the *veda* of *muñja* grass with its ends uncut (so as to make out) the form of the tuft of hair. He should arrange either the pieces of gold or the spoons of clarified butter (so as to make out) the form of the two eyes; the two spoons (so as to make out) the form of the two nostrils; the two milking pots (so as to make out) the form of the two ears; the ladle of *prokṣaṇī*-water (so as to make out) the form of the mouth; the vessel for clarified butter (so as to make out) the form of the neck; the two stirring sticks (so as to make out) the form of the collar-bones; the pincers (so as to make out) the form of the shoulders; the two ladles for the two *rauhiṇa* cakes (so as to make out) the form of the two arms; ten fire-sticks of *udumbara* (so as to make out) the form of the (ten) fingers; the peg towards the east (so as to make out) the form of the ribs; the two fans on the two sides (so as to make out) the form of the two flanks; the third fan in the middle (so as to make out) the form of the chest; the supporting ladle in the middle (so as to make out) the form of the belly; upon it he should put down together all that is made of cord (so as

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to make out) the form of the entrails; (he should arrange) towards the west the hoe crosswise (so as to make out) the form of the two buttocks; the two pins on the two sides (so as to make out) the form of the two thighs; the third in the middle (so as to make out) the form of the penis; the two *rauhiṇa* potsherds (so as to make out) the form of the two heels; ten fire-sticks of *udumbara* (so as to make out) the form of the ten toes; he should scatter over the figure the remnant of the *rauhiṇa*-flour (so as to make out) the form of the nerves; he should loosen the *veda* of *muñja* grass and spread it over the figure (so as to make out) the form of muscles; he should cover the figure over with *avakā* plants and blades of incense grass (so as to make out) the form of flesh; he should sprinkle curds mixed with honey upon the figure by means of the hand with the palm turned downwards (so as to make out) the form of blood; he should cover the figure over with the skin of black antelope with the neck towards the north and the hairy side turned upwards (so as to make out) the form of the skin and the hair. He should dismantle the *saṁrāḍāsandī* and put it down upon the figure; he thereby invests it with imperial power.

One should dispose of the Pravargya-utensils upon the Uttaravedi in the case of the sacrificer who is desirous of lustre; (also) upon the Uttaravedi in the case of the sacrificer who is desirous of ample food. He should dispose of them either towards the east or towards the west. One should dispose of them on an island in a river. If he intends disposing of them on an island in a river, he should not sprinkle water round them. One should dispose of them upon a twig of *udumbara* in the direction in which one whom he hates resides, with the formula, *idam aham amusyā " muṣyāyaṇasya śucā prāṇam apidahāmi.* He (thereby) burns out his life-breath by means of the brilliance itself. He (thereby) instantaneously attains disaster. So is it said in the *Brāhmaṇa.* In the case of the sacrificer who is desirous of rain-shower, one should dispose of the Pravargya-utensils at a place where the darbha-blades are eaten up by white ants. The disposal upon the Uttaravedi is prescribed as an obligatory practice. Birds should not (be allowed to) sit round the utensils after they have been disposed of till the carrying forth of the sacred fire. Some teachers prescribe the sprinkling round (with water) at this stage. Then all should pray to the Pravargya with the formulas beginning with *rantir nāmā 'si divyo gandharvaḥ*··· and ending with *saha prajayā saha rāyaspoṣeṇa*···. They should sprinkle water over their bodies upon the *ucchiṣṭa* mound placed in the region of the *mārjāliya* with *sumitrā na āpo oṣadhayaḥ santu* ··. They should pray to Āditya with the verse, *ud vayaṁ tamasas pari*..., offer (clarified butter) on the Gārhapatya fire with the two verses, *ud u tyaṁ*... and *citraṁ*..., and then pray with *imam ū ṣu tyam asmabhyam*···.

ĀPASTAMBA —

[15.13.1-16.10] — When he is going to dispose of the Pravargya, the sacrificer should give away the she-goat to the Āgnīdhra, a four-year old cow to the Brahman, the milch-cow to the Hotṛ, and the two sheets (one of gold

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and the other of silver) to the Adhvaryu. One should pour down the rear mound upon the front mound, scrape out the *ucchiṣṭa* mound, set down the *saṁrāḍāsandi* to the north of the Āhavanīya fire, put down upon it all the Pravargya-imlements together, take up four spoonfuls of clarified butter into a ladle made of *udumbara*, and then offer the oblations, according to the indicatory marks, with *gharma yā te divi śuk*···. Or (as the next best alternative) the Pratiprasthātṛ should take up three handfuls of (grass-) blades of such a quantity that (while holding them in his hand) the nails of the fingers are joined to the nail of the thumb, light up one of those handfuls on the Āhavanīya fire, and hold it at a height reaching up to the mouth. The Adhvaryu should offer an oblation upon it with *gharma yā te divi śuk*···. The Pratiprasthātṛ should light up another handful upon it (=the first), throw away the first into the Āhavanīya fire, and hold the newly lighted handful at a height reaching up to the navel. The Adhvaryu should offer an oblation upon it with *gharma yā te 'ntarikṣe śuk*···. The Pratiprasthātṛ should light up another (=the third) handful upon it (=the second), throw away the second into the Āhavanīya fire, and hold the newly lighted handful at a height reaching up to the knee. The Adhvaryu should offer an oblation upon it with *gharma yā te pṛthivyāṁ śuk*···. The Pratiprasthātṛ should cast away that handful into the Āhavanīya fire itself. With *anu no 'dyā 'numatir*..., the Pratiprasthātṛ should lead up the sacrificer's wife having curtained her off. All the officiating priests and the sacrificer should go out of the fire-hall with *anv idam anumate*···. (The attendants) should then carry away the peg, the hoe, the pins, the two-branched cords, and the two mounds. One should carry the *ucchiṣṭa*-mound along the south. The Adhvaryu should set down the two legs of the *saṁrāḍāsandi* within the Vedi and the other two outside the Vedi and then give out the call : " O Prastotṛ, do thou chant the Sāman. " All, together with the sacrificer's wife, should join in (chanting) the concluding part of the Sāman three times; (while starting, they should all chant the concludign part for the first time); at the half-way, for the second time; and after having reached the rear of the Uttaravedi, for the third time. The Adhvaryu should give out the relevant call at each stage.

After the Sāman has been chanted for the first time, they should proceed further on the way with the formula, *divas tvā paraspāyāḥ*...; after it has been chanted for the second time, they should proceed further on the way with *brahmaṇas tvā paraspāyāḥ*...; and after it has been chanted for the third time, they should proceed further on the way with *prāṇasya tvā paraspāyāḥ*···. After having set down the *saṁrāḍāsandi* to the north of the Uttaravedi, the Adhvaryu should give out the call : " O Prastotṛ, do thou chant the Vārṣāhara-sāman; do thou chant the Iṣṭāhotrīya-sāman. All (including the sacrificer's wife) should join in (chanting) the concluding part of the Iṣṭāhotrīya-sāman, (but) not of the Vārṣāhara-sāman. If one is going to do the sprinkling round later, he should give out the call : for chanting of the Vārṣāhara (-sāman) at that stage only. The Adhvaryu should take up the water-pitcher and then go round by the right sprinkling round the Uttaravedi, three times, with *valgur asi śaṁyudhāyā* ···,

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After having put down the water-pitcher, he should go round in the reverse direction without sprinkling round, three times, with *śaṁ ca vakṣi pari ca vakṣi*. He should touch the Uttaravedi with *catuḥsraktir nābhir ṛtasya...*, pour down the two mounds to the north of the Uttaranābhi with *sado viśvāyuḥ* .., and then pile them up (into one single mound). He should pour down the *ucchiṣṭa*-mound in the region of the *mārjāliya* with *apa dveṣo apa hvaraḥ*···. He should deposit a piece of gold upon the mound towards the north of the Uttaranābhi and then bring over and place (upon that mound by means of the pincers) the Mahāvīra embloyed in the ritual. (He should place) at this very spot the other two (Mahāvīras) either in the east-west direction or in the south-north direction. At this very spot, he should place all the Pravargya-utensils round (the Mahāvīras) in a circle and thereby make out the form of (the orb of) the sun. With *mahīnāṁ payo 'si...*, he should pour down into the Mahāvīra the cow's milk; with *jyotir bhā asi vanaspatīnām oṣadhīnāṁ rasaḥ*, honey; and, with *vājinaṁ tvā vājino 'vanayāmaḥ*, curds. In the same manner, he should fill in the second and the third (Mahāvīras). Or (as the next best alternative) he should pour down clarified butter itself into the first (Mahāvīra); honey into the second; and curds into the third. With *gharmai 'tat te 'nnam etat puriṣam*, he should fill in with curds mixed with honey the (Pravargya-) utensils which have bowls. He should sprinkle curds mixed with honey over the others. It is said in the *Brāhmaṇa* that one should do so for the sake of non-emptiness.

If, however, one intends making out a human form (by arranging the Pravargya-utensils), the ritual procedure up to the bringing and placing of the first Mahāvīra should be similar (to the one described above). He should bring and place at that very spot the other two Mahāvīras and thereby make out the form of the head. He should put down above it the *veda* having its ends uncut (so as to make out) the form of the tuft of hair; on the (two) sides (he should put down) the two milking pots (so as to make out) the two ears; on the (two) sides either the two pieces of gold or the two spoons for clarified butter (so as to make out) the form of the two eyes; on the (two) sides the two spoons (so as to make out) the form of two nostrils; the ladle for *prokṣaṇi*-water (so as to make out) the form of the mouth; the vessel for clarified butter (so as to make out) the form of the neck; on the (two) sides the two stirring sticks (so as to make out) the form of the collar-bones; on the (two) sides the pincers (so as to make out) the form of the two shoulders; on the (two) sides the two ladles for offering the *rauhiṇa* cakes (so as to make out) the form of the two arms; the peg towards the east (so as to make out) the form of the ribs; on the (two) sides the two fans (so as to make out) the form of the two flanks; in the middle the third fan (so as to make out) the form of the chest; in the middle the supporting ladle (so as to make out) the form of the belly; within it he should put down together everything made of cords (so as to make out) the form of the entrails; the hoe towards the north (so as to make out) the form of the two buttocks; on the (two) sides the two pins (so as to make out) the form of the two thighs; in the middle the third (pin) (so as to make out) the form of the male organ; on the (two)

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sides the potsherds for the *rauhiṇa* cakes (so as to make out) the form of the two heels; he should dust (the various parts) with the remnant of the *rauhiṇa*-flour (so as to make out) the form of nerves; he should loosen the *veda* and scatter (the blades) (so as to make out) the form of muscles; he should cover (the various parts) with *avakā* plants and blades of incense grass (so as to make out) the form of flesh; he should sprinkle (the various parts) with curds mixed with honey by means of the hand with the palm turned downwards (so as to make out) the form of blood; he should cover (the entire figure) with the skin of black antelope with the hairy side turned upwards (so as to make out) the form of the skin and the hair; (and) he should dismantle the *samrāḍāsandi* and put it down upon (the figure) (so as to invest it with) imperial status.

In the case of a sacrificer who is desirous of lustre, one should dispose of the Pravargya on the Uttaravedi; in the case of a sacrificer who is desirous of ample food, (also) on the Uttaravedi. One should dispose of it either at the front or at the rear (of the place of sacrifice). One should dispose of it in the midst of water. One should dispose of it on an island in a river. If one intends disposing of it on an island in a river, he should not sprinkle water round it. If one hates a person, he should dispose of it on a branch of *udumbara* in the direction in which that person (whom he hates) resides. " The *udumbara* is, indeed, strength, the breath is food, and the Gharma is heat. (One should say :) ' Here do I burn out by means of heat the breath of so-and-so, the son of so-and-so. ' He thereby burns out by means of heat his (= that person's) breath; he comes to grief instantaneously. " So is it said in the *Brāhmaṇa*. In the case of a sacrificer who is desirous of rain-shower, one should dispose of the Pravargya at a place where there are darbha-blades eaten up by white ants. (The disposal) on the Uttaravedi is prescribed as an obligatory procedure. Birds should not (be allowed to) sit round the utensils, which have been disposed of, till the carrying forth of the sacred fire. Some teachers prescribe the sprinkling round (of water) at this stage. Then all the participants should pray to the Pravargya with *rantir nāmā 'si divyo gandharvaḥ*. They should recite over it the formula, *etat tvaṁ deva gharma devo devān upāgāḥ*, turn round by the right with *idam ahaṁ manuṣyo manuṣyān...*, sprinkle water upon themselves in the region of the *mārjāliya* upon the *ucchiṣṭa*-mound with *sumitrā na āpa oṣadhayaḥ...*, and pray to Āditya with *ud vayaṁ tamasas pari····*. The Adhvaryu should offer oblations on the Gārhapatya fire with the two verses, *ud u tyaṁ...* and *citraṁ····*. Some teachers say that (all) should pray (with those two verses). The Adhvaryu should offer an oblation on the Āhavanīya fire with *imam ū ṣu tyam asmabhyam····*. Some teachers say that (all) should pray (with this verse).

ŚATYĀṢĀḌHA—

[7.4] — If the Pravargya is performed first (that is, before the Upasad-iṣṭi), one should dispose of Pravargya and then proceed to the Upasad-iṣṭi.

[24.6] — When he is going to dispose of the Pravargya, the sacrificer should give away the she-goat to the Āgnīdhra, a four-year old cow to the

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Brahman, the milch-cow to the Hotṛ, and the two sheets (one of gold and the other of silver) to the Adhvaryu. After having collected together the western mound the Adhvaryu should pile it up upon the eastern mound. He should take up the peg, the pins, and the two-branched cords, bring them round along the rear of the Āhavanīya fire, and put them down upon the *saṁrāḍāsandī*. He should set down the *saṁrāḍāsandī* in front of the Āhavanīya fire, take up four spoonfuls of clarified butter into the ladle of *udumbara*, and then offer (three oblations)— the first oblation (with the ladle held) at the height reaching up to the mouth with *gharma yā te divi śuk...*, the second oblation (with the ladle held) at the height reaching up to the navel with *gharma yā te 'ntarikṣe śuk...*, and the third oblation (with the ladle held) at the height reaching up to the knee with *gharma yā te pṛthivyāṁ śuk...*. At this time, the Pratiprasthātṛ should bring over the sacrificer's wife (who has been) curtained off by means of a new piece of cloth. With *anu no 'dyā 'numatir...* and *anv idam anumate...*, they should go out and carry along the two mounds (as also) the *ucchiṣṭa*-mound along the south. The Adhvaryu should set down the *saṁrāḍāsandī* in front of the Prāgvaṁśa and then give out the call: "O Prastotṛ, do thou chant the Sāman." All, together with the sacrificer's wife, should join in (the chanting of) the concluding part of the Sāman three times—(first time at the start), the second time at the half-way, and the third time after having reached (the destination). The Adhvaryu should give out the call at each time. After having set it down to the rear of the Uttaravedi, the Adhvaryu should give out the call: "O Prastotṛ, do thou chant the Vārṣāhara-sāman; do thou chant the Iṣṭāhotrīya-sāman." All should join in (the chanting of) the concluding part of the Iṣṭāhotrīya-sāman (but) not of the Vārṣāhara-sāman. If the Adhvaryu intends sprinkling round at a later stage, he should impel (the chanting of) the Vārṣāhara-sāman at that time. He should take up the water-pitcher and go round the Uttaravedi by the right, three times, sprinkling water round it, with *valgur asi śaṁyudhāyāḥ*. He should put down the two mounds upon the Uttaravedi with *catuḥsraktir nābhir ṛtasya* .. and the *ucchiṣṭa*-mound in the region of the *mārjālīya* with *apa dveṣo apa hvarāḥ...*. He should wash both his hands clean, deposit a piece of gold upon the Uttaravedi, and bring over and place upon that (piece of gold) the Mahāvīra employed in the ritual with *deva puraścara saghyāsaṁ tvā*. In the same manner (he should bring over and place) the other two Mahāvīras either in the south-north direction (or in the east-west direction). (He should bring over and place) the other utensils without reciting any formula. He should (arrange them so as to) make out the form of (the orb) of the sun himself. He should pour down clarified butter into the Mahāvīra employed in the ritual with *mahīnāṁ payo 'si...*, honey with *vanaspatīnāṁ oṣadhīnāṁ rasaḥ*, and curds with *vājinaṁ tvā vājino 'vanayāmaḥ*; so too, into the other two Mahāvīras. Or (as the next best alternative) he should pour down clarified butter itself into the first (Mahāvīra), honey into the second, and curds into the third. With *gharmai 'tat te 'nnam etat puriṣam*, he should fill in with curds mixed with honey those utensils, which have bowls, and sprinkle (curds mixed with honey) over the other utensils, for the sake of non-emptiness. So is it said in the *Brāhmaṇa*.

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If, however, he intends (arranging the utensils so as to) make out a human form, the bringing over and placing of these (three Mahāvīras) should be as before; that would be the head. Above it one should put down this (*veda*) with its ends uncut and pointing towards the east (so as to make out) the form of the tuft of hair. (He should place) the two milking pots on the tow sides (so as to make out the form) of the two ears; the *prokṣaṇī*-ladle, (that) of the mouth; the two ladles, (that) of the two nostrils; either the two pieces of gold or the two spoons for clarified butter, (that) of the eyes; the vessel for clarified butter, (that) of the neck; the two stirring sticks (that) of the collar-bones; the pincers on the two sides, (that) of the shoulders; the two *rauhiṇa*-ladles, (that) of the arms: the peg, (that) of the ribs; the two fans on the two sides, (that) of the two flanks; the third (fan) in the middle, (that) of the chest; (the two ends of) the hoe, (that) of the buttocks; the two pins on the two sides, (that) of the thighs; the third (pin) in the middle, (that) of the penis; the two *rauhiṇa*-potsherds, (that) of the two heels; the supporting ladle in the middle, (that) of the belly. The Adhvaryu should put down into it (= the supporting ladle) all that is made of cord (so as to make out the form) of the entrails; he should dust (upon the figure) the remnants of the *rauhiṇa*-flour (so as to make out the form of) the nerves; he should loosen the *veda* and then scatter (the grass-blades upon the figure so as to make out the form) of the muscles; he should cover (the figure) over with *avakā*-plants and blades of incense grass (so as to make out the form) of the flesh; he should sprinkle the figure with curds mixed with honey by means of the hand with the palm turned downwards (so as to make out the form) of the blood; he should cover (the figure) over with the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards (so as to make out the form) of the skin and the hair. He should dismantle the *saṁrāḍāsandi* and put down its parts upon the figure. He thereby invests it with imperial power. One should dispose of the Pravargya upon the Uttaravedi in the case of a sacrificer who is desirous of lustre; one should dispose of Pravargya upon the Uttaravedi (also) in the case of a sacrificer who is desirous of food. So (is it said). One should dispose of the Pravargya either in the front or in the rear; one should dispose of it in the midst of water. So (is it said). (Some teachers) prescribe an island in a river (for the disposal). If one intends disposing on an island in a river, he should not sprinkle round (with water); nor should he impel (the chanting of) the Vārṣāhara (-sāman) in that case. If one intends practising exorcism, he should dispose of the Pravargya upon a twig of *udumbara* in that direction, in which one whom he hates resides, with the formula, *amuṣyā " muṣyāyaṇaṣya śucā prāṇam apidahāmi*. In the case of a sacrificer who is desirous of rain-shower, one should dispose of the Pravargya at a place where there are darbha-blades eaten up by white ants. (The disposal) upon the Uttaravedi is prescribed as an obligatory procedure. Birds should not (be allowed to) sit round the Pravargya-implements after they have been disposed of, till the carrying forth of the sacred fire. Then, all should pray to the Pravargya with *rantir nāmā 'si divyo gandha-*

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rvaḥ...; the sacrificer, with *acikradad vṛṣā hariḥ····*. All should sprinkle water over themselves with *sumitrā na...*, pray to Āditya with *ud vayaṁ tamasas pari...*, and go back without looking (at the Pravargya). (The Adhvaryu) should offer oblations on the Gārhapatya fire with the two verses, namely, *ud u tyam...* and *citram····*. Then all should pray either to the Āhavanīya fire or to the Gārhapatya fire with *imam ū ṣu tyam asmabhyam····*.

VAIKHĀNASA —

[13.15-18] — After having partaken of the Pravargya (-milk), one should not eat meat for one year or for four months; nor (during that period) should one approach a mistress (for sexual intercorse), nor drink from an earthen pot; nor should a dependant (be permitted to) drink his leavings. He thereby sharpens the lustre itself. So says the *Brāhmaṇa*. One should perform the Pravargya in the Agniṣṭoma; one should not perform the Pravargya in the Ukthya; one should perform the Pravargya in the Viśvajit characterised by *sarvapṛṣṭha*; one should not perform the Pravargya in the first Soma-sacrifice, or one may. One should perform the Pravargya in the Soma-sacrifice of one who is a learned Brāhmaṇa well-versed in the Veda; one should also perform the Pravargya in the Soma-sacrifice of a Durbrāhmaṇa and also of one who is desirous of *brahman*-splendour. The sacrificer who is going to dispose of the Pravargya should give away the she-goat to the Āgnīdhra, a four-year old cow to the Brahman, the *gharma*-cow to the Hotṛ, and the two sheets (one of gold and the other of silver) of one hundred *mānas* each to the Adhvaryu. Then the Adhvaryu should go through the prior *śānti*-rite, spread out the grass in front of the Āhavanīya fire, and place all the Pravargya-utensils upon the *saṁrāḍāsandī*. Then the Āgnīdhra should collect together upon a pan the *pravṛñjanīya* and the *udvāsanīya* mounds and place that pan upon the *saṁrāḍāsandī* towards the north. He should collect together on another pan the *ucchiṣṭa*-mound, carry it out by the southern door, and deposit it in the *marjālīya* region. After having come back by the same route by which he had gone out, he should blindfold the sacrificer's wife by means of a piece of cloth with its fringes pointing towards the north. The Pratiprasthātṛ should melt clarified butter over the Gārhapatya fire, purify it, take up four spoonfuls of it into the ladle, take up three handfuls of grass-blades in such a quantity that (while holding it in the hand) the nails of the fingers are joined together, light up one of those (handfuls) on the Āhavanīya fire, and then hold it at a height reaching up to the mouth. The Adhvaryu should make the first offering upon it with *gharma yā te divi śuk····*. (The Pratiprasthātṛ) should light up on the first handful another (= the second) handful, throw away the first into the Āhavanīya fire, (and hold the second lighted handful) at a height reaching up to the navel. (The Adhvaryu should make) the second offering upon it with *gharma yā te 'ntarikṣe śuk····*. In the same way, (the Pratiprasthātṛ) should light up (on the second handful) another (= the third) handful, (throw away the second into the Āhavanīya fire, and hold the third lighted handful) at a height reaching up to the knees. (The Adhvaryu should make) the third offering upon it with

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gharma yā te pṛthivyām···. Or (as the next best alternative) he should leave aside the handfuls and make the three offerings on the Āhavanīya fire, holding the ladle) at the relevant heights. They should close the doors, take up the Pravargya-implements, and then go out by the eastern door with the two verses, *auu no 'dyā 'numatir*... and *anv id anumate tvam*···. The Pratiprasthātṛ should lead the sacrificer's wife with the piece of cloth (covering her eyes). After having stepped into the Mahāvedi, the Adhvaryu should give out the call : "O Prastotṛ, do thou chant the (relevant) sāman."

The sacrificer, together with his wife and all the officiating priests, should join in (the chanting of) the concluding part of the Sāman, three times. It is said in the *Brāhmaṇa* that every person (directly connected with the sacrifice) should join in (the chanting of) the concluding part of the Sāman. (At the start, they should join in the chanting of the concluding part of the Sāman for the first time. They should step out towards the east) for the first time with *divas tvā paraspāyāḥ* (and join in the chanting of) the concluding part of the Sāman for the second time after having reached the mid-region. They should step beyond towards the east. They should step forward for the second time with *brahmaṇas tvā paraspāyāḥ* and join in the chanting of the concluding part of the Sāman for the third time after having reached the region of the *uparavas*. They should step forward for the third time with *prāṇasya tvā paraspāyāḥ*. After having reached the place for the disposal of the Pravargya to the north of the Uttaravedi and after having set down the *saṁrāḍāsandi* there, the Adhvaryu should give out the call : "O Prastotṛ, do thou chant the Vārṣāhara-sāman; do thou chant the Iṣṭāhotrīya-sāman." As (indicated) before, all should join in the chanting of the concluding part of the Iṣṭāhotrīya (but) not of the Vārṣāhara. The Adhvaryu should take up a water-pitcher and go round all the Pravargya-utensils and the Uttaravedi sprinkling water round them in an unbroken stream from that (pitcher) with *valgur asi*···. He should put down the pitcher and go round in the reverse direction, three times, without sprinkling round, with *śaṁ ca vakṣi*···. With *catuḥsraktir nābhir ṛtasya*..., he should touch the Uttaranābhi. He should pour down the two mounds to the north of the navel with *sado viśvāyuḥ* ... and the *ucchiṣṭa*-mound on the *mārjālīya* with *apa dveṣo apa hvaraḥ*···. He should wash both his hands clean, spread out the skin of black antelope upon the Uttaravedi, put down a piece of gold upon it, scatter over it (the remnant of) the *rauhiṇa*-flour, the *muñja*-cuttings, and the (remaining) sand, and then bring over (and set down) the Mahāvīra employed in the ritual with *deva puraścara saghyāsaṁ tvā*. He should fill it in with curds mixed with honey with the formula, *mahīnāṁ payo 'si*···. In the same manner, (he should bring over and set down) the other two Mahāvīras either in the east-west or in the south-north direction. (He should bring over and set down) the other (Pravargya-) implements without reciting any formula. (They should be so set down that) the orb of the sun is thereby formed. Or (as the next best alternative) he should pour down into the Mahāvīra employed in the ritual clarified butter with *mahīnāṁ payo 'si*..., honey with *jyotir bhā asi vanaspatīnām oṣadhīnāṁ rasaḥ*..., and curds with *vājinaṁ tvā vājino 'vanayāmaḥ;*

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in the same manner, into the other two (Mahāvīras). Or (as the next best alternative) he should pour down only clarified butter into the first (Mahāvīra), honey into the second, and curds into the third. With *gharmai 'tat te 'nnam etat purīṣam*, he should fill in with curds mixed with honey those utensils which have bowls, for the sake of non-emptiness. So is it said in the *Brāhmaṇa*.

Or (as the next best alternative) one should (arrange the implements so as to) make out a human form. If one desires to make out that form (he should go through) the same ritual procedure up to the bringing over and setting down of the Mahāvīra empolyed in the ritual. It (=that Mahāvīra) would be the head. Above it, one should put down the *veda*, with its ends intact: pointing towards the east. That would be the tuft of hair. The two milking pots (should be placed) on the two sides of the head (so as to make out) the two ears; the *prokṣaṇī*-ladle, the mouth; the two spoons, the two nostrils; the two spoons or the two pieces of gold on the two sides, the two eyes; the vessel for clarified butter, the neck; the two stirring sticks, the collar-bones; the pincers on the two sides, the two shoulders; the two *rauhiṇa*-ladles, the two arms; the peg pointing towards the east, the ribs; the two fans on the two sides, the two flanks; the third (fan in the middle), the chest; the supporting ladle in the middle, the belly; (the two ends of) the hoe on the two sides, the two buttocks. the two pins on the two sides, the two thighs; the third (pin) in the middle, the penis; the two *rauhiṇa*-potsherds on the two sides, the two heels. He should put down upon the figure everything made of cord; they would be the entrails. He should dust the *rauhiṇa*-flour all over; that would be the nerves. He should loosen the *veda* and scatter the grass-cuttings over (the figure); they would be the muscles. He should cover the figure over with *avakā* plants and blades of grass; (they would be) the veins. With *gharmai 'tat te 'nnam etat purīṣam*, he should mix up whatever might have been left over with curds mixed with honey and put it down between the thighs; that would be the flesh. He should sprinkle curds mixed with honey all over by means of the hand with the palm turned downwards; that would be blood. He should spread over the figure the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards; (they would be) the skin and the hair. He should dismantle the *saṁrāḍāsandī* and deposit its various parts upon the figure. The imperial power is thereby (bestowed upon it).

(The disposal of the Pravargya) upon the Uttaravedi is prescribed as an obligatory procedure. There are injunctions in the *Brāhmaṇa* (regarding the disposal) in accordance with the desires (of the sacrificer), such as: one should dispose of the Pravargya upon the Uttaravedi in the case of a sacrificer who is desirous of lustre. Birds should not (be allowed to) sit round the Pravargya-implements which have been disposed of till the carrying forth of the fire. Some teachers prescribe the sprinkling round (with water) from the water-pitcher at this stage. The Adhvaryu should pray to the Mahāvīra with *rantir namā 'si divyo gandharvaḥ*..., and the sacrificer with *acikrad ahṛṣā hariḥ*.... The Adhvaryu should recite over it the formula, *etat tvaṁ deva gharma*..., turn by the right with *idam ahaṁ manuṣyo manuṣyān*..., sprinkle himself with water

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upon the *ucchiṣṭa*-mound, come back without looking (at the Mahāvīra), pray to Āditya with *ud vayaṁ tamasas...*, and then offer oblations on the Gārhapatya fire with the two verses, *ud u tyam...* and *citraṁ...*. Some teachers say that he should pray (with these verses). He should pray either to the Āhavanīya fire or to the Gārhapatya fire with *imam ū ṣu tyam...*. With *śaṁ no vātaḥ pavatām...*, they should go through the posterior *śānti*-rite.

MĀNAVA —

[4.4.1-37] — Now, hereafter, the disposal (of the Pravargya). One should preserve the supporting vessel for the *dadhigharma*. He should scrape out the two mounds and put them down together. He should put down the *ucchiṣṭa*-mound separately outside. There should be the giving out of the call only once. One should bring in (the Pravargya-utensils) along the north of the Vedi by the route normally used by the officiating priests. He should set down the *saṁrāḍāsandī* in front of the Āhavanīya fire and then put down the Mahāvīras upon it, one either to the west or to the east or to the north of another. He should put down the Pravargya-utensils also upon it. To the rear of the Āhavanīya fire, the officiating priest and the sacrificer should proceed with *gāyatrīṁ chandaḥ...*. With *paśūnāṁ jyotir asi*, the Adhvaryu should pour melted butter into the Mahāvīra (employed in the ritual). With the next two formulas, he should respectively pour honey and curds into the other two (Mahāvīras). One should sanctify clarified butter, light up bunches of darbha-blades, hold one at the height reaching up to the mouth, and then offer an oblation on it with *gharma yā te divi śuk...*. He should hold the other (two bunches respectively) at the heights reaching up to the navel and the knees and offer oblations on them respectively with the next two formulas. He should sit down with *anv adya no...*. (With the five formulas beginning) with *pūṣṇaḥ...*, he should offer five oblations. With the next two formulas, he should offer towards each quarter [1] and then come back. Having got up, he should give out the call : " O Udgātṛ, do thou chant the (relevant) sāman, " or " O Prastotṛ, etc. " All should join in the chanting of its concluding part. All should murmur *anv adya no anumatiḥ* .. and *anv īdam anumate...*. The Adhvaryu should go out with *brahmaṇas tvā paraspāyāḥ...*; at the half-way, he should recite the second (formula, namely,) *prāṇasya tvā...*, and, after having reached, the third (formula, namely,) *divas tvā* .. He should set down the *ucchiṣṭa*-mound into the *cātvāla* with *apa dveṣaḥ...*, touch water, put down the two mounds towards the north of the Uttaravedi or of the naturally perforated brick, and then (arrange the Pravargya-implements so as to) make a human form or the form of the orb of the sun. He should pile up (the mounds) separately, sprinkle them with water by means of the hand with the palm turned downwards, spread out *avakā* plants, and, with the *vyāhṛtis*, place upon the pieces of gold (deposited) on those plants the Mahāviras, one either to the west or to the east or to the north of another. He should place the other Pravargya-implements also

1. This is not quite clear.

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on those plants. He should fill in the pots of curds and deposit them on the (two) sides. He should untie the *veda* and spread out the grass-blades on the (two) sides. He should cover (the figure) with darbha-blades and the skin of black antelope. With *catuḥsraktir...*, he should spread out over them the various parts of the dismantled *saṁrāḍāsandī*. The officiating priests and the sacrificer should pray with *gharmaí 'tat te kṛtam*···. The Adhvaryu should pray with *vy asau...*, (substituting for *asau*) the name of him whom the sacrificer hates. (He should pray) without reciting any formula if he does not wish to practise exorcism. There should be sprinkling round (with water) with *valgur ...*, *samudrasya tvā 'vakayā...*, and *himasya tvā jarāyuṇā*···. After having recited *punar ūrjā* ··· and *saha rayyā nivartasva...*, the Adhvaryu should turn back. At this time, the sacrificer should stand up to the north of the Uttaravedi facing towards the east, take up water in his folded hands with *sumitrā na...*, and then cast it away outside the Vedi towards the east with *durmitrās*···. This procedure should be followed three times while the Pravargya is being sprinkled round with water. The Adhvaryu should touch water and then give out the call : " Do thou chant the Vārṣāhara-sāman. " After the Pravargya has been sprinkled round with water (the call should be given out to chant) the Iṣṭāhotrīya (-sāman). After the Pravargya has been sprinkled round with water, the officiating priests and the sacrificer standing on all sides should pray with the names of the Gandharvas beginning with *rantír nāmā 'si*···. The sacrificer (should murmur) the formula, *etat tvaṁ deva gharma*···. After having said, *idam aham āvarte*, he should turn back. He should turn back. He should pay homage with *namo devebhyaḥ*. With *punar ūrjā* and *saha rayyā nivartasva...*, he should turn round in the reverse direction. The Adhvaryu should take up the vessel for clarified butter and the spoon and then give out the call : " Do thou chant the Śyaita-sāman " (The Udgātṛ or the Prastotṛ) should chant it while walking forward. The sacrificer should join in (the chanting of) its concluding part. The formula for the erasing of the foot-print should be *idaṁ viṣṇur*···. The Adhvaryu should pray to the Gārhapatya fire with the two verses beginning with *tvam agne gṛhapatír*···. There should be an offering of oblation with *pra tad viṣṇuḥ...*; there should be the second (offering of oblation) with *imam ū ṣu tvam asmākam...*; and there should be (the offering of) four (more oblations) with the *vyāhṛtis*. The Adhvaryu should give out the call : " Do thou chant the Vāmadevya-sāman. " They should fill in the vessel for clarified butter and the spoon with curds, discard (it) upon the *saṁrāḍāsandī* and then, with darbha-blades in their hands, sprinkle themselves with water on the *cātvāla* with *namo vāce*···.

KĀTYĀYANA—

[8.3.18] — If one has performed the Pravargya, he should dispose of it, as prescribed, after he has (first) performed both (the Upasads).

[26.7.1-29] — At the end of the Upasads, the disposing of of the Pravargya (should be done). The Adhvaryu should put down the Pravargya-utensils near the *antaḥpātya* pin. He should take out the *ucchiṣṭa*-mound by

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the southern door (and put it down). The Āgnīdhra should (successively) light up on the Āhavanīya fire three bunches of grass-blades and hold them (one after another) at (three different) heights as in the Śatarudriya[1] (but) in the reverse direction (that is to say, respectively at the heights reaching up to the mouth, up to the navel, and up to the knee). The Adhvaryu should take up in the ladle four spoonfuls of clarified butter and offer (three) oblations on the three lighted bunches of grass-blades respectively with the (three) formulas beginning with *yā te gharma divyā śuk* ···. He should throw away the third bunch (lighted up and held by the Āgnīdhra at the height reaching up to the knee) (into the Āhavanīya fire), sit down, (and then offer on the Āhavanīya fire the remaining clarified butter). Having curtained off the sacrificer's wife, he should depart from the fire-hall towards the east with *kṣatrasya tvā*···. Then he should give out the call (to the Prastotṛ) for the chanting of the (relevant) Sāman. The (three) places (of halting) should be as in the Avabhṛtha. (The joining by all in the chanting of) the concluding part of the Sāman (should) also (be as in the Avabhṛtha). All should (then) go to the place of the disposal (of the Pravargya). In a sacrifice not characterised by the piling up of the fire, (they should go) to the Uttaravedi (for this purpose). One should sprinkle round (the place of disposal with water), three times, with *acikradat*···. Or (one should do so at a later stage) in accordance with the order of the formulas. With *catuḥsraktir*..., the Adhvaryu should set down the Mahāvīra employed in the Pravargya-ritual in such a way that it touches the navel of the Uttaravedi. (He should set down) the other two Mahāvīras to the east (of the first). Without reciting any formula, (he should set down) the clay, which was left over after the Mahāvīras had been fashioned, also (to the east of the Mahāvīras). (He should set down) the two pincers on the two sides; the two *rauhiṇa*-ladles (respectively) outside (the two pincers) and slightly below (them); (the two ends of) the hoe towards the north (of the *rauhiṇa*-ladles), the dismantled couch towards the south of the *rauhiṇa*-ladles), and the skin of black antelope towards the north (of the hoe); the fans and the enclosing sticks on all sides; the supporting ladle, into which everything made of cord and the *veda* have been put, to the rear; the two milking pitchers on the two sides of the handle (of the supporting ladle) to the rear (of that ladle); the peg and the pins to the rear (of the milking pitchers); the two *rauhiṇa*-potsherds to the rear (of the peg and the pins); the two stirring sticks (to the rear of the *rauhiṇa* potsherds); and the other material in the middle (of the utensils which have been already placed). He should deposit the two mounds to the north of all the utensils and the *ucchiṣṭa*-mound outside the Vedi to the south of the *mārjālīya* region. He should fill in with milk the vessels having bowls, with *gharmai 'tat te*···. He should give away to the initiated (sacrificer) the remaining quantity of milk with which the *vrata*-milk has been mixed. If the *vrata*-milk has already been given away, he should give away only (the remaining quantity of milk). At this very stage, one should sprinkle round (the Uttaravedi). The Adhvaryu should give out (to the

1. Cf. *Kāt ŚS* 18.1.2-4.

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Prastotṛ) the call : "Do thou chant the Vārṣāhara and the Iṣṭāhotrīya sāmans." The officiating priests and the sacrificer, together with the sacrificer's wife, should sprinkle themselves with water on the *cātvāla* with *sumitriyā na*···. With *ud vayam*..., the sacrificer should step towards the north-east. Without looking back, he should come back from that region, take up a fire-stick with *edho 'sy*..., and then put it on the Āhavanīya fire with *samid asi*···. The sacrificer's wife (should put a fire-stick) on the Gārhapatya fire without reciting any formula. The sacrificer should give away to the Brahman the two *śatamānas* (= the two sheets, one of gold and the other of silver) employed in the Pravargya. He should give away the Gharma-cow to the Adhvaryu, the cow which was milked for the *vrata*-milk for the sacrificer to the Hotṛ, the cow which was milked for the *vrata*-milk for the sacrificer's wife to the Udgātṛ, and the she-goat to the Āgnīdhra.

[26.7.36-37] — One should perform the Pravargya in the Soma-sacrifice of a person entitled to *avakāśa*-formulas. One should not (however) perform the Pravargya in the first Soma-sacrifice (of even such a person).

[26.7.41-42]—The *śānti*-rite should be gone through at the beginning and at the conclusion (of the Pravargya) because it is mentioned in the scripture (as preceding the Pravargya-mantras.)

ŚĀṄKHĀYANA [1]—

[5.12.2-4] — The disposal of the Pravargya (is done) in a Soma-sacrifice characterised by Pravargya. On that occasion, the Prastotṛ chants the Sāman. In connection with it, (the chanting of) the concluding part (of the Sāman) should be joined by the Hotṛ.

LĀṬYĀYANA :—

[5.8.11,12] — The Brahman should follow the *saṁrāḍāsandī* being carried. While the Pravargya-implements are being sprinkled round, he should touch water, step back together with them (that is, with the participants in the rite), and then follow the sacred fire, which is being carried forth, reciting the *apratiratha* formula—(but) without reciting any formula if the sacrifice is not characterised by the piling up of the altar.

DRĀHYĀYAṆA —

[14.4.11,12] ≡ LĀṬ. [5.8.11,12]

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1. The *Āśv ŚS* has nothing to say on this subject.

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36. THE AUDGĀTRA RELATING TO THE DISPOSAL OF THE PRAVARGYA

LĀṬYĀYANA —

[1.6.1-14] — In a sacrifice characterised by Pravargya, the Prastotṛ should go along the north of the *saṁrāḍāsandī*, stand to the west of it, chant the Sāman, *tyagnāyiḥ*..., after having been called upon (to do so) by the Adhvaryu, and insert a *stobha* at each *pāda*. He should make the utterance (namely, the syllable *vā*) relating to (the end of) the *stobha* only in the concluding part of the Sāman. Those who are engaged in the Gharma-ritual should chant the concluding part of the Sāman beginning with the *upagraha* (that is, the utterance *e*) in the *svarita* mode. The sacrificer's wife also (should join in the chanting of the concluding part). (The foregoing procedure should be followed) in the same manner, at the middle (halt). Also after having reached the Āhavanīya fire-place. While the Pravargya is being sprinkled round with water, the Prastotṛ should touch water and then chant the Vārṣāhara-sāman. After the Pravargya has been sprinkled round with water, he should chant the Iṣṭāhotrīya-sāman. All should join in the chanting of the concluding part of that Sāman. If they would carry away the Pravargya-implements to an island (for disposal), the Prastotṛ should not wait for the sprinkling round with water (but proceed with the chanting of the relevant Sāman). While returning, he should chant the Śyaita-sāman based either on triplet or on a single verse. The sacrificer should follow in the chanting of the concluding part. Dhānaṁjayya says that the Prastotṛ should enter the Prāgvaṁśa by the eastern door, go along the north of the fires, stand to the west of the Gārhapatya fire, and then, looking at the spot where the Mahāvīra was brightened, chant the Vāmadevyaṣāman. Śāṇḍilya says that he should chant (only) the Sāmans ending with the Śyaita-sāman.

DRĀHYĀYAṆA —

[2.2.1-15] = LĀṬ [1.6.1-14]

[2.2.11] — ... If they would carry away the Pravargya-implements to an island (for disposal), the Prastotṛ should chant (all) the (three) Sāmans continuously; he should not wait for the sprinkling round with water....

JAIMINĪYA —

[1.5] — After having disposed of the Pravargya, (the Prastotṛ) is called up. He should wear his sacred cord over the left shoulder and under the right arm, sip water, and not go away from there. When the Adhvaryu gives out a call to him (with the words), "O Prastotṛ, do thou chant the Sāman", he should, after having uttered *hiṁ*, chant, three times, the last Sāman from

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among the four based on the verse, *agniṁ hotāraṁ manye dāsvantam.* He should utter the *stobha* at the beginning of each *pāda.* All priests together with the sacrificer and his wife should join in the chanting of the concluding portion of the Sāman. At that time, the Rakṣases indeed pursued the gods. The Rakṣas-killer Agni saw this Sāman. By means of it they killed the Rakṣases. When all join in the chanting of the concluding portion of the Sāman—that is intended verily for the killing of the Rakṣases. They carry the Pravargya-implements resting them at three places. He (the Prastotṛ) should chant the relevant Sāman, each time the Pravargya-implements have been rested. Three, indeed, are these worlds; for the sake of the supporting apart of these worlds. While chanting, the Prastotṛ should stand to the rear of the Pravargya-utensils which have been arranged upon the Uttaravedi. When the Adhvaryu sprinkles the water round, for the second time, then he says to the Prastotṛ : " O Prastotṛ, do thou chant the Sāman. " He should utter *hiṁ* and chant the Vārṣāhara three times. Standing at this very place, he should utter *hiṁ* and chant the Iṣṭāhotrīya three times. They should join in the chanting of the concluding portion of the Iṣṭāhotrīya, but not of the Vārṣāhara. Then the Prastotṛ should take away the piece of cloth with which the sacrificer's wife is covered. While going back he should chant the Śyaita-sāman.

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37. FROM THE CARRYING FORTH OF THE FIRE UP TO THE SETTING IN MOTION OF THE HAVIRDHĀNA-CARTS

BAUDHĀYANA —

[6.24-25] — The Adhvaryu should carry forth the sacred fire according to the (normal) procedure (of the carrying forth) of the sacard fire. [1] He should do the second tracing out (of the Mahāvedi [2]) characterised by the fire, press down (the ground for the Vedi), fiix up the wooden sword crosswise (upon it), and then give outt he call : " Do thou bring forth the *prokṣaṇī* water, do thou place near (it) the sacrificial faggot and the sacrificial grass. " This much is the call. [21.24 — As for the sanctifying of the sacrificial grass relating to the Agnīṣomīya animal-sacrifice : Bodhāyana says that one should employ the formulas beginning with the one relating to the taking up of the sickle. Śālīki says (that one should employ) those beginning with the one relating to the cord. Aupamanyava says (that one should employ) those beginning with the one relating to the collection of the bundles. As for the placing near of the

1. See : *Śrautakośa*, Vol. I, English Section, pp. 788-90.
2. For the first tracing out, see p. 236.

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sacrificial faggot and the sacrificial grass : (The view expressed in) the sūtra is (that) of the two Ācāryas. In this connection, indeed, Aupamanyava says that one should bring in the sacrificial faggot and the sacrificial grass to him (= the Adhvaryu) while he is seated there only. The Adhvaryu should take it up, go towards the east, and, holding a handful of *kuśa* grass, proceed towards the east strewing the *pṛṣṭhyā* line. [25.11 — When, indeed, should one formally procure the sacrificial grass relating to the Agnīṣomīya animal-sacrifice ? After having disposed of the Pravargya and before the carrying forth of the Āhavanīya fire. One should then drive away the calves in connection with (the milk for) the *savanīya*-oblations. After the Āhavanīya fire (in the Prāgvaṁśa) has been divided, one should pour one third of the earth from the foot-print into the (new) Gārhapatya fire (that is, the old Āhavanīya fire). Similarly (another one third) into the supporting earth.] At this stage, verily, should he spread out the sacrificial grass along the *pṛṣṭhyā* only once. Some teachers say that that very sacrificial grass and sacrificial faggot (procured at this stage) should remain to be used in the Agnīṣomīya animal-sacrifice. Now these his two carts should be standing on the two sides of the fire-hall—properly washed, well furnished, and equipped with the yoke. Out of those two, the southern one should be taller and the northern one shorter. The southern one should have its plank (= seat) removed; the northern one should not have its removed. Whatever (cord) is tied up to the axles of those two, one should cast away. Then they should make those two enter the Mahāvedi. [21.14 — As for making the two *havirdhāna*-carts enter the Mahāvedi : Bodhāyana says that one should make them enter after having first put sticks or grass-blades within. Śālīki says (that one should do so) without having placed (anything) within.] Then one should make them stand on the two sides of the *pṛṣṭhyā* at a distance of one *aratni* in front of the fire-hall. Then, with *vaiṣṇavī viṣṇave śundhethām*, the Adhvaryu should sprinkle them with water by means of the hand with the palm turned upwards. [21.14 — As for the sprinkling of the two *havirdhāna*-carts with water by means of the hand with the palm turned upwards : Bodhāyana says that one should sprinkle them with water sanctified without reciting any formula. Śālīki says (that one should do so) with water from the water-pot.] Then the Adhvaryu should say : " Come, o sacrificer. " He should enter the fire-hall by the eastern door, melt clarified butter over the Gārhapatya fire, purify it, take up four spoonfuls of it in the ladle, and then, while the sacrificer remains touching him, make on the Śālāmukhiya fire (= the new Gārhapatya fire) the *sāvitra* offering with *yuñjate mana uta*···. He should take up another four spoonfuls and then ask for a vessel for clarified butter together with spoon, wooden sword, water-pitcher, sacrificial grass, and a piece of gold. After having taken up all this together he should say : " Come, o sacrificer. " With the sacrificer and his wife, who latter has taken up the remaining one third of the earth from the foot-print, going after him, the Adhvaryu should go out by the eastern door and go to the rear of the axle of the southern *havirdhāna*-cart. He should dig up (a patch of ground) in the southern track by means of the wooden sword, sprinkle water on it by means of the hand with the palm turned downwards, put down a piece of gold

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upon it, strew sacrificial grass round that spot, and then offer (clarified butter) over it with *idaṁ viṣṇur vi cakrame*···. Then he should pour into the folded hands of the sacrificer's wife half of the remaining earth from the foot-print and then pour over it the remnant of the clarified butter in the ladle. With *ā no vīro jāyatāṁ karmaṇyo yaṁ saṛve 'nujīvāma yo bahūnām asad vaśī*, the sacrificer's wife should besmear the southern end of the axle by means of her eastward-pointing hand with the palm turned upwards. The Adhvaryu should take up another four spoonfuls, go to the rear of the axle of the northern *havirdhāna*-cart, dig up (a patch of ground) in the northern track by means of the wooden sword, sprinkle water on it by means of the hand with the palm turned downwards, put down a piece of gold upon it, strew sacrificial grass round that spot, and then offer (clarified butter) over it with *irāvatī dhenumatī*···. Then he should pour into the folded hands of the sacrificer's wife all the remaining earth from the foot-print and then pour over it the remnant of the clarified butter in the ladle. The sacrificer's wife should besmear the northern end of the axle by means of her eastward-pointing hand with the palm turned upwards. The verse to be employed at this besmearing should be the same (as mentioned above, namely, *ā no vīro*...). [14.3 — It is said in the *Brāhmaṇa* : Sacrifice, verily, do they collect together when they collect (the earth from) the foot-print of the Soma-purchasing cow. The two *havirdhāna*-carts (constitute) the mouth of the sacrifice. When they would move the two *havirdhāna*-carts towards the east, then should one besmear the axle with that earth. When one moves the two *havirdhāna*-carts towards the east, then should the sacrificer's wife besmear the end of the axle with that third part of the earth from the foot-print. One thereby extends the sacrifice into the mouth of the sacrifice. So says the *Brāhmaṇa*.] [21.14 — As for the offering over the two tracks : (The view expressed in) the sūtra is (that) of Aupamanyavīputra. In this connection, Bodhāyana, indeed, says that one should offer over the track of the southern *havirdhāna*-cart, besmear all the ends of axles, and touch (them) on all sides. In this connection, Śālīki, indeed, says that one should offer over all the tracks, besmear all the ends of axles, and touch (them) on all sides.] Then the Adhvaryu should give over these implements to the Pratiprasthātṛ. The sacrificer's wife should be led away; the Hotṛ should be called up.

After having taken hold of these two (*havirdhāna*-carts) together, the Adhvaryu should give out the call : " Do thou recite the verses relating to the two *havirdhāna*-carts being set in motion. " After the (first) verse has been recited three times (by the Hotṛ), they should set the two carts in motion with *prācī pretam adhvaraṁ*···. Now, if the axle creaks the Adhvaryu should then murmur the very formula, *suvāg deva duvyāṁ ā vada*. Then the Adhvaryu and the Pratiprasthātṛ should proceed straight on. They both should go beyond along the north, reach the front of the two *havirdhāna*-carts, [1] and then

1. The Adhvaryu should go along the north of the southern *havirdhāna*-cart, and the Pratiprasthātṛ along the north of the northern one.

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step three steps from the middle pin of the Uttaravedi [1] towards the west along the *pṛṣṭhyā*-line. There, they both should station, with *atra ramethāṁ varṣman pṛthivyāḥ*. the two carts on the ends of the planks out of which their navels have been carved out. Then, with the *āśirpadā* verse, namely, *divo vā viṣṇav uta vā pṛthivyāḥ*..., the Adhvaryu should fix up a pin to the south of the southern *havirdhāna*-cart. Then, with *viṣṇor nu kaṁ vīryāṇi pra vocam*..., he should fasten it well (to the end of the plank) with a cord. In the very same manner the Pratiprasthātṛ should fix up a pin to the north of the northern *havirdhāna*-cart. Then, with that very verse, he should fasten it well with a cord. [21.14 — As for the fixing up of the two pins : Bodhāyana, indeed, says that one should fix up a pin to the south of the southern *havirdhāna*-cart (as also) to the south of the northern (*havirdhāna* cart). Śālīki says (that one should fix it up) to the south (of the southern *havirdhāna*-cart) and to the north (of the northern one). Aupamanyava says that one should fix it up in the middle (of the two poles of each cart).]

BHĀRADVĀJA —

[12.6.1-8.6] — The Adhvaryu should dispose of the Pravargya, carry forth the sacred fire according to the procedure laid down (for the carrying forth) of the sacred fire [2], and then drive away the calves (for the milking of the cows) for *āmikṣā* and *dadhigharma*. He should modify the relevant formulas [3] by employing the word *mitrāvaruṇābhyām* in (the formula for) the *āmikṣā*, and should refer to Indra in (the formula for) the *dadhigharma*. Then the Adhvaryu and his assistants should fetch ample sacrificial grass for the Mahāvedi, as in connection with the Full-moon and the New-moon sacrifices. Thereafter, the Adhvaryu should do the second tracing out (of the Mahāvedi), as in connection with the Full-moon and the New-moon sacrifices. They should not move about the Mahāvedi in respect of which the (second) tracing out has been done, until water has been sprinkled upon it by means of the hand with the palm turned upwards. The Adhvaryu should sanctify the *prokṣaṇī*-water according to the procedure laid down in connection with the sanctification of the *prokṣaṇī*-water, address the Brahman, and then sprinkle water upon the Vedi and the sacrificial grass, three times each, as in connection with the Full-moon and the New-moon sacrifices. Then they should spread out that sacrificial grass over the entire Mahāvedi, as in connection with the Full-moon and the New-moon sacrifices. Some teachers prescribe, for spreading out the sacrificial grass, the verse, *ā ghā ye agnim indhate stṇanti barhir ānuṣak | yeṣām indro yuvā sakhā*. To the west of the Vedi and on the two sides of the Prāgvaṁśa they should move in the two *havirdhāna*-carts, which have been washed clean, whose knots have been loosened, to which yokes have been fastened and the

1. That is to say, the Adhvaryu should step from the spot one *aratni* to the south of the pin, and the Pratiprasthātṛ from the spot one *aratni* to the north of the pin.

2. See : *Śrautakośa*, Vol. I, English Section, p. 784.

3. Namely, *devo vaḥ savitā*....

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yoke-pins have been fixed, and which have roofs (attached to them). Thereafter the Adhvaryu should offer an oblation on the fire on the Uttaravedi with *yuñjate manaḥ*···. Hereafter, all the rites connected with the Āhavanīya fire should be performed on this very (fire). With *ā no vīro jāyatāṁ karmaṇyaḥ*..., the sacrificer's wife should besmear the southern end of the axle of the southern *havirdhāna*-cart with one third of the earth derived from the foot-print, three times, (every time) in the forward direction, by means of the hand stretched eastwards. She should not besmear the northern end of the axle. (It is the view) of some teachers that she should besmear both. In the very same manner she should (also) besmear (the southern end of the axle) of the northern *havirdhāna*-cart. Thereafter the Adhvaryu should give out the call (to the Hotṛ) with the words: "Do thou recite the verses for the two *havirdhāna*-carts being carried forth." After the first verse has been recited three times, they should lift up (the yokes) and then set (the carts) into motion with *prāci pretam adhvaraṁ kalpayantī*···. If the axle creaks, the Adhvaryu should recite over it *suvāg deva duryāṁ ā vada*···. The Adhvaryu should place a piece of gold on the southern track of the southern *havirdhāna*-cart and then offer an oblation upon it with *idaṁ viṣṇur vi cakrame*···. In the same manner, the Pratiprasthātṛ should place a piece of gold on the northern track of the northern *havirdhāna*-cart and then offer an oblation upon it with *irāvatī dhenumatī hi bhūtam*···. In that connection, this is the general rule. Whatever rites the Adhvaryu performs in respect of the southern *havirdhāna*-cart, the Pratiprasthātṛ should perform in respect of the northern *havirdhāna*-cart. The Hotṛ should remove by means of his foot (the dust lying) upon the Vedi, with its one third portion (towards the west) excluded, and should (thereby) remove by means of his mind the fear arising from the people with the verse, *apa janyaṁ bhayam nudā 'pa cakrāṇi vartaya | gṛhaṁ somasya gacchatam*. The view of some teachers is that the Adhvaryu (should do this); of some (others) that the Brahman (should do this); and of (still) some (others) that the sacrificer (should do this). (The Adhvaryu and the Pratiprasthātṛ) should make (the two *havirdhāna*-carts) stand upon the ends of the planks of the wheels out of which the navels are carved out, to the west of the Uttaravedi at a distance of three steps or a little more, on the two sides of the *pṛṣṭhyā*, with *atra ramethāṁ varṣman pṛthivyāḥ*···. The interval between the two *havirdhāna*-carts should be as required. With *vaiṣṇavam asi viṣṇus tvo 'ttabhnātu*···, (the Adhvaryu and the Pratiprasthātṛ) should support (the two carts with the supporting poles). (The two carts) should (thereby) be raised in the front. With *divo vā viṣṇav uta vā pṛthivyāḥ*..., the Adhvaryu should fix (into the ground) a pin just below the rear southern pole-joint of the southern *havirdhāna*-cart. In the same manner, the Pratiprasthātṛ. He should fix (into the ground) a pin just below the rear northern pole-joint of the northern *havirdhāna* cart, with *viṣṇor nu kaṁ vīryāṇi pra vocam*···. With *viṣṇoḥ syūr asi*, the two should fasten the two *havirdhāna* carts to those two (pins). With *viṣṇor dhruvam asi*, the Adhvaryu should tie up a knot. The first knot which he may have tied up should remain specially marked out. They should stick

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them on from the rear. They should pull out the yoke-pins upwards and wind a cord round them from above.

ĀPASTAMBA —

[11.5.9-7.6] — At this stage, the Adhvaryu should dispose of the Pravargya and then carry forth the sacred fire as in connection with the animal-sacrifice.[1] This (fire) constitutes the Āhavanīya fire in respect of the Soma-sacrifice. The fire out of which he carries forth (this portion) constitutes the Gārhapatya fire. The Adhvaryu should do the second tracing out (of the Mahāvedi) which is characterised by fire. At this stage, the Pratiprasthātṛ should fetch a twig and drive away the calves (by means of it, for the milking of the cows) for the sake of the *payasyā* to be offered to Mitra-Varuṇa.

After having sprinkled the sacrificial grass with water (three times) by means of the hand with the palm turned upwards, the Adhvaryu should similarly sprinkle the Mahāvedi with water three times. No one should move about on the (Mahāvedi) unsprinkled with *prokṣaṇī*-water (that is, after the second tracing out and before the sprinkling with *prokṣaṇī*-water). Then the Adhvaryu should profusely spread out in the Mahāvedi sacrificial grass (with the tips of its blades pointing) towards the east, and then station, in front of the Prāgvaṁśa and on the two sides of the *pṛṣṭhyā*, the two carts which have been already used, to which the yokes have been fastened and the yoke-pins have been fixed, which have been curtained round, and which have been provided with roofs, after he has washed them clean, loosened their knots which had been tied before, and tied new knots which should then be clearly marked. Then the sacrificer's wife should besmear these two (carts) with one third of (the earth derived from) the footprint mixed with clarified butter. With *ā no vīro jāyatām* ..., she should besmear, in the eastern direction, the southern end of the axle, two times, by means of the right hand with the palm turned upwards. And (while doing so) she should not draw back the hand. In the same manner, (she should besmear) the northern end of the axle. Or, (this latter she should besmear only) once. So too she should besmear (the ends of the axle of) the northern *havirdhāna*-cart. The Adhvaryu should offer an oblation on the sacred fire deposited upon the Uttaravedi with the verse relating to Savitṛ, namely, *yuñjate mana*... and then give out a call to the Hotṛ (with the words), " Do thou recite the relevant verses for the two *havirdhāna*-carts being set in motion ", or with the words, " Do thou recite the relevant verses for the (two) being set in motion." After the first verse has been recited three times, (the Adhvaryu and his assistants) should lift up (the yokes of the two carts) with *prāci pretam adhvaram* ... and set the two carts in motion. If any sound issues from the axle, the Adhvaryu should follow it (= that sound) with *suvāg*.... The Adhvaryu should place a piece of gold upon one track or upon both the tracks of the southern *havirdhāna*-cart and then offer an oblation upon that piece of

1. See : *Śrautakośa*, Vol. I, English Section, p. 797.

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gold with *idaṁ viṣṇur vi cakrame*···. In the same maner, the Pratiprasthātṛ (should act in respect) of the northern (*havirdhāna*-cart). (However) he (=the Pratiprasthātṛ) should offer the oblation with *irāvatī dhenumatī*···. With *apa janyaṁ bhayaṁ nudā 'pa cakrāṇi vartaya | gṛhaṁ somasya gacchatam*, either the Adhvaryu or the Hotṛ or the Brahman or the Maitrāvaruṇa should remove by means of his foot (the dust) within the area of the Mahāvedi from which one third portion (to the west) has been excluded. Or he should cast away a clod outside the Mahāvedi. With *atra ramethām*..., the Adhvaryu should make the two carts stand in the middle at a distance of three steps towards the west from the Āhavanīya fire, support it (with the supporting pole) with *vaiṣṇavam asi viṣṇus tvo 'ttabhnātu*..., and then, with *divo vā viṣṇav*..., fix up a pin (into the ground) immediately below the rear southern pole-joint of the southern *havirdhāna*-cart. He should tie up the pole to that pin. The Pratiprasthātṛ should do the same in respect of the northern (*havirdhāna*-cart), (fixing up a pin into the ground) immediately below the rear northern pole-joint with *viṣṇor nu kam*···. They should pull the yoke-pins upwards and wind (a cord) round (each one of) them from above. It is said in the *Brāhmaṇa* that the oxen of the gods draw (their chariots) with their bellies turned upwards.

[14.8.6]—···While the fire (relating to the Uttaravedi) is being carried forth, the Brahman should go along the south.···

SATYĀṢĀḌHA —

[7.4] — The Adhvaryu should give over the remaining half of the *vrata*-milk, carry forth the sacred fire according to the normal procedure of carrying forth the sacred fire, [1] place a tuft of wool into the fire-place, deposit the fire there, and then drive away the calves in connection with the evening-milking for the *āmikṣā* for Mitra-Varuṇa. He should also drive away the calf of the Gharma-cow (to be milked) for the *dadhigharma* for Indra. It is the view of some teachers that all the offerings should be made to Indra. The Adhvaryu should do the second tracing out of the Mahāvedi characterised by fire. Till the spreading out of the sacrificial grass one should not pass over the Mahāvedi in respect of which the second tracing out has been done but which has not been sprinkled with water by means of the hand with the palm turned upwards. The faggot intended for (the rites to be performed on) the Soma-pressing day and the sacrificial grass to be spread out upon the Mahāvedi should be got ready. The Adhvaryu should sprinkle the faggot, the Mahāvedi, and the sacrificial grass with water, (the sprinkling being) not accompanied by any formulas, each three times, by means of the hand with the palm turned upwards. Without reciting any formula, he should spread out the sacrificial grass within the Mahāvedi as in the Full-moon and the New-moon sacrifices. Some teachers prescribe the verse *ā ghā ye agnim indhate*..., as the verse to accompany the spreading out.

They should loosen the old knots of the two carts having solid wheels, which had been already got ready and which had been already used, wash (those

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carts), tie up new knots, provide the carts with roofs and yokes, and then station them in front of the Prāgvaṁśa. (Thereafter) the Adhvaryu should offer an oblation on the fire deposited upon the Uttaravedi with *yuñjate mana* ···. With *devaśrutau*..., the sacrificer's wife should besmear, with one portion out of one third of the earth from the foot-print, the southern end of the axle of the southern *havirdhāna*-cart, in the eastward direction, three times, by means of the right hand with the palm turned upwards. In the same manner, (she should besmear the end of the axle) of the northern *havirdhāna*-cart. It is the view of some teachers that she should besmear all (the axle-ends). It is the view of some teachers that she should besmear them also with clarified butter. The Adhvaryu should give out a call (to the Hotṛ with the words), " Do thou recite verses for the two *havirdhāna*-carts being set in motion ", or (with the words), " Do thou recite verses for the two being set in motion ". After (the first verse) has been recited thrice, they should lift up (the yoke-poles) and then set (the carts) in motion with *prāci pretam*···. If the axle creaks, the Adhvaryu should recite over (that sound) the formula, *suvāg deva*···. The Adhvaryu should put down a piece of gold in the northern track of the southern *havirdhāna*-cart at the boundary of the Mahāvedi in the region where the two carts cross the Mahāvedi and then offer an oblation (on that piece of gold) with *idaṁ viṣṇur*···. The Pratiprasthātṛ should do so in respect of the northern *havirdhāna*-cart with *rāvati dhenumati*···. The Adhvaryu should do the rites in respect of the southern *havirdhāna*-cart and the Pratiprasthātṛ those in respect of the northern one. With the verse, *apa janyaṁ bhayaṁ nuda* ..., the Hotṛ should remove mentally (and) by means of his foot (the dust symbolising) the danger to pepole in the western half of Mahāvedi with one third of it having been left out. Or the Adhvaryu or the sacrificer or the Brahman (should do so). The two (that is, the Adhvaryu and the Pratiprasthātṛ) should step out three steps towards the west along the rear of the Uttaravedi, and, there, on the two sides of the *pṛṣṭhyā* line, station, the two carts upon the ends of the planks out of which the navels of the wheels have been carved out. They two should leave such an interval between the two carts as might be needed. They should support them with *vaiṣṇavam asi*···. (They should be so supported) that they are raised up towards the front. With the *āśirpadā* verse, namely, *divo vā viṣṇav uta vā*..., the Adhvaryu should fix up (in the ground) a peg (below) the rear of the southern yoke-joint of the southern (*havirdhāna*-cart), and, with *viṣṇor nu kaṁ* ..., the Pratiprasthātṛ (should fix up a peg) below the rear of the northern yoke-joint of the northern (*havirdhāna*-cart). With *viṣṇor dhruvam asi*, they two should fasten the two carts there (to those two pegs). With *viṣṇor dhruvo 'si*, they should tie up two knots. They should be (clearly) marked out. (The Adhvaryu and the Pratiprasthātṛ) should pull out the yoke-pins (respectively of the two carts) upwards and wind them round firmly with cords from above.

[10.8] — While the fire is being carried forth and the two *havirdhāna*-carts are being driven, the Brahman should go along the south.

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VAIKHĀNASA —

[14.4–6] — The carrying forth of the sacred fire has been explained in connection with the animal-sacrifice [1].

This fire itself (should be regarded as) the Āhavanīya fire in a Soma-sacrifice After the Uttaravedi has become characterised by the sacred fire and after one has done the second tracing out, one should not move about on the Mahāvedi, which has not been sprinkled with water by means of the hand with the palm turned upwards, till the spreading out upon it of sacrificial grass. The Pratiprasthātṛ should drive away the calves for the evening milking for the sake of the *payasyā* to be offered to Mitra-Varuṇa, and the calf of the Gharma-cow (for her milking) for the sake of *dadhigharma*. The faggot to be used on the Soma-pressing day and the sacrificial grass for (being spread out upon) the Mahāvedi should be fetched. The Adhvaryu should sprinkle the faggot, the Mahāvedi, and the sacrificial grass with water by means of the hand with the palm turned upwards, each three times, and, with *ā ghā ye agnim indhate...*, spread out upon the Vedi ample sacrificial grass (the tips of its blades) pointing towards the east. The two should make the two carts, which have been used before, and which have (now) been washed, have been provided with yokes, have been covered with curtains, and have roofs, stand in front of the fire-hall facing towards the east, on the two sides of the *prṣṭhyā* line—the Adhvaryu the southern cart, and the Pratiprasthātṛ the northern cart. Hereafter the two (officiating priests) should perform the rites (in respect of the carts) in this very manner, (that is, the Adhvaryu should perform the rites in respect of the southern cart and the Pratiprasthātṛ those in respect of the northern one). Out of the two carts the southern one should be taller and should have its seat removed; not so the northern one. [2] The Adhvaryu (and the Pratiprasthātṛ) should loosen the attached bonds of the axles of the two carts and then again tie them up securely. With *vaiṣṇavī viṣṇave śundhethām...*, the Adhvaryu should sprinkle the two *havirdhāna*-carts with water by means of the hand with the palm turned upwards. He should melt clarified butter over the *śālāmukhīya* fire, purify it take up four spoonfuls of it into the ladle, and then, with the verse addressed to Savitṛ, namely, *yuñjate mana...*, offer an oblation on the fire deposited upon the Uttaravedi. The sacrificer's wife should take up one portion of one third of the earth from the foot-print with *devaśrutau* ... and besmear with that earth mixed with clarified butter the southern end of the axle of the southern *havirdhāna*-cart, three times, by the right, by means of the right hand with the palm turned upwards. So too of the northern (*havirdhāna*-cart). If the earth from the foot-print is lost, she should besmear (them) with clarified butter. The Adhvaryu should give out (to the Hotṛ) the call : " Do

1. *Śrautakośa*, Vol. 1, English Section, p. 798.

2. The printed text reads : *tatho 'ttaram*. One would, however, expect *na tatho 'ttaram*. Cf. *Baudh ŚS* 6.24.

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thou recite the verses for the two *havirdhāna*-carts being set in motion.' When they come to know of the verse, *yuje vāṁ brahma pūrvyam* ..., having been recited three times, they should move the two *havirdhāna*-carts towards the east with *pracī pretam* ... It there is a sound issuing from the axle, the Adhvaryu should murmur *suvāg*.... When the two *havirdhāna*-carts have moved into the Mahāvedi, he should put down a piece of gold upon the northern track of the southern *havirdhāna*-cart within the Mahāvedi, strew sacrificial grass round it, and then offer an oblation upon it with *idaṁ viṣṇur vi cakrame* ... So too (should) the Pratiprasthātṛ (do) in respect of the northern *havirdhāna*-cart with *irāvatī dhenumatī* . In the rear half of the Mahāvedi, leaving out one third portion towards the east, the Brahman or the Hotṛ or the Adhvaryu should, with *apa janyaṁ bhayaṁ nuda*..., throw out dust or a clod outside the Mahāvedi mentally (and) by means of his foot.

The two (officiating priests) should make the two *havirdhāna*-carts stand on the ends of the planks, out of which the navels are carved out, at a distance of three steps to the rear of the Ahavanīya fire and recite over them the formula, *atra ramethām* ... The interval between these two carts should be as much as would be needed. With *vaiṣṇavam asi viṣṇus tvo 'ttabhnātu*, they should make the fronts of the navel-planks stay. With the *āśīrpadā* verse, namely, *divo vā viṣṇav*..., the Adhvaryu should fix in a pin for the southern *havirdhāna*-cart towards the south, and (another) towards the north without reciting any formula. So too (the Pratiprasthātṛ) for the northern (*havirdhāna*-cart) with *viṣṇor nu kaṁ*.... With *viṣṇor dhruvam asi*, the two (officiating priests) should tie up the two carts to the pins by means of a cord. With *viṣṇor dhruvo 'si*, the two should fasten the knots. After having tied up the two carts securely, the two (priests) should pull out the yoke-pins upwards and hold them above.

MĀNAVA—

[2.2.2.2-25] — Afte having disposed of the Pravargya-implements, the Adhvaryu should tie up, according to the procedure beginning with the tying up with the cord, the sacrificial grass used for the Upasads for the rite (of the animal-offering) to Agni-Soma. He should tie up the enclosing sticks to the sacrificial faggot. The ritual procedure beginning with the sprinkling of the Uttaravedi with water by means of the hand with the palm turned upwards up to the *pūrṇāhuti* is well established [1]. They should wipe off the foot-prints upon the Mahāvedi, as far towards the north as towards the south. Without transgressing the *pṛṣṭhyā*, they should move outwards on the other side. They should cast away upon the rubbish-heap the grass-blades with which the foot-prints have been wiped off. They should not walk on the Mahāvedi which has (still) not been sprinkled with water by means of the hand with the palm turned upwards. The Adhvaryu should do the second tracing out, smoothen it,

1. See : *Srautakośa*, Vol I, English Section, pp. 696-97.

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hold up the wooden sword crosswise in front of the pin of the *pṛṣṭhyā*, and then issue out the directions : " Do thou place the *prokṣaṇī*-water (within the Mahāvedi), bring hither the sacrificial faggot and the sacrified grass, wash the ladles clean, and come over with clarified butter. " (The Āgnīdhra) should place the *prokṣaṇī*-water towards the south and the sacrificial faggot and the sacrificial grass towards the north The ritual beginning with the raising up (of the *prokṣaṇī*-water) up to the sprinkling of the sacrificial grass with water by means of the hand with the palm turneds upwards is well established. The Adhvaryu should put down the sacrificial faggot and the sacrificial grass and then strew a continuous row of *ulapa* grass from the pin of the *pṛṣṭhyā* up to the Uttaravedi. They should loosen the first-tied knots of the two *havirdhāna*-carts, wash (the carts), anoint (them), tie up (new knots), and then station them on the two sides of the *pṛṣṭhyā* at a distance of one fore-arm from the *pṛṣṭhyā*. The wheels (of the two carts should remain) outside the Mahāvedi and the supports within the Mahāvedi. With *yuñjate mana uta yuñjate dhiyaḥ*..., the Adhvaryu should offer an oblation on the *śālāmukhīya* fire. The sacrificer's wife should besmear the southern axle-ends of the two *havirdhāna*-carts with half of the earth derived from the foot-print of the king-Soma-purchasing cow, with the formula, *devaśrutau devesv āghoṣethām*, one (axle-end) three times and the other (also) three times, (always) in the eastern direction and not moving back (the hand). The Adhvaryu should make the Hotṛ recite the relevant verses by giving out the call : " Do thou recite the verses for the two *havirdhāna*-carts being set in motion ". After the (first) verse has been recited three times, they should set in motion the two carts having roots, with the verse, *apa janyaṁ bhayaṁ nuda*···. They should lift up (the yokes of) the two carts from below and station them within the Mahāvedi The Adhvaryu should put down a piece of gold each at the junctions of the Mahāvedi and the tracks of those wheels whose axle-ends have been besmeared, and offer an oblation upon each piece of gold—upon the southern piece with *idaṁ viṣṇur vi cakrame* ... and upon the northern with *irāvatī dhenumatī*···. Lifting up the yokes of the two carts, they should walk after them. If the axle squeaks, the Adhvaryu should murmur the formula, *suvāg ā vada deva duryān*···. At a distance of three steps to the west of the Uttaravedi he should station (the two carts) on the ends of the planks out of which the navels have been carved out, with *atra ramethām varsman pṛthivyā adhi* ··. The Hotṛ should close the ritual. The Adhvaryu should take hold of the northern pole and murmur *vaiṣṇavam asi*. He should support (the southern cart) with *viṣṇus tvo 'ttabhnātu*. So (too) the northern one. They should fix up two pins (respectively) under the rear southern pole-joints of the two *havirdhāna*-carts —the southern pin with *divo viṣṇo* . and the northern one with *viṣṇor nu kaṁ*···. The Adhvaryu should fasten the two poles to the two pins without tying up the knots.

KĀTYĀYANA —

[8 3.19-4.8] — The Adhvaryu should carry forth the fire. He should go through the rites up to the pouring down (of the material from the supporting

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ladle) and then station the two *havirdhāna*-carts, which have been washed, (respectively) along the two sides of the sacrificial hall (one along the south and the other along the north), at a distance of two fore-arms, on the two sides of the *pṛṣṭhyā* line so that they would be facing towards the east—the bigger one towards the south. He should put a roof over those two; or, in the absence of a roof, a mat. Even elsewhere (one should put over a mat in the absence of a roof). To the front (of each *havirdhāna*-cart) he should fasten a hollow reed. He should cover (each cart) round with mats (on both sides) and put up a roof at the rear and (at the front). He should take four spoonfuls of clarified butter and offer an oblation on the *śālādvārya* fire with *yuñjate* ···. Hereafter this should serve as the Gārhapatya fire. The Adhvaryu should put down a piece of gold in the southern track of the southern cart and offer on it an oblation of another (four spoonfuls of clarified butter) with *idaṁ viṣṇur* ···. The sacrificer's wife, who has been brought in by the southern door, should take up with both her hands the remnant (of the four spoonfuls of clarified butter) and besmear with it the two axle-ends in the outward-direction with the formula *devaśrutau*..., recited only once, since there is an injunction to that effect. (However), since the besmearing is to be done separately, there should be the repetition of the formula because there has to be the association (of the rite and the Mantra). The Pratiprasthātṛ should take up the ladle and the vessel for clarified butter, (put down a piece of gold in the southern track) of the northern (*havirdhāna* cart and offer on it an oblation of clarified butter) with *irāvatī*..., as (the Adhvaryu has done) before (in respect of the southern *havirdhāna*-cart). And the sacrificer's wife should go round along the rear of the sacred fires and, as before, besmear the axle-ends of the northern *havirdhāna*-cart.

The Adhvaryu should make the Hotṛ recite the verses for the two *havirdhāna*-carts being set in motion After the first verse has been recited three times, one should lift up the front parts of the carts, and there should be the setting in motion (of the carts). The Adhvaryu should make the sacrificer recite the formula, *prāci pretam*···. And, if the axle creaks, he should make the sacrificer recite the formula, *svaṁ goṣṭham*···. At a distance of three steps to the rear of the Uttaravedi or at a distance as ascertained by mental computation, he should recite over (the two carts), which are resting on the ends of the planks out of which the navels are carved out, the formula, *atra ramethām*···. He should step round along the north (of the two carts) and then support the southern one with *viṣṇor nu kaṁ*···. He should fix up a pin towards the south with *viṣṇave tvā*···. The Pratiprasthātṛ should support the northern one with *divo vā*···.

LAṬYĀYANA —

[5.8.13 15] — The Brahman should stand to the south of the fire being deposited (upon the Uttaravedi), and after the fire has been deposited, sit down outside the Mahāvedi, towards the south, with the relevant formula. He

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should go after the two *havirdhāna*-carts being set in motion. While the two *havirdhāna*-carts are being stationed, he should go there only and sit down.

DRĀHYĀYAṆA —

[14.4.12-16] ≡ LĀṬ. [5.8.13-15]

VAITĀNA —

[15.9-12] — While the fire is being carried forth, the Brahman should murmur *agne prehi*... and then sit down outside the Mahāvedi. He should follow the offering upon the track of the southern *havirdhāna*-cart with the verse, *idaṁ viṣṇur*..., (and that upon the track) of the northern (*havirdhāna*-cart) with the verse, *triṇi padā*···. He should follow with the two verses beginning with *itaś ca mā*... the two *havirdhāna*-carts being set in motion; and with *viṣṇor nu kaṁ*... the support (of the two carts) being adjusted.

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33. THE HAUTRA RELATING TO THE RITES BEGINNING WITH THE CARRYING FORTH OF THE FIRE AND ENDING WITH THE SETTING IN MOTION OF THE HAVIRDHĀNA-CARTS

ĀŚVALĀYANA —

[2.17.9] — In the Soma-sacrifices, (the Hotṛ) should stand to the rear of the Uttaravedi (and finish the reciting of the verse:).

[4.9.1-6] — (The Adhvaryu and his assistants) set the two *havirdhāna*-carts in motion. The rite in this connection is explained by (the rite prescribed in connection with) the carrying of Soma. However, (the Hotṛ should stand at a distance of three steps to the rear of the cart) with the track of the northern wheel of the southern *havirdhāna*-cart in between his two legs (and then recite the relevant verses, namely), *yuje vāṁ brahma*..., *pretāṁ yajñasya* ..., and *yame iva yatamāne* ··. If a hollow reed has not been fastened to the front of the Havirdhāna, he should stop after having recited the half-verse, *adhidvayor ādadhā*···. If it is fastened, looking at it he should recite the verse, *viśvā rūpāṇi prati muñcate kaviḥ* ··. After the two pins have been fixed up, he should close the reciting with *pari tvā girvaṇo giraḥ* ··.

ŚĀṄKHĀYANA —

[5.12.1] — The carrying forth of the fire is gone through (after the Upasads) in a Soma-sacrifice which is not characterised by Pravargya.

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[5.12.5] — The carrying forth of the fire has (already) been explained.[1]

[5.13] — Invited by the Adhvaryu in connection with the setting in motion of the two *havirdhāna*-carts, the Hotṛ should stand between the track of the northern wheel of the southern *havirdhāna*-cart and that of the southern wheel of the northern *havirdhāna*-cart, and, when he is given out a call by the Adhvaryu with the words, (" Do thou recite the verses) for the two *havirdhāna*-carts being set in motion, " he should kick away a lump of earth towards the west by means of the forepart of his right foot with the verse, *ape 'to janyaṁ bhayaṁ anyajanyaṁ ca vṛtrahan | apa cakrā avṛtsata.* Standing he should then recite the verse, *pretāṁ yajñasya···.* While he follows immediately after (the two carts) keeping himself in contact with the track of the northern wheel of the southern (*havirdhāna*-cart), he should recite the three verses, *dyāvā naḥ pṛthivī imaṁ..., tayor id ghṛtavat...*, and *yame iva···.* (He should recite the verse,) *adhi dvayor...*, with reference to the two carts being covered over with roofs; (the verse,) *viśvā rūpāṇi prati...*, with reference to the two carts being curtained round; and (the verse,) *ā vām upastham...*, with reference to the two carts being stationed resting upon the ends of the planks out of which the navels have been carved out. In the case of the reversal of the rites, he should recite the verses in accordance with the respective rites. He should close the reciting of the verses with *pari tvā girvaṇo···.* While he stands at the spot, standing where he had recited the first verse, he should be released (from the vow).

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39. THE AUDGATRA RELATING TO THE CARRYING FORTH OF THE FIRE

LĀṬYĀYANA —

[1.6.38] — When they carry forth the sacred fire, the Prastotṛ should chant the Agner vratam sāman (going after the fire).

DRĀHYĀYAṆA —

[2.2.41] ≡ LĀṬ. [1.6.38]

JAIMINĪYA —

[1.24] — When they formally carry forth the fire, the Prastotṛ should chant (the sāman,) Agner vratam.

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1. See : *Śrautakośa*, Vol. I, English Section, p. 709.

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40. THE PUTTING UP OF THE SADAS, THE HAVIRDHĀNA, ETC.

BAUDHĀYANA —

1. [6.25] — Then the Adhvaryu should measure (a length of) one *aratni* towards the east from the chin of the southern *havirdhāna*-cart, pierce into the ground, and then get a pit dug out. Then he should measure one arm's length towards the east from the southern end of the yoke, pierce into the ground, and then get a pit dug out. To the north of these two he should get another pit dug out. In this very manner the Pratiprasthātṛ should get three pits dug out towards the north. So, towards the west. They should raise up into them posts with their forked tops pointing towards the east (and the west). Upon them they should lay down two beams pointing towards the north. They should fix up towards the east a front-piece with *viṣṇo rarāṭam asi*. With *viṣṇoḥ pṛṣṭham asi*, they should lay over the middle roof; (and) with *viṣṇoḥ śnyaptre sthaḥ*, (the two roofs) which are (to be) on the two sides. They should screen (it) round towards the south and towards the north. They should provide two doors—(one) towards the east (and the other) towards the west. Then the Adhvaryu should fix up a handful of *kuśa* grass upon the southern door-post (of the eastern door) and then insinuate into it a poker and a cord through (the eye of) that poker with *viṣṇoḥ syur asi*. [21.14 — As for the stitching round of the door-posts: Bodhāyana says that one should stitch round all the door-posts (of the Haviruhāna and the Sadas) with the relevant formula. Śāṅkī says (that one should stitch round only) the two eastern ones (of each of the two enclosures). Aupamanyava says (that one should stitch round only) the two southern ones (of each of the two).] With *viṣṇor dhruvam asi*, he should tie up the knot. After having loosened that (knot) at that very time, he should say: "Undoing the knots with the skill of the hands do you carry out your work." In the very same manner, (the Pratiprasthātṛ should act in respect of) the northern door-post. So (too) should each one of the two carry out the work in respect of the two western door-posts. Then the Adhvaryu should touch (the enclosure) with *vaiṣṇavam asi viṣṇave tvā*.

2. [6.25-26] — Then the Adhvaryu should turn by the right, hasten towards the west, and then walk six steps towards the east from the *śālāmukhīya* pin along the *pṛṣṭhyā* and the seventh step towards the south. There he should put down the hoe. That is the spot for the *audumbarī*. From the spot for the *audumbarī*, he should take up the hoe with *devasya tvā*···. After having taken it up, he should recite over it the formula, *abhrir asi nā 'rir asi*. By means of it he should trace round the pit for the *audumbarī* with *parilikhitaṁ rakṣaḥ*···. Then he should say to the Udgātṛ: "O Udgātṛ, come; do thou dig out this pit for the *audumbarī*; take out the earth towards the east." He (=the Udgātṛ) should dig it out or get it dug out. From there only should he (=the Adhvaryu) measure out the Sadas. (He should measure out the Sadas) east-

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wards (to such an extent) that (there would be) three crosswise (east-west) roofs (and) northwards (to such an extent) that (there would be) three lengthwise (south-north) roofs. Or, as the next best alternativ, in such a way that the two parts would be to the north of the *pṛṣṭhyā* and one to the south. For it, he should get three-tier pits dug out. From there only should he hasten up towards the east, and measure out, in front of the axle of the southern *havirdhāna*-cart, the *uparavas* having mouths (each) of the measure of a span and with a distance of a span in between one another. Then he should say to the Unnetṛ : " O Unnetṛ, come; do thou dig out these *uparavas* having mouths (each) of the measure of a span, with a distance of a span in between one another, (each) one arm in depth and separated from one another at the top but joined to one another (by means of a canal) at the bottom." He (= the Unnetṛ) should dig them out or get them dug out. Then one should pile up the earth (taken out of) these (pits) in front of the supporting pole of the southern *havirdhāna*-cart. He should make (out of) it a four-cornered mound. Then he should make it glittering by means of sand. Then from the spot of the *uparavas* the Adhvaryu should take up the hoe with *devasya tvā*···. After having taken it up, he should recite over it the formula, *abhrir asi nā 'riṛ asi*. By means of it, he should trace out the pit for the sacrificial post so that one half of it would be within the Mahāvedi and the other half outside the Mahāvedi, with *parilikhitaṁ rakṣaḥ*···. Then he should say to the Āgnīdhra : " O Āgnīdhra, come; do thou dig out this pit for the sacrificial post (in depth) of the measure of the lower part of the sacrificial post; take out the earth towards the east; do thou dig out (the pit, in depth) four *aṅgulas* more then the measure of the lower part of the sacrificial post. " He (= the Āgnīdhra) should dig it out or get it dug out.

3. [6.26-27] — Verily, while the Adhvaryu is occupied with (all) this, the Pratiprasthātṛ should measure the *audumbarī* post in relation to (the height of) the sacrificer and cut it out at the bottom with *acchinno rāyaḥ suvīraḥ*. [25 11 — Now this post of *udumbara* should be made equal in height to the sacrificer.] Then the Adhvaryu should turn by the right, hasten towards the west, and then ask for (the following materials, namely,) *prokṣaṇī*-water mixed with barley, a handful of sacrificial grass, the vessel of clarified butter together with the spoon, the *maitrāvaruṇa* staff, a piece of gold, and a water-pitcher. After having taken up all this together, he should say : " Come, o sacrificer. " This post of *udumbara* here should lie down to the east of the pit duly washed and got ready. The Adhvaryu should sprinkle water on it from the top downwards by means of the hand with the palm turned upwards, with *dive tvā 'ntarikṣāya tvā pṛthivyai tvā*. He should pour down water into the pit with *śundhatāṁ lokaḥ pitṛṣadanaḥ*. He should throw barley-grains into it with *yavo 'si yavayā 'smad dveṣo yavayā 'rātiḥ*. With *pitṛṇāṁ sadanam asi*, he should spread out at the bottom the handful of sacrificial grass with its parts held crosswise. Then he should place within it the piece of gold and then offer over it an oblation by means of the spoon with *pitṛbhyaḥ svāhā*. Then he should raise up this (*audumbarī*) with *ud divaṁ stabhānā 'ntarikṣaṁ pṛṇa pṛthivīṁ dṛṁha*.

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Then he should fix it up with its forked top pointing towards the east, with *dyutānas tvā māruto*···. Then he should shove the earth round it by the right with *brahmavaniṁ tvā kṣatravaniṁ* . He should press that earth down by means of the *maitrāvaruṇa* staff with *brahma dṛṁha kṣatraṁ dṛṁha* ···. He should level it up round so that the earth would be neither deficient nor excessive and then pour down the water from the pitcher. Then he should deposit a piece of gold in its fork and offer over it an oblation by means of the spoon, with *ghṛtena dyāvāpṛthivī ā pṛṇethāṁ svāhā*. [21.15 — As for the offering of an oblation upon the *audumbarī* : (The view expressed in) the sūtra is (that) of Aupamanyavīputra. In this connection, Bodhāyana indeed says that, offering in this very manner, one should make the offering, omitting the piece of gold. Śālīki says that one should place two pieces of gold upon the two prongs of the forked top and then offer oblations over them.] He should make (the clarified butter) flow down along (the *audumbarī*) up to the bottom. The *Brāhmaṇa* says that he (thereby) anoints the sacrificer with splendour up to the end. Then they should announce it (= the *audumbarī*) to the Udgātṛs. They should act in respect of it (in the light of) whatever they know. After the raising up of the *audumbarī*, they should raise up the posts with their two-pronged tops pointing towards the east. They should set down upon them north-oriented bamboos. With *indrasya sado 'si*, they should spread over the middle roof; (and) with *viśvajanasya chāyā*, the two roofs which are (to be) on the two sides. (It is said) that one should put up (a Sadas) with nine roofs (in the sacrifice) of a sacrificer who is desirous of splendour. (So says the *Brāhmaṇa*.) There should be three (roofs) on each side. One should make the southern ones (rest upon) the northern ones. He should make (each one of) the southern ones (itself rest upon each one of) the northern ones. He should make the *antarvartas* for the sake of discrimination. (So says the *Brāhmaṇa*). He should lay down grass-mats upon the joints. They are the *antarvartas*. Then they should screen it round with *pari tvā girvaṇo*···. They should screen it round towards the south and towards the north. They should provide two doors—one towards the east and the other towards the west. Then the Adhvaryu should fix up a handful of *kuśa* grass upon the southern door-post (of the eastern door) and then insinuate into it a poker and a cord through (the eye of) that poker with *indrasya syūr asi*. With *indrasya dhruvam asi*, he should tie up the knot. After having loosened that (knot) at that very time, he should say : " Undoing the knots with the skill of the hands, do you carry out the work. " In the very same manner (he should act in respect of) the northern door-post. So (too) should he carry out the work in respect of the two western door-posts. Then he should touch (the hut) with *aindram asi indrāya tvā*. Then he should walk eighteen steps towards the west, along the end of the Vedi, from the pin at the northern shoulder of the Mahāvedi. (There) he should measure out the Āgnīdhra's enclosure in such a way that one half of it would be within the Vedi and the other half outside the Vedi. Then they should cover it up and screen it round. For it, they should provide a door towards the south. Each side of the Āgnīdhra's enclosure should be five *aratnis* (in measurement). By this the *mārjālīya* is explained. For it, they should provide a door towards the north.

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4. [6.28-29] — Then, standing there only, the Adhvaryu should ask for a hoe, *prokṣaṇī*-water mixed with barley-grains, a handful of sacrificial grass, a vessel for clarified butter together with a spoon, skin for the Soma-pressing, two pressing boards, six pins, a stone, a piece of gold, and a water-pitcher. After having taken it up all together he should say : " Come, O sacrificer. " He should make him (= the sacrificer) enter the Havirdhāna and lay down that skin in the interior of the southern *havirdhāna*-cart. They should place the other materials together in front of the axle. Then, from the place assigned for the *uparavas*, he should take up the hoe with *devasya tvā savituḥ*···. After having taken it up, he should recite over it the formula, *abhrir asi nā 'rir asi*. By means of it he should trace round the *uparavas*—first of all, the southern one out of the two eastern ones—with *parilikhitaṁ rakṣaḥ*...; so, verily, all (the *uparavas*) in the (proper) order. [21.15 — As for the tracing round of the *uparavas* : Bodhāyana says that one should trace round each (*uparava*) three times. Śālīki says that one should do so only once.] He should dig out all (the *uparavas*) in the proper order, (each) with *rakṣohaṇo valagahano vaiṣṇavān khanāmi*. Then he should take out the earth from (each of) those (*uparavas*) with *idam ahaṁ taṁ valagam*···. With *avabāḍho valagaḥ*, he should pour out the earth taken out of the southern one of the two eastern ones under the feet of the sacrificer; with *traiṣṭubhena chandasā*, (that taken) out of the southern one of the two western ones; with *jāgatena chandasā*, (that taken) out of the northern one of the two western ones; and with *ānuṣṭubhena chandasā*, (that taken) out of the northern one of the two eastern ones. At this stage, he should cast away the earth at the sacrificer's feet in a place not used for moving about. At that time, he should meditate in his mind upon the one whom the sacrificer hates. [21.15 — As for the carrying away of the earth from the *uparavas* : (the view expressed in) the sūtra is (that) of Śālīki. In this connection, Bodhāyana, indeed, says that one should (first) pour it down under the feet of the sacrificer, (then) carry it away to the rubbish-heap, and then touch water.] Then, after having touched water, the Adhvaryu and the sacrificer should insert their hands into the *uparavas*. The Adhvaryu should insert his hand into the southern one of the two eastern ones and the sacrificer into the northern one. Then the sacrificer should ask : " O Adhvaryu, what is here ? " (The Adhvaryu should reply :) " The auspicious. " (The sacrificer should then say :) " May it be for the two of us together. " Then the Adhvaryu should ask : " O sacrificer, what is here ? " (The sacrificer should reply :) " The auspicious. " (The Adhvaryu should then say :) " May it be for the two of us together. " Whichever, verily, the Adhvaryu abandons, into that should the sacrificer insert his hand. The Adhvaryu should insert his hand into the western one of the two southern ones, (and) the sacrificer into the eastern one. In this case, the Adhvaryu should ask (first, and) then the sacrificer. The Adhvaryu should insert his hand into the northern one of the two western ones, (and) the sacrificer into the southern one. In this case, the sacrificer should ask (first, and) then the Adhvaryu. The Adhvaryu should insert his hand into the eastern one of the two northern ones, (and) the sacrificer into the western one. In this case, the Adhvaryu should ask (first, and) then the sacrificer. The sacri-

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ficer should ask first, the sacrificer (also) last. Then the Adhvaryu should touch all these (*uparavas*) in the (proper) order, (respectively) with *virāḍ asi sapatnahā, saṁrāḍ asi bhrātṛvyahā, svarāḍ asy abhimātihā, viśvārāḍ asi viśvāsāṁ nāṣṭrāṇāṁ hantā*. Then he should sprinkle all these with water in the (proper) order by means of the hand with the palm turned upwards, with *rakṣohaṇo valagahanaḥ prokṣāmi vaiṣṇavān*. Then he should pour down water into all these in the (proper) order, with *rakṣohaṇo valagahano 'vanayāmi vaiṣṇavān*. Then he should scatter barley-grains into all these in the (proper) order with *yavo 'si yavayā 'smad dveṣo yavayā 'rātiḥ*. Then the Adhvaryu should spread out sacrificial grass into all these in the (proper) order, with *rakṣohaṇo valagahano 'vastṛṇāmi vaiṣṇavān* Then he should put a piece of gold within the sacrificial grass into each of all these in the (proper) order and offer over it an oblation of clarified butter by means of the spoon, with *rakṣohaṇo valagahano 'bhijuhomi vaiṣṇavān svāhā*. [21.15 — As for the sprinkling of the *uparavas* with water by means of the hand with the palm turned upwards: Bodhāyana says that one should sprinkle each of them with water by means of the hand with the palm turned upwards, three times. Śālīki says that one should do so (only) once. Aupamanyava says that one should perform the entire series of rites in respect of each of the *uparavas*, namely, (one should sprinkle it with water by means of the hand with the palm turned upwards), one should pour down water into it, and one should scatter barley-grains into it, (etc.), three times. Aupamanyaviputra says that one should perform each of these rites in respect of all the *uparavas* successively.] Now these two boards of his should remain separated from each other in a longer Soma-sacrifice, and should not remain separated from each other in a one-day Soma-sacrifice. He should place the two side by side so that they would touch each other, with *rakṣohaṇau valagahanāv upa dadhāmi vaiṣṇavī*. He should then fix them (= the two boards) round with pins —with two in the front, two in the rear, and two on the two sides—so that they would not move away. Then he should pile up earth round them, by the right, with *rakṣohaṇau valagahanau pary ūhāmi vaiṣṇavī*. Then he should strew sacrificial grass round with *rakṣohaṇau valagahanau paristṛṇāmi vaiṣṇavī*. Then he should touch them with *rakṣohaṇau valagahanau vaiṣṇavī*. Then, either with *yajña prati tiṣṭha* or without reciting any formula, he should spread out upon the two boards the skin with the neck pointing towards the east and the hairy side turned upwards. With *bṛhann asi bṛhadgrāvā bṛhatīm indrāya vācaṁ vada*, he should make the two boards sound by means of the stone (struck) across the skin. He should place that skin in the interior (of the cart). He should add the stone to (other) stones. Then he should tie up a handful of sacrificial grass to the front part of the support of the southern *havirdhāna*-cart for being used in connection with the Stotras.

5. [6.29] — Then the Adhvaryu should ask for the wooden sword, a water-pitcher, earth from the *cātvāla*, and sand. After taking this up together, he should say: "Come, o sacrificer." He should hasten up to the Āgnīdhra's enclosure, dig up (a piece of ground) by means of the wooden sword, sprinkle it with water by means of the hand with the palm turned downwards, and

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then pour out upon it the earth from the *cātvāla* and sand with *vibhūr asi pravāhaṇo raudreṇā 'nikena pāhi mā 'gne pipṛhi mā mā mā hiṁsīḥ*. With it (=the earth) he should prepare a round Dhiṣṇya. Then he should make that (Dhiṣṇya) glistening by means of the sand. Then he should pile up the Dhiṣṇyas within the Sadas—first of the Hotṛ with *vahnir asi havyavāhanaḥ*...; towards the south (of this), of the Maitrāvaruṇa with *śvātro 'si pracetāḥ*...; towards the north (of this), of the Brāhmaṇācchaṁsin with *tutho 'si viśvavedāḥ*...; towards the north (of this), of the Potṛ with *uśig asi kaviḥ*.... towards the north (of this), of the Neṣṭṛ with *aṅghārir asi bambhāriḥ*...; and towards the north (of this), of the Acchāvāka with *avasyur asi duvasvān*. Then, at the southern end of the Vedi, he should pile up the *mārjāliya* Dhiṣṇya with *śundhyūr asi mārjāliyaḥ*. To all (these formulas), verily, should he join the *raudra* portion (mentioned in the first formula). He should (again) pour down (earth and sand) in the Āgnīdhra's enclosure in the end, in order that the piling up would thereby be concluded towards the north. One has (thus) accomplished eight (Dhiṣṇyas)—so is it said. [21.15 — As for the piling up of the Dhiṣṇyas: Bodhāyana, indeed, says that, at one end of the Vedi, one should pile up the *āgnīdhrīya* (Dhiṣṇya) and, at the other end of the Vedi, the *mārjāliya* (Dhiṣṇya), (and that,) after having piled up the Dhiṣṇyas, he should accomplish the concluding (of the piling up) towards the north. In this connection, indeed, Śāliki says that one should pile up the *āgnīdhrīya* (Dhiṣṇya) within the Vedi and the *mārjāliya* (Dhiṣṇya) also within the Vedi, (and that,) after having piled up the Dhiṣṇyas, he should not accomplish the concluding (of the piling up) towards the north.] Then (the sacrificer) should point to the eight (Dhiṣṇyas). He should pray to the Āhavanīya fire with *saṁrāḍ asi kṛśānuḥ*; to the *āstāva* with *pariṣadyo 'si pavamānaḥ*; to the *cātvāla* with *pratakvā 'si nabhasvān*; and to the *paśuśrapaṇa* (=*śāmitra*) with *asaṁmṛṣṭo 'si havyasūdaḥ*. Then, standing in the door of the Sadas, he should pray to the *audumbarī* with *ṛtadhāmā 'si suvarjyotiḥ*; and to the *brahmasadana* with *brahmajyotir asi suvardhāma*. Then, standing there only, he should pray to the (new) Gārhapatya fire with *ajo 'sy ekapāt*; and to the one, which they would be discarding, with *ahir asi budhnyaḥ*.

BHĀRADVĀJA —

1, 2. [12 8.7-9.4] — The Adhvaryu should fix up two posts in front of the two *havirdhāna*-carts, put down upon them a pole with its top pointing towards the north, and then set down twisted grass upon that (pole) with *viṣṇo rarāṭam asi*. With *viṣṇo syūr asi*, he should stitch up a pole into that twisted grass. With *viṣṇor dhruvam asi*, he should tie up a knot. The first knot which he may have tied up should remain well marked out. With *viṣṇoḥ pṛṣṭham asi*, he should spread over the middle roof. With *viṣṇo śnapatre sthaḥ*, he should attach the ends of the twisted grass (to the bamboo). He should lay down mats and rods of twisted grass in the intervals, one after another. They call them *antarvartas*. With *pari tvā girvaṇo giraḥ*..... the Adhvaryu should enclose it with curtains. They should leave two doors—(one) towards the east

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and (the other) towards the west. The *śālāmukhīya* fire, the Hotṛ's fire, and the fire deposited upon the Uttaravedi should be simultaneouely visible. The Adhvaryu should stitch round the southern door-posts and the Pratiprasthātṛ the northern ones with *viṣṇo syūr asi*. With *viṣṇor dhruvam asi*, the Adhvaryu (and the Pratiprasthātṛ) should tie up a knot. The first knot which he may have tied up should remain well marked out.

With *vaiṣṇavam asi viṣṇave tvā*, the Adhvaryu should touch the hut which has been got ready. With *pra tad viṣṇuḥ stavate vīryāya* [1] ..., he should make the sacrificer step out towards the east from the hut which has been got ready. It is said in the *Brāhmaṇa* that one should make him take three steps. The view of some teachrs is that the sacrificer should (himself) step out. They put up the Havirdhāna so that its central beam is east-oriented.

3. [12.9.5-10.1ɔ] — The Āgnīdhra's enclosure should be east-oriented and with a door towards the south– one half of it being inside the Vedi and the other half outside the Vedi. The Sadas should be crosswise and extended towards the north. In this connection, this is the general rule : The Adhvaryu should not pass beyond the two *havirdhāna*-carts towards the east. If he happens to pass beyond (through inadvertence), he should move about either with a verse relating to Viṣṇu or with a verse relating to Kṣetrapati. He should not pass beyond the Sadas towards the west. If he happens to pass beyond (through inadvertence), he should move about with a verse relating to Indra. So is it said in the *Brāhmaṇa*. The Adhvaryu should take three steps towards the east from the westernmost pin and then fix up a pin. This (latter) should be the westernmost (pin) of the Sadas. To the south of the *pṛṣṭhyā*, at a distance of one step, the Adhvaryu should fix up the *audumbarī* (= the *udumbara* post) in the middle of the whole Sadas. Of the Sadas it is said in the *Brāhmaṇa* that it should be nine *aratnis* in breadth and twenty-seven *aratnis* in length extending towards the north. (The view) of some teachers is that it should be eighteen *aratnis* (in length). (The view) of still other teachers is that one should make the Sadas so big that he deems it sufficient for the officiating priests, the Dhiṣṇyas, and the learned visitors. The Adhvaryu should take up the hoe with the *sāvitra* formula (= *devasya tvā savituḥ* ···) and outline with it the pit for the *audumbarī* with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ*. After he has dug up the pit, he should sprinkle the *audumbarī* with the *prokṣaṇī*-water mixed with barley-grains, by means of the hand with the palm turned upwards—its upper end with *dive tvā*, its middle with *antarikṣāya tvā*, and its lower end with *pṛthivyai tvā*. (The other rites to be performed in connection with the *audumbarī*, namely,) the pouring down of water, the scattering of barley-grains, and the spreading out of the sacrificial grass have already been explained in connection with the sacrificial post.

With *ud divaṁ stabhānā 'ntarikṣaṁ pṛṇa*, the Adhvaryu, together with the Udgātṛ, should raise up the *audumbarī* so that its fork points towards the east.

1. *TBr.* 2.4.2.4.

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With *dyutānas tvā māruto minotu*, he, together with the Udgātṛ, should fix it up so that its fork points towards the east. (The rites of) the spreading round of sand, making the post firm, and the sprinkling round of water have already been explained in connection with the sacrificial post. Then the Adhvaryu should place a piece of gold between the two prongs (of the fork) and then offer an oblation of clarified butter upon it with *ghṛtena dyāvāpṛthivī ā pṛṇethāṁ svāhā*. He should make the clarified butter flow down over the *audumbarī* up to the bottom. The *audumbarī* should be of the height of the sacrificer, and should be the tallest among the posts. They should raise up the border-posts suitably. One should prepare the Sadas which is of the height of the sacrificer or shorter. If one desires that the rain should fall, one should make it shorter. If one desires that the rain should not fall, one should make it taller. It is said in the *Brāhmaṇa* that they should make it of the height reaching up to the sacrificer's navel. The Adhvaryu should lay down the middle roofs, one by one, with *aindraṁ asi*; the southern ones with *indrasya sado 'si;* and the northern ones with *viśvajanasya chāyā*. He should place the southern roofs so that they are above the northern ones. (The roofs) should be facing towards the *audumbarī*. One should prepare the Sadas with nine roofs in the Agniṣṭoma; one with fifteen roofs in the Ukthya; one with seventeen roofs in the Atirātra; and one either with nine roofs or with fifteen roofs in a Ṣoḍaśin sacrifice. Specific (numbers of) roofs (for the Sadas) in connection with specific desires have been prescribed in the *Brāhmaṇas* (with such statements) as : " One should prepare the Sadas with nine roofs in the sacrifice of one who is desirous of lustre." (In connection with the Sadas also, there should be observed the rules pertaining to) the *antarvartas*, the enclosing with curtains, the simultaneous visibility of the sacred fires, the stitching round, the tying up of the knot, and the touching (as have been already laid down in connection with the Havirdhāna). This much should be different : the formulas to be employed in connection with the Sadas should be those relating to Indra.

4. [12.11.1-13.10]— We shall (now) explain (the preparation of) the *uparavas*. Below the southern *havirdhāna*-cart, in front of the axle, and in the (four) intermediate quarters, there should be prepared four *uparavas*, whose openings are of the measure of a span each and the interval between one another among which is one span. They should be separated from one another at the top but joined to one another (by means of a canal) at the bottom. The Adhvaryu should take up the hoe with the *sāvitra* formula (namely, *devasya tvā savituḥ*...) and then outline (the *uparavas* with it) with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ*. (He should prepare the *uparavas* in the following order:) first the eastern one of the two southern ones, then the western one, then (the western one) towards the north, and then the eastern one (towards the north). Hereafter the various rites in connection with these (= the *uparavas*) should be performed in this very order. The Adhvaryu should dig them up to the depth of one arm each and then strike with the hoe with the formula, *rakṣohaṇo valagahano vaiṣṇavān khanāmi*. He should murmur the formula only once (in connection with all the *uparavas*). He should put out his arm into the hole

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with *virāḍ asi sapatnahā* and then take out the earth (from the hole) with *idam aham taṁ valagam ud vapāmi yaṁ naḥ samāno yam asamāno ni cakhāna*. He should pile up (some of) the earth round the opening of the *uparava* and then press it down with *idam enam adharaṁ karomi yo naḥ samāno yo 'samāno 'rātiyati gāyatreṇa chandasā*. In this manner, he should put out his arm into each succeeding *uparava* respectively with each succeeding formula, take out the earth (from it with each succeeding formula), and then press it down (round the opening of each succeeding *uparava*) with (the formula mentioning) each succeeding metre. These metres are prescribed (in the order:) *triṣṭubh, jagatī, anuṣṭubh*, and *paṅkti*. With *nirasto valagaḥ*, the Adhvaryu should carry away the (remaining) earth. With *avabāḍho durasyuḥ*, he should pile it up upon the mound and press it down.

Then the Adhvaryu and the sacrificer should touch each other. The sacrificer should insert his hand into the *upa ava* which is the southern one out of the two eastern ones and the Adhvaryu (should insert his hand) into the *uparava* which is the northern one out of the two western ones. They should touch each other's hand at the bottom (of the *uparavas*). The sacrificer should ask: "O Adhvaryu, what is here?" The Adhvaryu (should reply): "The auspicious." The sacrificer (should say): "Let it be common to us both." Then the two should move round. The sacrificer should insert his hand into the *uparava* which is the northern one out of the two eastern ones and the Adhvaryu should insert his hand into the *uparava* which is the southern one out of the two western ones. They should touch each other's hand at the bottom of the *uparavas*. The sacrificer should ask: "O Adhvaryu, what is here?" The Adhvaryu (should reply): "The auspicious." The sacrificer (should say): "Let it be for me." Then the Adhvaryu should touch the *uparavas* respectively with the formulas, *virāḍ asi sapatnahā...*, etc. With *rakṣohaṇo valagahano prokṣāmi vaiṣṇavān*, he should sprinkle them with the *prokṣaṇi*-water mixed with barley-grains, by means of the hand with the palm turned upwards. He should pour down water into them with *rakṣohaṇo valagahano 'vanayāmi vaiṣṇavān*. With *yavo 'si yavayā 'smad dveṣaḥ*, he should scatter barley-grains (into the *uparavas*). He should spread out sacrificial grass at the bottom of the *uparavas* with *rakṣohaṇo valagahano 'vastṛṇāmi vaiṣṇavān*. He should pour out the *āghāra* libations of clarified butter (into the *uparavas*) with *rakṣohaṇo valgahano 'bhijuhomi vaiṣṇavān*. Some teachers prescribe the employment of these formulas in connection with each *uparava*. With *rakṣohaṇau valagahanau vaiṣṇavī prokṣāmi*, the Adhvaryu should sprinkle the two Soma-pressing boards with water by means of the hand with the palm turned upwards. (The two boards should be made) of *udumbara, palāśa*, or *kārṣmarya*. They should either be joined together or not joined together.

The Soma-pressing boards to be placed upon (the *uparavas*) should have mouths like the periphery of a wheel; they should be joined at the front, should be evenly cut up, and should be separated from each other at the rear by two *aṅgulas*; or (the distance between the two at the rear should be) four *aṅgulas*. They should be narrower at the front and broader at the rear. With *rakṣo-*

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haṇau valagahanāv upa dadhāmi vaiṣṇavī, the Adhvaryu should cover two (*uparavas*) with the southern board and the (other) two with the northern board. He should pile up earth round them with *rakṣohaṇau valagahanau pary ūhāmi vaiṣṇavī*. He should spread out sacrificial grass round them with *rakṣohaṇau valagahanau paristṛṇāmi vaiṣṇavī*. He should recite over them the formula, *rakṣohaṇau valagahaṇau vaiṣṇavī*. With *rakṣohaṇaṁ tvā valagahanaṁ vaiṣṇavaṁ prokṣāmi*, he should sprinkle with water by means of the hand with the palm turned upwards the Soma-pressing skin of a red bull. With *rakṣohā tvā valagahā vaiṣṇavam ā stṛṇāmi*, he should spread out upon the two Soma-pressing boards the Soma-pressing skin which has its hairy side turned upwards and which would serve as a vessel for collecting the Soma-juice. Upon it he should place four stones (along the four sides) with their tops pointing upwards and in the proper position for crushing the Soma-stalks and the fifth broadest upper stone in the middle—each one with the formula, *bṛhann asi bṛhadgrāvā bṛhatīm indrāya vācaṁ vada*. Out of the earth dug out from the *uparavas* he should prepare, in front of the supporting pole of the southern *havirdhāna*-cart, a four-cornered mound so big that one considers it to be adequate for (accommodating) the Soma-vessels.

5. [12.14.1-15.11] — The Adhvaryu should pile up the Dhiṣṇyas (with the earth excavated) from the *cātvāla*. He should pile up the *āgnīdhrīya* Dhiṣṇya within the Vedi in the Āgnīdhra's enclosure with *vibhūr asi pravāhaṇaḥ*. Everywhere he should append to this formula (and to each of the formulas mentioned hereafter in this section) the portion, *raudreṇā 'nīkena···*. He should pile up the Hotṛ's Dhiṣṇya upon the *pṛṣṭhyā* to the rear of the opening of the Sadas with *vahnir asi havyavāhanaḥ*; and the Praśāstṛ's Dhiṣṇya to the south of that of the Hotṛ with *śvātro 'si pracetāḥ*. He should pile up the other Dhiṣṇyas to the north of that of the Hotṛ in the northern direction (one after another)—that of the Brāhmaṇācchaṁsin with *tutho 'si viśvavedāḥ*; that of the Potṛ with *uśig asi kaviḥ*; that of the Neṣṭṛ with *aṅghārir asi bambhāriḥ*; and that of the Acchāvāka with *avasyur asi duvasvān*. In the southern half of the Vedi, on the opposite sides of the Āgnīdhra's Dhiṣṇya, the Adhvaryu should prepare the *mārjālīya* with *śundhyūr asi mārjālīyaḥ*.

Thereafter he should pray to the other (ritual items)—to the Āhavanīya fire with *saṁrāḍ asi kṛśānuḥ*; to the place where the Bahiṣpavamāna-sāman is going to be chanted with *pariṣadyo 'si pavamānaḥ*; to the *cātvāla* with *pratakvā 'si nabhasvān*; to the place where the *śāmitra* fire is to be deposited with *asaṁmṛṣṭo 'si havyasūdaḥ*; to the *audumbarī* with *ṛtadhāmā 'si suvarjyotiḥ*; to the seat of the Brahman with *brahmajyotir asi suvardhāma*; to the Sadas with *samudro 'si viśvavyacāḥ*; to the *śālāmukhīya* with *ajo 'sy ekapāt*; to the *prājahita* fire with *ahir asi budhniyaḥ*; and to the Dakṣiṇa fire with *kavyo 'si kavyavāhanaḥ*.

ĀPASTAMBA—

1,2. [11.7.7-9.3] — With (the verse-portion) *maho vā viṣṇo...*, the Adhvaryu should fix up (into the ground) posts round (the carts) on all sides.

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In the front, withinside, he should leave room for the mound. He should set down (upon the posts), in the rear and in the front, two beams in the northern direction. The *śālāmukhīya* fire, the (*dhiṣṇiya*) fire of the Hotṛ, and the fire deposited upon the Uttaravedi should all become simultaneously visible. He should hold up a beam crosswise within the bunches of grass towards the front with *viṣṇo rarāṭam asi*, stitch it up with *viṣṇoḥ syūr asi*, tie up a well marked out knot with *viṣṇor dhruvam asi*, set down the beams in the eastern direction, and then, with *viṣṇoḥ pṛṣṭham asi*, raise up and spread out upon those (beams) the middle roof which is three *aratnis* in breadth and nine in length. He should raise up and spread out the two other roofs without reciting any formula, and then, within the room between the roofs, hang up straw-mats and bunches of grass one after another. They (= the mats and the bunches of grass) form the *antarvartas*. With *pari tvā girvaṇo giraḥ...*, he should enclose it with curtains on all sides, and, with *viṣṇoḥ śnaptre sthaḥ*, shove the two ends of the bunches of grass. Some teachers say that he should touch them (with that formula). The Adhvaryu should stitch round the southern door-post with *viṣṇoḥ syūr asi* and then tie up a well marked out knot with *viṣṇor dhruvam asi*. Some teachers prescribe the tying up of the knot as a prior (action). It is said in the *Brāhmaṇa* [1] : " (The Adhvaryu should not loosen) the knot which he may have tied up first. " The Pratiprasthātṛ should act in the same manner with respect to the northern (door-post). In the same manner, the two should stitch round the two western (door-posts). The Havirdhāna should be (a little) raised in the front and (a little) lowered down in the rear. With *vaiṣṇavam asi viṣṇave tvā*, the Adhvaryu should touch the Havirdhāna which has been got fully ready.

The sacrificer should step out of the Havirdhāna, which has been got fully ready, in the eastern direction with *pra tad viṣṇuḥ stavate vīryāya*... and then take three steps from the Āhavanīya fire towards the east with (the posterior half of the same verse, namely,) *yasyo 'ruṣu*.... The Adhvaryu should not pass beyond the two *havirdhāna*-carts towards the east. If he happens to pass beyond (through inadvertence), he should move about with the verse relating to Viṣṇu (namely, *idaṁ viṣṇuḥ* ...).

[14.8.7-8] — While the Havirdhāna and the Sadas are being put up, the Brahman should pass between the *cātvāla* and the rubbish-heap, step beyond towards the south along the rear of the Uttaravedi, and then sit down. He should remain sitting there till the time of the *vaisarjana* offering.

3. [11.9.4-10.18] — The Adhvaryu should put up the Āgnīdhra's enclosure at a distance of six steps towards the west from the rubbish heap. One half of it should be within the Vedi and the other half outside the Vedi. It should have an east-oriented central beam, have four posts, be enclosed on all sides, and have a door on the southern side. He should put up the Sadas crosswise (that is, in the south-north direction) at a distance of three steps towards the east from the rear end of the Vedi. (In the sacrifice) of one who is hated,

1. *TS* 6.2.10.7.

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(the Sadas should be put up) in a diagonal direction. It should be nine *aratnis* in breadth and twenty-seven (*aratnis*) in length (from the south) towards the north. Or it should be of little larger measurements. The other view is that it should be so big that one deems it sufficient for the officiating priests, the Dhiṣṇyas, and the learned visitors. He should fix up the *udumbara*-post in the middle of the Sadas at a distance of one step towards the south from the *pṛṣṭhyā*-line. He should shift the Sadas (a little) towards the south so that there will not be any obstruction in the simultaneous visibility (of the *śālāmukhīya*, etc.). The rite of digging up of the hole in connection with the *udumbara*-post should be similar to the one in connection with the sacrificial post, except for the part relating to the splinter. He should put down the *audumbarī* in front of the hole towards the east, wash it clean without reciting any formula, and then sprinkle it with water mixed with barley-grains by means of the hand with the palm turned upwards—its top with *dive tvā*, its middle with *antarikṣāya tvā*, and its lower end with *pṛthivyai tvā*. Either with *ud divam stabhānā 'ntarikṣaṁ pṛṇa* ... or with *uc chrayasva vanaspate sajūr devena barhiṣā*, he should, together with the Udgātṛ, raise it up in such a way that its fork-shaped upper end remains east-west-oriented.

With *dyutānas tvā māruto minotu...*, the Adhvaryu should, together with the Udgātṛ, fix up the *audumbarī* in such a way that its fork-shaped upper end remains east-west-oriented. From the buried portion upwards, it should be of the measure of the height of the sacrificer. There should be the pouring round of earth, making it firm all round, and the sprinkling round of water, as in connection with the sacrificial post. The Adhvaryu should place a piece of gold upon its fork-shaped top, pour out clarified butter upon that piece by means of the spoon with *ghṛtena dyāvāpṛthivī ā pṛṇethām*, and (thus) make that clarified butter flow down up to the bottom over the *audumbarī*. This (*audumbarī*) should be the tallest among the posts of the Sadas. The posts at the ends (that is, on the western and the eastern sides of the Sadas) should be so high as to reach the navel (of the sacrificer). One should put up the Sadas (a little) low for the sacrificer who is desirous of rain; some teachers say that one should put it up (a little) high for the sacrificer who is not desirous of rain. He should set down bamboo-beams (upon the posts) in the south-north and the west-east directions, and, with *aindram asi...*, spread out over them the three middle roofs; with *viśvajanasya chāyā*, the three towards the south; and, with *indrasya sado 'si*, the three towards the north. Those towards the south and the north should have their tops pointing towards the *audumbarī*. It is said in the *Brāhmaṇa* that one should make those towards the south (a little) above (the others). (The number of roofs to be spread out) for the fulfilment of specific desires (is indicated by the injunction:) "Having nine roofs," etc. There should be nine roofs in the Agniṣṭoma; fifteen in the Ukthya; sixteen in the Ṣoḍaśin; seventeen in the Vājapeya and the Atirātra; and twenty-one in the *sattras* and the *ahīnas*. The *antarvartas*, the enclosing with curtains, the (simultaneous) visibility, and the two doors should be provided for, as in the case of the Havirdhāna. The Adhvaryu should stitch up with *indrasya syūr asi*. With *indrasya dhruvam*

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asi, he should tie up a well marked out knot, and then, with *aindram asi 'ndrāya tvā*, touch the Sadas which has been got ready. The Adhvaryu should not pass through the Sadas from the western direction; nor between the Dhiṣṇyas nor beyond the Hotṛ. If (however) he happens to pass through (through inadvertence), he should move about with a verse relating to Indra. Some teachers prescribe (for this purpose) the *staraṇī*-verse, namely, *ā ghā ye agnim indhate*...[1] Or the Adhvaryu should move about with the verse relating to Kṣetrapati.

4. [11.10.19-13.11] — Some teachers prescribe the preparation of the *uparavas* as a prior rite; some others (prescribe) that of the Sadas (as a prior rite). Below the southern *havirdhāna*-cart and in front of the axle, the Adhvaryu should make, in the four intermediate quarters, four *uparavas* having their openings one span in measure (each) and with the interval of one span between one another. He should take up the hoe with *devasya tvā savituḥ prasave* ··· and outline the south-eastern (*uparava*), three times, with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ*···. In the same manner, (he should outline) the others, by the right, ending with the north (-eastern) one. Hereafter, the various acts in respect of these (*uparavas*) should be performed in this very order. At the bottom, they (= the *uparavas*) should all be connected with one another (through a canal); at the top, they should be kept unconnected. After having dug up to the depth of one arm without reciting any formula, the Adhvaryu should dig (further) with *rakṣohaṇo valagahano vaiṣṇavān khanāmi*. Some teachers prescribe (the employment of) the *uparava*-formula with singular number forms. The Adhvaryu should put out his arm into (the *uparava* which he is digging up) with *virāḍ asi* ..., take out the earth with *idam ahaṁ taṁ valagam ud vapāmi*..., and then stick that earth down (with his fists) upon the upper border of the *uparava* with *gāyatreṇa chandasā 'vabāḍho valagaḥ*. With *harāmi vaiṣṇavān*, he should take away (some earth); with *avabāḍho durasyuḥ*, he should cast it away along the front of the supporting pole (of the cart). In this manner, he should make all the *uparavas*. This much should be different : He should put out his arm into (the different *uparavas*) respectively with each preceding formula and stick the earth down (respectively) with each following metre. In this connection, the metres are prescribed in the following order : *gāyatrī*, *triṣṭubh*, *jagatī*, *anuṣṭubh*, and *paṅkti*. Or he should mention the first (metre) in connection with all (the *uparavas*).

The Adhvaryu and the sacrificer should insert their hands into the four *uparavas* respectively with the formulas, *virāḍ asi sapatnahā*, *saṁrāḍ asi bhrātṛvyahā*, *svarāḍ asi abhimātihā*. and *viśvārāḍ asi viśvāsāṁ nāṣṭrāṇāṁ hantā*. With the two verses, *saṁmṛśa imān āyuṣe varcase ca devānāṁ nidhir asi dveṣoyavanaḥ | yuyodhy asmad dveṣāṁsi yāni kāni ca cakṛma ||* (and) *devānām idaṁ nihitaṁ yad asty athā 'bhāti pradiśaś catasraḥ | kṛṇvāno anyā adharān sapatnān*, the sacrificer and the Adhvaryu should touch each other's hands—the sacrificer (through the south-eastern (*uparava*) and the Adhvaryu (through) the north-western. Then the sacrificer should ask : " O Adhvaryu, what is here ? " " The auspi-

1. *TBr.* 2.4.5.7.

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cious," the other should reply. (The sacrificer should say:) "May it be common to us both." The sacrificer should then touch (through) the north-eastern (*uparava*) and the Adhvaryu (through) the south-western. There should follow the same question and answer. The sacrificer should say: "May it be for me." With *rakṣohaṇo valagahanaḥ prokṣāmi vaiṣṇavān*, the Adhvaryu should sprinkle the *uparavas* (one after another, beginning with the south-eastern one), with water mixed with barley-grains by means of the hand with the palm turned upwards, pour down the remnant of the *prokṣaṇī*-water into the (south-eastern) hole with (the next among) the following formulas (which is similar to the first formula but in which) *ava nayāmi* (is substituted for *prokṣāmi* of the first formula), throw down a *yava*-grain (into it) with *yavo 'si...*, spread its bottom over with sacrificial grass with (the formula which is similar to the first formula, but in which) *ava stṛṇāmi* (is substituted for *prokṣāmi*), and then offer an oblation of clarified butter over it with (the formula which is similar to the first formula, but in which) *abhijuhomi* (is substituted for *prokṣāmi*). In the same manner, he should act in respect of all the *uparavas*. With *rakṣohaṇau valagahanau prokṣāmi vaiṣṇavī*, he should sprinkle the two pressing boards with water by means of the hand with the palm turned upwards.

(These two boards should be) made of *udumbara* or of *kārṣmarya* or of *palāśa*; (they should be) dry and well hewn; they should have their fronts of the shape of the periphery of a chariot-wheel, and they should be evenly cut at the back. One should not hollow them out at the back in a one-day Soma-sacrifice. They should be hollowed out at the back in Soma-sacrifices extending over more days than that. Or one should hollow them out at the back in the Ukthya and other sacrifices. Then the Adhvaryu should place these two (pressing boards) over the *uparavas* with *rakṣohaṇau valagahanāv upa dadhāmi vaiṣṇavī*. He should cover two (*uparavas*) with the southern (pressing board) and two with the northern. The two (boards) should be joined to each other in the front (=towards the east); they should remain separated at the back (=towards the west) with a distance of two fingers between the two. Then the Adhvaryu should shove round (each of) them, by the right, the earth taken out of the *uparavas* with the formula (which is similar to the preceding one, but in which) *paryūhāmi* (is substituted for *upadadhāmi*), spread out sacrificial grass round (each of) them with (a similar) formula (but) with *pari stṛṇāmi* (substituted for *upa dadhāmi*), and then recite the last formula (of the Anuvāka, *TS* 1.3.2) over (each of) them. In front of the supporting pole of this very (=the southern) *havirdhāna*-cart, he should prepare with the earth taken out of the *uparavas* a four-cornered mound which is big enough for (accommodating) the Soma-utensils. He should leave, in front of it, a way to move about. The Adhvaryu and the spectators should move about (only) either between the *cātvāla* and the rubbish-heap or between the Āgnīdhra's enclosure and the *cātvāla*. Some teachers say that, on the day on which Soma is pressed, the spectators may move about anywhere.

5. [11.14.1-15.2]—The Adhvaryu should pile up the Dhiṣṇyas (with the earth derived) from the *cātvāla*. (He should pile up) the Dhiṣṇya for the

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Āgnīdhra inside the Āgnīdhra's enclosure, on the northern end of the Mahāvedi, leaving along the north (enough) room for moving about; (he should pile up) the other (Dhiṣṇyas) inside the Sadas, in its eastern half, leaving along the east (enough) room for moving about; the Dhiṣṇya for the Hotṛ upon the *pṛṣṭhyā*-line; to the south of it, the one for the Praśāstṛ. To the north of the Dhiṣṇya for the Hotṛ, in the northern direction, he should pile up (one to the north of another) the Dhiṣṇyas for the others—namely, for the Brāhmaṇāccha-ṁsin, the Potṛ, the Neṣṭṛ, and the Acchāvāka. Outside the Sadas, he should prepare the *mārjālīya* on the southern end of the Mahāvedi, exactly on the opposite side of the Dhiṣṇya for the Āgnīdhra, leaving along the south (enough) room for moving about. (He should pile up the eight Dhiṣṇyas) respectively with the eight formulas, *vibhūr asi*, etc. Some teachers prescribe these very formulas also for praying and for the pouring over of clarified butter. The Adhvaryu should step out towards each one with the formula, *adhvanām adhvapate namas te astu mā mā hiṁsīḥ* and point to the other (ritual items) —to the Āhavanīya fire with *saṁrāḍ asi kṛśānuḥ* ··; to the place, where the Bahiṣpavamāna is going to be chanted, with *pāriṣadyo 'si nabhasvān* ; to the *śāmitra* with *asaṁmṛṣṭo 'si havyasūdo*···; to the rubbish-heap with *samūhyo 'si viśvabharā* ; to the *audumbarī* with *ṛtadhāmā 'si suvarjyotiḥ* ··; to the Brahman with *brahmajyotir asi suvardhāmā* ; to the Sadasya with *sadasyo 'si malimlucaḥ* ; to the Sadas with *samudro 'si viśvabharā*...; to the *śālāmukhīya* with *ajo 'sy ekapād* ··; to the abandoned fire (=the original Gārhapatya fire) with *ahir asi budhniyo* ·; to the Dakṣiṇa fire with *kavyo 'si kavyavāhano*...; and to the Havirdhāna, the Āgnīdhra's enclosure, and the Sadas (one after another) respectively with the three formulas, *āyur bṛhat tad aśīya tan mā 'vatu tasya nāmnā vṛścāmi yo 'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ*, *viśvāyur vāmadevyaṁ tad aśīya* , and *āyuḥpatī rathantaraṁ tad aśīya*···. He should append to each formula the words, *raudreṇā 'nīkena*···.

SATYĀṢĀḌHA —

1, 2. [7.5.] — The two (=the Adhvaryu and the Pratiprasthātṛ) should fix up the bordering posts in such a way that there would remain a route to go over along the front of the mound. The Adhvaryu should fix up two posts in front of the two *havirdhāna*-carts, place upon them a beam with its upper end pointing towards the north, and then set down (above that beam) beams pointing towards the east. With *viṣṇoḥ pṛṣṭham asi*, he should put down (upon the beams) the middle roof. With *viṣṇo rarāṭam asi*, he should hang down a bunch of grass over the opening for the proposed front-door. The bunch of grass is a rod made of *īṣika* grass, drawn towards the east, with small sections, and stitched up in the middle. The Adhvaryu should fasten it to the beam. With *viṣṇoḥ śnyaptre sthaḥ*, he should stitch up the two ends of the bunch of grass. Over the open spaces between the roofs they should spread out straw-mats and bunches of grass, one after another. They call them *antarvartas*. With *pari tvā girvaṇo giraḥ*..., the two should enclose (the Havirdhāna) on all sides with curtains. The two should leave two doors—

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one towards the front and the other towards the rear. The Adhvaryu should stitch round the southern door-post and the Pratiprasthātṛ the northern one. With *viṣṇoḥ syūr asi*, the two should stitch up. With *viṣṇor dhruvo 'si*, the two should tie up the two knots. These knots should be clearly marked out. With *vaiṣṇavam asi viṣṇave tvā*, the two should touch the Havirdhāna which has been got ready. With the verse, *pra tad viṣṇuḥ stavate vīryāya...*, the two should go out of the Havirdhāna, which has been got ready, towards the east. Or the two should murmur this verse after having gone out of the Havirdhāna. It is the view of some teachers that the two should take three steps towards the east and then murmur the verse.

[10.8] — While the Sadas and the Havirdhāna are being got ready, the Brahman should pass between the *cātvāla* and the rubbish heap, step beyond towards the south along the rear of the Uttaravedi, and then sit down. He should remain sitting there till the time of the *vaisarjana* offering.

3. [7.7] — In the middle of the Mahāvedi, towards the north, one should put up the Āgnīdhra's enclosure—one half of it within the Vedi and the other half outside the Vedi. It should have an east-oriented central beam fixed up; they should curtain it up all round, leaving an opening towards the south. The Adhvaryu should put up the Sadas in front of the rear end of the Vedi, at a distance of three steps or of a few more steps; it should have a north-oriented central beam; it should be broader towards the south to such an extent that one considers the space sufficient for the officiating priests, the Dhiṣṇyas, and the visitors. Towards the south of the *pṛṣṭhyā* line, at a distance of one step, in the middle of the Sadas there should be the hole for the *udumbara*-post. The taking up of the hoe and the tracing round (in connection with the *audumbarī* should be similar to those which) have been explained in connection with the sacrificial post. With *dive tvā*, the Adhvaryu should sprinkle (the *audumbarī*) with water, from the top to the bottom, by means of the hand with the palm turned upwards. The pouring down of water, the throwing of barley-grains, and the spreading out of the sacrificial grass (should be similar to those which) have been explained in connection with the sacrificial post. Either with *uc chrayasva vanaspate sajūr devena barhiṣā* ··· or with *ud divaṁ stabhāna...*, the Adhvaryu should, together with the Udgātṛ, raise up the *audumbarī* so that its fork-shaped upper end points towards the east. With *dyutānas tvā māruto minotu...*, he should insert it into the hole. The pouring round of earth, making it firm all round, and the sprinkling round of water (should be similar to those which) have been explained in connection with the sacrificial post. The Adhvaryu should place a piece of gold either upon the fork-shaped top or upon the (two-) branched fork (of the *audumbarī*) and, with *ghṛtena dyāvāpṛthivī ā pṛṇethāṁ svāhā*, offer over it an oblation of clarified butter with a spoon. He should make that clarified butter flow down up to the bottom over (the *audumbarī*). The two (that is, the Adhvaryu and the Pratiprasthātṛ) should fix up posts, which are of the measure of (the *audumbarī*) which is (itself) as tall as the sacrificer and which are thickest, so that the Sadas would be firm.

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The Adhvaryu should fix up the end-posts (that is, the posts on the western and the eastern sides of the Sadas) which are so tall as to reach the navel (of the sacrificer) and whose ends point towards the *audumbarī*. One should put up the Sadas (a little) low for the sacrificer who is desirous of rain-shower, (a little) high for the sacrificer who is not desirous of rain-shower. Some teachers prescribe the other way round. Nine roofs should be got ready. One should set down (upon the posts), first the north-oriented bamboo-beams and then the east-oriented bamboo-beams. With *aindram asi*, he should lay down (each of) the three middle roofs, pointing towards the north. With *indrasya sado 'si*, (he should lay down each of) the three southern (roofs), and, with *viśvajanasya chāyā*, (each of) the three northern (ones). He should make the southern roofs (rise a little) above (the others) and pointing towards the *audumbarī*. The number of roofs to be laid down for the fulfilment of specific desires is explained in the *Brāhmaṇa* (-passage), "One should lay down nine roofs (in the sacrifice) of one who is desirous of lustre, etc." Out of that number, one should adopt (any) according to his desire. In the intermediate spaces between the roofs, they should hang up straw-mats and bunches of grass, one after another. These are called *antaravartas*. With *pari tvā girvaṇo giraḥ...*, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should enclose (the Sadas) with curtains on all sides; they (two) should make two doors—one towards the east and the other towards the west. With *indrasya syūr asi*, the Adhvaryu should stitch round the southern door-post, and the Pratiprasthātṛ the northern one. With *indrasya dhruvo 'si*, the two should tie up (two) knots; these two (knots) should be well marked out. With *aindram asī 'ndrāya tvā*, the two should touch the (Sadas which has been thus) put up. There should be (possible) simultaneous visibility of the Prāgvaṁśa, the Havirdhāna, and the Sadas. While the Soma-ritual has not yet been completed, the Adhvaryu, after having entered the Havirdhāna by the eastern door, should not go out by the western door; if he does (so) go out, he should murmur *idaṁ viṣṇur vi cakrame*. (Similarly,) after having entered the Sadas by the western door, he should not go out by the eastern door; if he does (so) go out, he should murmur *uttiṣṭhann ojasā saha*···. Some teachers prescribe (the going through the rite connected with the *uparavas* at this stage.

4. [7.6] — In front of the axle of the southern *havirdhāna*-cart, there should be got ready, in the regions of the (four) intermediate quarters, four *uparavas* whose openings are of the measure of one span each, which are at a distance of one span from one another, which are one arm in depth each, and which are joined with one another at the bottom but are separated from one another at the top. (The rites of) the taking up of the hoe and the outlining have been already explained in connection with the sacrificial post. After having outlined the southern one of the two eastern (*uparavas*), the Adhvaryu should outline the northern one of the two western (*uparavas*); (thereafter he should outline) the southern one of the two western (*uparavas*) and the northern one of the two eastern (*uparavas*). The ritual procedure in respect of them should also be in this order. With *rakṣohaṇo valagahano vaiṣṇavān khanāmi*, he

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should dig up (the southern one of the two eastern *uparavas*). With *rakṣohaṇo valagahano vaiṣṇavān niṣkhidāmi*, he should loosen the dug-up earth. With *bṛhann asi*, he should strike with the hoe. With *virāḍ asi*, he should put out one of his arms or both his arms into the pit. With *idam ahaṁ taṁ valagam ud vapāmi*, he should take out the earth. With *idam enam adharaṁ karomi*, he should press down that earth round the opening of that *uparava*. With *nirasto valagaḥ*, he should carry away (the remaining earth). With *avabāḍho durasyuḥ*, he should pour out that earth at the place where he is going to prepare the mound. With *gāyatreṇa chandasā 'vabāḍho valagaḥ*, he should strike it down upon the opening of the *uparava* with the hoe. So (too), in respect of the other (*uparavas*). The Adhvaryu should put out his arm (into each succeeding *uparava*) with each succeeding formula and strike down (the earth upon the openings of the succeeding *uparavas* respectively) with (the formula mentioning) each succeeding metre. The *gāyatrī*, the *triṣṭubh*, the *jagatī*, and the *anuṣṭubh*—these metres have been mentioned (in this order). With *virāḍ asi*, the sacrificer should insert his hand into the southern one of the two eastern *uparavas*; with *saṁrāḍ asi*, the Adhvaryu (should insert his hand into) the northern one of the two western *uparavas*. The two should touch each other's hand at the bottom of the *uparavas* with *saṁ mṛśa imān āyuṣe varcase···*. " What is here ?", the Adhvaryu should ask; " the auspicious one", the sacrificer should reply. The Adhvaryu should then say : " Let it be (so) for both of us together. " With *svarāḍ asi*, the sacrificer should insert his hand into the southern one of the two western *uparavas;* with *viśvārāḍ asi*, the Adhvaryu (should insert his hand into) the northern one of the two eastern *uparavas*. The two should touch each other's hand as before. " What is here ? ", the sacrificer should ask; " the auspicious one ", the Adhvaryu should reply. The sacrificer should then say: " Let it be for me. " With *rakṣohaṇo valagahanaḥ prokṣāmi vaiṣṇavān*, the Adhvaryu should sprinkle the *uparavas* with water mixed with barley-grains, three times, by means of the hand with the palm turned upwards. With *rakṣohaṇo valagahano 'vanayāmi vaiṣṇavān*, he should pour down (into them) water mixed with barley-grains. With *yavo 'si*, he should throw a barly-grain (into each of the *uparavas*). With *rakṣohaṇo valagahano 'vastṛṇāmi vaiṣṇavān*, he should spread their bottoms over with sacrificial grass (whose ends are pointing) towards the east. With *rakṣohaṇo valagahano 'bhijuhomi vaiṣṇavān*, he should offer over them oblations of clarified butter by means of the spoon placing a piece of gold (into the spoon). With *rakṣohaṇau valagahanau prokṣāmi vaiṣṇave*, he should sprinkle the two pressing boards with water by means of the hand with the palm turned upwards. (These two boards should be) made of *udumbara* or of *kārṣmarya* or of *palāśa*; (they should be) well hewn; they should have their fronts of the shape of the periphery of a chariot-wheels (they should be) joined at the front and evenly cut at the rear; (they should be) separated (from each other) at the rear by (a distance of) two *aṅgulas* or three *aṅgulas* or four *aṅgulas*; they should be bored or (should) not (be) bored. With *rakṣohaṇau valagahanāv upa dadhāmi vaiṣṇavī*, the Adhvaryu should cover the *uparavas* over with the two pressing boards—two with the southern (pressing

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board) and two with the northern. With *rakṣohaṇau valagahanau pary ūhāmi vaiṣṇavī*, he should shove round (the boards) the earth taken out of the *uparavas*. With *rakṣohaṇau valagahanau pari stṛṇāmi vaiṣṇavī*, he should spread out sacrificial grass round (them). He should recite over (them) the formula, *rakṣohaṇau valagahanau vaiṣṇavī*···. With *rakṣohat tvā valagahat prokṣāmi vaiṣṇavam*, he should sprinkle the pressing skin with water by means of the hand with the palm turned upwards The skin should be red, should be (derived) from an ox, should have its hairy side turned upwards, and should have a cavity so that it would be adequate for the Soma-pressing. With *rakṣohat tvā valagahat stṛṇāmi vaiṣṇavam*, the Adhvaryu should spread out (the skin) upon the two pressing boards. Upon it he should place four (pressing) stones which are tapering at the top and which are fit for crushing; (he should place) in the middle (of the skin) as the fifth the *upara* (= stone upon which to crush) which is the broadest. He should place each (of the stones) with *bṛhann asi*. He should place the pressing stones upon the *upara* with their mouths (= the broader ends) pointing towards one another and, with *rakṣoghno vo valagaghnaḥ prokṣāmi vaiṣṇavān*, sprinkle them with water by means of the hand with the palm turned upwards. In front of the supporting pole (of the cart), he should prepare out of the earth taken out from the *uparavas* a four-cornered mound which he considers to be big enough for (accommodating) the utensils.

5. [7.7] The Adhvaryu should bring over earth from the *cātvāla* and pile up the Dhiṣṇyas which are four-cornered or circular (in shape). With *vibhūr asi*, (he should pile up) the Dhiṣṇya for the Āgnīdhra inside the Āgnīdhra's enclosure, in such a way that there would be enough room for moving about towards the north within the Vedi. (He should pile up) the other (Dhiṣṇyas) inside the Sadas—with *vahnir asi*, the one for the Hotṛ upon the *pṛṣṭhyā*-line, at a distance of one step towards the west of the (eastern) opening of the Sadas; and with *śvātro 'si*, the one for the Maitrāvaruṇa to the south of the one for the Hotṛ. (He should pile up) the others, extending northwards, to the north of the one for the Hotṛ—with *tutho 'si*, the one for the Potṛ; with *andhārir asi*, the one for the Neṣṭṛ; with *avasyur asi*, the one for the Acchāvāka which should be larger; and with *śundhyūr asi*, the *mārjālīya* outside the Sadas in the southern half of the Vedi exactly on the opposite side of the Dhiṣṇya for the Āgnīdhra in such a way that there would be enough room for moving about towards the south within the Vedi. He should append to each of the formulas the *raudra* portion. Some teachers prescribe the spreading out of sacrificial grass upon the Vedi at this juncture. One should not spread out sacrificial grass upon the Uttaravedi, the mound, the *uparavas*, and the Dhiṣṇyas.

[10.3] — The sacrificer should go out of the Havirdhāna, which has been got ready, towards the east with the verse, *pra tad viṣṇuḥ stavate vīryāya*..., and then pray to the Dhiṣṇyas, in the same order in which they have been piled up by the Adhvaryu, with those very formulās. (He should also pray) to the Āhavanīya fire with *saṁrāḍ asi kṛśānuḥ*, to the place where they are going to chant the Bahiṣpavamāna with *pariṣadyo 'si pavamānaḥ*, to the *cātvāla* with *pratakvā 'si nabhasvān*, to the fire intended for cooking the animal with *asaṁ-*

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mṛṣṭo 'si havyasūdaḥ, to the *audumbarī* with *amṛtadhāmā 'si suvarjyotiḥ*, to the Brahman's seat with *brahmajyotir asi suvardhāma*, to the *prājahita* fire with *ajo 'sy ekapād*, to the *śālāmukhīya* with *gārhapatyam ahir asi budhniyaḥ*, to the Dakṣiṇa fire with *kavyo 'si kavyavāhanaḥ* to the rubbish-heap with *samūhyo 'si viśvavyacā*, to the Sadas with *samudro 'si viśvabharā*, and to the enclosure of the Sadasya with *sadasyo 'si malimlucaḥ*. To each of these formulas he should append the *raudra*-portion.

VAIKHĀNASA —

1, 2. [14.6] — The Adhvaryu should measure out a distance of one *aratni* to the east of the southern *havirdhāna*-cart and then, with *maho vā viṣṇo···*, fix up three posts with their forks pointing to the east and (in a row) ending towards the north. So too the Pratiprasthātṛ in respect of the northern *havirdhāna*-cart. In the same manner, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should fix up six western posts. Upon these (posts), they should stretch out two bamboos pointing towards the north, and (upon these, additional required number of bamboos) pointing towards the east. With *viṣṇo rarāṭam asi*, they should tie up a bunch of grass to the bamboo in the front. So too, all round. With *viṣṇoḥ pṛṣṭham asi*, one should spread out, either eastwards or northwards, the middle roof which is three *aratnis* in width and nine (*aratnis*) in length. With *viṣṇo śnaptre sthaḥ*, he should spread out two roofs on the two sides (of the middle one). With *pari tvā girvaṇo...*, he should enclose it with curtains all round. The two (officiating priests) should make two doors on the two sides of the *pṛṣṭhyā*, (one) to the east and (the other) to the west. With *viṣṇoḥ syūr asi*, they should wind darbha-blades round the two (eastern) door-posts. With *viṣṇor dhruvo 'si*, they should tie up the two well marked-out knots. So too in respect of the two western door-posts. With *vaiṣṇavam asi viṣṇave tvā*, the two should touch the Havirdhāna which is elevated in the front and depressed in the rear.

3. [14.10–12] — At a distance of six steps to the rear of the rubbish-heap, half of it towards the rear outside the Vedi and half of it inside the Vedi, the Adhvaryu should prepare the Āgnīdhra's enclosure, which has four posts, which is six steps in length on all sides, which has a door towards the south, whose central beam is east-oriented, and which is covered all round with curtains. With *vaiśvadevam asi viśvebhyo devebhyas tvā*, he should touch it after it has been got ready. At a distance of three steps to the east of the rear end of the Mahāvedi or at a distance of a few more steps, he should prepare the Sadas, which has doors towards the east and the west, [1] which is nine *aratnis* in the east-west direction and eighteen *aratnis* in length towards the north, whose beams are north-oriented, which is slightly removed towards the south of the *pṛṣṭhyā*, and which is big enough for the officiating priests, the visitors, and the Dhiṣṇyas. In the middle of it, at a

1. The text reads *prāk pratyak*, which hardly makes any sense. One may conjecture the reading *prākpratyagdvāram* which has some support in a reading recorded in the foot-note.

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distance of one step to the south of the *pṛṣṭhyā*, he should put down, adjacent to the pit, the post of *udumbara*, which is of the same height as the sacrificer's from its bottom upwards, which is *sunāhā* as of the sacrificial post,[1] which is washed clean, and whose upper end points towards the east, and then sprinkle it with water by means of the hand with the palm turned upwards, from above downwards, with each of the formulas (beginning with) *dive tvā*···. The (further) ritual acts, beginning with the pouring down of water into the pit, with the formulas *śundhantāṁ lokaḥ*..., *yavo 'si*..., and *pitṛṇāṁ sadanam asi*, have been already prescribed.[2] With *ud divaṁ stabhāna* , the Adhvaryu, together with the Udgātṛ, should raise up the post of *udumbara* so that its forked end points towards the east. With *dyutānas tvā māruto minotu*..., he should fix it up into the pit in such a way that there would be (possible) simultaneous visibility of the Prāgvaṁśa, the Sadas, and the Havirdhāna.

The (further) ritual acts, beginning with the shoving of earth round the *audumbarī*, with the formulas, *brahmavaniṁ tvā*..., *brahma dṛṁha*..., *unnambhaya pṛthivīm* ..., etc., have been already prescribed.[1] The Adhvaryu should put down a piece of gold within the fork of the *audumbarī* and offer (clarified butter) upon it by means of the spoon with *ghṛtena dyāvāpṛthivī āpṛṇethām*···. He should make the clarified butter flow down along (the sides of the *audumbarī*) up to the bottom. When the clarified butter reaches the ground, he should utter *svāhā*. He should cleanse the *audumbarī* on all sides, put down and fix up into their respective pits, as in the case of the Havirdhāna, the posts of the Sadas reaching up to the height of the upper end of the *audumbarī*, stretch out upon them north-oriented bamboos, place east-oriented bamboos over them, and then spread out the three middle roofs in the northern direction with *indram asi*, three southern ones with *indrasya sado 'si*..., and three northern ones pointing towards the *audumbarī* with *viśvajanasya chāyā*···. He should make the southern ones rest upon the others. The options (in this connection), prescribed in the *Brāhmaṇa*, namely, those beginning with (the mention of) eleven roofs, (should be adopted) in accordance with the sacrificer's desires. As in the case of the Havirdhāna, the Adhvaryu should cover it (=the Sadas) round with curtains, leave two doors, cover (the door-posts) round (with darbha-grass) with *indrasya syūr asi*, and then tie up the two knots securely with *indrasya dhruvo 'si*. With *aindram asī 'ndrāya tvā*, the Adhvaryu and the Pratiprasthātṛ should touch it after it has been got ready. Before the stationing of Soma, the Adhvaryu, after having entered into the Havirdhāna by the eastern door, should not go beyond towards the west. If he does go beyond, he should murmur the verse, *idaṁ viṣṇur vi cakrame*···. After having entered the Sadas by the western (door), he should not go beyond towards the east. If he does go beyond, he should murmur the verse, *uttiṣṭhann ojasā saha*···. He should not go out of the Sadas and the Havirdhāna in the wrong direction. He should not move beyond to the west of the Dhiṣṇyas and the Hotṛ. If he does move beyond, he should murmur the verse relating to Indra. It is said in the *Brāhmaṇa*

1. The text reads : *sunāhāṁ yathā yūpasya; sunāhām* is obscure.
2. *Śrautakośa*, Vol. I, English Section, p. 798.

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that the Adhvaryu should join in the chanting. The rite pertaining to the *uparavas* (may alternatively be performed) at this juncture.

4. [14.7-9] — With *pra tad viṣṇuḥ...*, the two (=the Adhvaryu and the Pratiprasthātṛ) should go out by the eastern door. Hereafter (they should do so either with this verse) or with another verse relating to Viṣṇu. The rite pertaining to the *uparavas* has been prescribed (to be performed) in front of the axle of the southern cart. The Adhvaryu should take up the hoe with *devasya tvā...*, recite over it the formula, *abhrir asi...*, outline, (this action being) accompanied by the pouring out of clarified butter, crosswise, and three times, four *uparavas*, whose mouths are one span in measure each and the interval between one another of which is one span, with the formula, *parilikhitam...*, dig out, with *rakṣohaṇo valagahanaḥ...*, the *uparavas*, which are one arm in depth each and which are joined to one another at the bottom (by means of a canal) but are separated from one another at the top, and then put down the hoe with *bṛhann asi*. He should take out the earth from the *uparavas* and prepare with that earth, in front of the supporting post of the southern cart, a four-cornered mound which would be sufficient for (accommodating) the Soma-containers. He should leave out towards the east a way to move about. He should again dig out by means of the hoe with *rakṣohaṇo valagahano vaiṣṇavān khanāmi*, put his hand into the southern *uparava* of the two eastern ones with *virāḍ asi sapatnahā*, take out the earth with *idam aham tam valagam udvapāmi*, press it down round the mouth (of the *uparava*) with *idam enam adharaṁ karomi yo naḥ samāno yo 'samāno 'rātīyati*, carry away (the remaining earth) with *nirasto valagaḥ*, and then pour out that earth down at the feet of the sacrificer with *gāyatreṇa chandasā 'vabāḍho valagaḥ*. He should put his hand into the northern one of the two western (*uparavas*) with *samrāḍ asi bhrātṛvyahā*, and (then go through the acts of) taking out (the earth), pressing it down, and carrying the remnant away, as before. In the same manner (as indicated before), he should pour down that earth with *traiṣṭubhena chandasā 'vabāḍho valagaḥ*. He should put his hand into the southern one of the two western (*uparavas*) with *svarāḍ asy abhimātihā* and (then go through the acts of) taking out (the earth), pressing it down, and carrying the remnant away, in the same manner (as indicated before). In the same manner (as indicated before), he should pour down that earth with *jāgatena chandasā 'vabāḍho valagaḥ*. He should put his hand into the northern one of the two eastern (*uparavas*) with *viśvārāḍ asi viśvāsāṁ nāṣṭrāṇāṁ hantā*, and (then go through the acts of taking out (the earth), pressing it down, and carrying the remnant away, in the same manner (as indicated before). In the same manner (as indicated before), he should pour down that earth with *ānuṣṭubhena chandasā 'vabāḍho valagaḥ*. He should scatter that earth on the passage of him whom he hates. He should (then) touch water. The sacrificer should put his hand into the south-eastern *uparava* and the Adhvaryu into the north-western one, each with the relevant formula, and then touch each other's hand at the bottom (of the *uparavas*) with *sammṛśa imān āyuṣe...*. The Adhvaryu should ask the sacrificer : " What is here ? " The sacrificer

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should reply : " The auspicious. " The Adhvaryu should say : " Let it be for both of us together. " The sacrificer should put his hand into the south-western *uparava* and the Adhvaryu into the north-eastern one, and then touch each other's hand in the same way (as indicated before). The sacrificer should ask the Adhvaryu : " What is it here ? " The Adhvaryu should reply : " The auspicious. " The sacrificer should say : " Let it be for me. " The Adhvaryu should sprinkle the *uparavas*, in the order in which they have been dug out, with water mixed with barley-grains, by means of the hand with the palm turned upwards, three times, with *rakṣohaṇo valagahano prokṣāmi vaiṣṇavān*. Respectively with the following formulas and in accordance with the indicatory marks in them, the Adhvaryu should go through the acts of pouring down the *prokṣaṇī*-water, throwing barley-grains, spreading out sacrificial grass, and offering clarified butter with the spoon over a piece of gold (into the *uparavas*).

Without reciting any formula, the Adhvaryu should sprinkle with water by means of the hand with the palm turned upwards the two Soma-pressing boards, which should not be joined to each other—they should, however, be joined to each other in a Soma-sacrifice lasting for a long time—which should be made (of the wood) of *udumbara* or *palāśa* or *kārṣmarya*. With *rakṣohaṇau valagahanāv upa dadhāmi vaiṣṇavī*, he should cover the *uparavas* over with them—two *uparavas* with the southern (board) and two with the northern. On the two sides, he should fix up pegs. With *rakṣohaṇau valagahanau pary ūhāmi vaiṣṇavī*, he should shove the earth round (them) by the right. With *rakṣohaṇau valagahanau pari stṛṇāmi vaiṣṇavī*, he should spread out sacrificial grass round (them). He should touch them with the formula *rakṣohaṇau valagahanau vaiṣṇavī* ··· or should recite that formula over them. Without reciting any formula, he should sprinkle with water by means of the hand with the palm turned upwards the skin of red ox for the Soma-pressing, which is hollow towards the upper end and which is big enough for the Soma-pressing, and then, with *yajña pratiṭiṣṭha...*, spread it out, upon the two boards, with its neck pointing towards the east and hairy side turned upwards. Upon that skin he should place five Soma-pressing stones, (one) in each of the four quarters and (one) in the middle, face to face, each with the formula, *bṛhann asi*. The middle one should be the broadest. With *rakṣoghno*[1] *vo valagaghnaḥ prokṣāmi*, he should sprinkle them with water by means of the hand with the palm turned upwards.

5. [14.12-13] — The Adhvaryu should dig out earth from the *cātvāla* by means of the wooden sword, bring in (that earth), and pile up with it the Dhiṣṇyas which are either four-cornered or circular in shape. He should pile up the Āgnīdhra's Dhiṣṇya in the Āgnīdhra's enclosure with *vibhūr asi pravāhaṇo...*, in such a way that there would be left a passage towards the north within the Vedi. Facing towards the west (he should pile up), within the Sadas, the six Dhiṣṇyas— (that) of the Hotṛ, to the rear of the door of the Sadas, at a distance of one step, upon the *pṛṣṭhyā*, with *vahnir asi havyavāhano*

1. The printed text reads (wrongly) *rakṣaghno*.

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raudreṇā 'nīkena···; and of the Maitrāvaruṇa, to the south of that of the Hotṛ and to the east of the *audumbarī*, with *śvātro 'si pracetā raudreṇa*···. To the north of the Hotṛ's Dhiṣṇya, he should pile up four Dhiṣṇyas, with equal interval between one another and (their row) ending towards the north, (one after another) of the Brāhmaṇācchaṁsin, the Potṛ, the Neṣṭṛ, and the Acchāvāka, respectively with the four formulas, *tutho 'si viśvavedā raudreṇa...*, *āśig asi kavī raudreṇa...*, *aṅghārir asi bambhārī raudreṇa...*, and *avasyur asi duvasvān raudreṇa*···. Facing towards the south, he should pile up the *mārjālīya*, exactly opposite to the Āgnīdhra's Dhiṣṇya, outside the Sadas at the southern end of the Vedi, with *śundhyūr asi mārjālīyo* .., in such a way that there would be left a passage towards the south within the Vedi.

In the prescribed order, the sacrificer should pray to the Dhiṣṇyas respectively with those very *yajus*-formulas. Stepping towards each of the following with the formula, *adhvanām adhvapate namas te astu mā mā hiṁsīḥ*, he should pray to them—to the Āhavanīya fire with *saṁrāḍ asi kṛśānū raudreṇa...*; to the spot where the Bahiṣpavamāna is going to be chanted with *pariṣadyo 'si pavamāno raudreṇa*.. ; to the *cātvāla* with *pratakvā 'si nabhasvān raudreṇa...*; to the śāmitra with *asaṁmṛṣṭo 'si havyasūdo raudreṇa...*; to the rubbish-heap with *samūhyo 'si viśvabharā raudreṇa...*; to the *audumbarī* with *ṛtadhāmā 'si suvarjyotī raudreṇa...*; to the Brahman's seat with *brahmajyotir asi suvardhāmā raudereṇa* ; to the seat of the Sadasya with *sadasyo 'si malimluco raudreṇa...*; to the *śālāmukhīya* with *ajo 'sy ekapād raudreṇa...*; to the *prājahita* with *ahir asi budhniyo raudreṇa*; and to the Dakṣiṇa fire with *kavyo 'si kavyavāhano raudreṇa*···. At this juncture, the Adhvaryu may alternatively spread out sacrificial grass upon the Vedi. He should (however) not spread it out upon the Dhiṣṇyas, the *uparavas*, the mound, and the Uttaravedi.

MĀNAVA —

1, 2. [2.2.2.26–38] — With *ā vām upastham adruhā...*, the Adhvaryu should measure out the Havirdhāna with an east-oriented beam. With *viṣṇoḥ pṛṣṭham asi*, he should lay down in the middle a roof which is broader towards the west. In the eastern half, at the ends of the roof, he should fix up four shoulder-high posts and place upon them a north-oriented (bamboo-) beam. So (too), in the western half, upon shorter posts. In the middle of the bunch of grass, he should weave in a thick pattern of darbha-blades. Pushing back the darbha-blades and winding them round with a cord, he should fasten the two ends of the bunch of grass to the beam in the eastern half with the formula *viṣṇo rarāṭam asi*. He should enclose (the Havirdhāna) with curtains beginning with the southern end of the beam, put darbha-blades on the bunch of grass, and then shove its two ends apart with *viṣṇoḥ śipre sthaḥ*. With *viṣṇoḥ syūr asi*, he should weave (the roofs). With *viṣṇor dhruvo'si*, he should tie up the first knot. He should sew up the roofs up to the ends. He should sew up the western beam and then sew up the door-posts. He should pull out the yoke-pins upwards (inserting them from below) and tie them up. He should recite over (the Havirdhāna) which has been got ready the

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formula, *vaiṣṇavam asi viṣṇave tvā*. The sacrificer should take three steps from the Āhavanīya fire towards the east, and then murmur *pra tad viṣṇuḥ*···. To the rear of the support of the southern *havirdhāna* cart, the Adhvaryu should prepare a four-angled spot which is two spans in measure.

3, 4. [2.2.3.1–39] — To the north of the Gārhapatya fire, he should take up the hoe with *devasya tvā savituḥ prasave*···. He should recite over it the formula, *abhrir asi nā 'rir asi*. With *idam ahaṁ rakṣaso grīvā apikṛntāmi*, he should outline at the four corners (of the four-angled spot already prepared) the four *uparavas*, of the measure of a span each, by the right beginning from the southern shoulder (of the rectangular spot), in the same manner as the pit for the sacrificial post. He should dig them in, one arm in depth each. In front of the support (of the southern cart) he should prepare a four-cornered mound, of the measure of one arm, out of the earth dug out from the *uparavas*. He should sprinkle it with water by means of the hand with the palm turned downwards and then brighten it by means of sand. With *bṛhann asi bṛhadrāyā*..., he should dig up (the *uparavas*) in the prescribed order. He should take out the earth from the first *uparava* with *saṁrāḍ asi*; from the second with *svarāḍ asi*; from the third with *virāḍ asi*; and from the fourth with *satrarāḍ asi*. With *bṛhann asi bṛhadrāyā*..., he should connect (the *uparavas* with one another) at the bottom and then take out the earth from all of them with *sarvarāḍ asi*. He should throw away on the rubbish-heap the earth taken out (from the *uparavas*). He should touch the *uparavas* together with *saṁmṛśe*···. (The Adhvaryu and the sacrificer) should touch each other's hand (at the bottom of the *uparavas*)— the Adhvaryu through the southern one of the two eastern *uparavas* and the sacrificer through the northern one of the two western ones. " What is here ? ", the sacrificer should ask. The Adhvaryu should reply : " The auspicious. " The sacrificer should then say : " Let that be for both of us together. " (They should again touch each other's hand at the bottom)—the Adhvaryu through the northern (one of the two eastern *uparavas*) and the sacrificer through the southern one of the two western *uparavas*.[1] " What is here ", the sacrificer should ask. The Adhvaryu should reply : "The auspicious ". The sacrificer should then say : " Let that be for me. " To the north of the Sadas and the Havirdhāna, in the middle (of the northern half of the Vedi), the Adhvaryu should prepare the Āgnīdhra's enclosure, which has four posts, which has a door towards the south, and whose beams are east-oriented. One half of it (should be) within the Vedi and the other half outside the Vedi. At a distance of three steps from the western end of the Vedi or at a little more distance, he should put up the Sadas, which is nine *aratnis* long towards the east and twenty-seven *aratnis* crosswise. In the middle of it, to the south of the *pṛṣṭhyā*, at a distance of one step, he should dig out a hole for the *audumbarī*, similar to the pit for the sacrificial post. The ritual up to the spreading of (darbha-blades) should be similar (to that in connection with the sacrificial post). The Udgātṛ should take hold from behind of the *audumbarī* which is equal in height to the sacrificer and which is being

1. The printed text reads : *dakṣiṇayor aparam*. One rather expects : *aparayor dakṣiṇma*.

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raised up. With *ucchrayasva vanaspate...*, the Adhvaryu should raise it up. With *nitānas tvā māruto ni hantu...*, he should put it into the hole, with its fork pointing towards the east. With *brahmavaniṁ tvā kṣatravaniṁ pary ūhāmi*, he should surround it with earth. With *brahma dṛṁha kṣatraṁ dṛṁha*, the sacrificer should press down the earth round it, by the right, by means of the staff of the initiated. He should sprinkle water round it. He should deposit a piece of gold between the two ears (of the fork) and then offer an oblation over it with *ghṛtena dyāvāpṛthivī āpṛṇa*. He should make (the clarified butter) trickle down up to the bottom (of the *audumbarī*). He should put up the Sadas with a north-oriented beam, allowing the *audumbarī* to remain inside of it. The *audumbarī* should be the tallest among the posts; the other posts shorter; those at the ends the shortest. In the Agniṣṭoma, there should be nine roofs with their (lower) ends pointing towards the north; (there should be) fifteen in the Ukthya; seventeen in the Atirātra; twenty-one in the Sattra and the Ahīna; and eleven in the Ṣoḍaśin and the Vājapeya. With *viśvajanasya chāyā 'si*, the Adhvaryu should put over the middle roof upon the *audumbarī*. (Then) after having put over the eastern roof, he should put over the western one. He should cover these three roofs over with the (three) southern ones. He should shove the (three) northern ones under the three (that is, the middle, the eastern, and the western) roofs. With *pari tvā girvaṇo giraḥ...*, he should cover it (= the Sadas) round with curtains Having grasped the joint of the middle and the western roofs, he should murmur *indrāya tvā*. With *indrasya syūr asi*, he should weave (the roofs). With *indrasya dhruvo 'si*, he should tie up the first knot. He should sew up the roofs up to the end. After having sewed up the western joints, he should sew up the door-posts. He should recite the formula, *aindram asī 'ndrāya tvā*, over the Sadas which has been got ready, sanctify the *prokṣaṇī*-water, and then, with *rakṣoghno valagaghnaḥ prokṣāmi vaiṣṇavān*, sprinkle the *uparavas* with that water by means of the hand with the palm turned upwards. With *rakṣohaṇaṁ tvā valagahanam ava siñcāmi...*, he should pour down water into the *uparavas*, one by one. With *rakṣohaṇaṁ tvā valagahanam ava stṛṇāmi...*, he should cover with *darbha*-blades the bottoms of the *uparavas*, one by one. There should be two Soma-pressing boards of the wood of *udumbara*, evenly hewn at the rear and of the shape of the periphery of a wheel in the front, and one arm in length each; (they should be) separated from each other at the rear by two *aṅgulas*. He should carry them beyond between the two poles (of the southern *havirdhāna*-cart) and put them down over the *uparavas* with *rakṣoghnī vāṁ valagaghnī upa dadhāmi...*. With *rakṣoghnī vāṁ valagaghnī pary ūhami...*, he should shove earth round them. Of the skin used for sifting Soma-stalks, he should prepare the Soma-pressing skin. He should carry it beyond between the two poles, spread it out, with its hairy side turned upwards, upon the Soma-pressing boards with *rakṣohaṇaṁ tvā valagahanam ā stṛṇāmi*, and then fasten its ends to the corners.

5. [2.2.4.1–11] — In the southern part of the Āgnīdhra's enclosure, the Adhvaryu should make a mark (for the spot) for the Dhiṣṇya of the Āgnī-

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dhra. He should dig up (that spot), sprinkle it with water by means of the hand with the palm turned downwards, and there pour down the earth from the *cātvāla*. He should then make up a mound, sprinkle it with water by means of the hand with the palm turned downwards, and then brighten it by means of sand. In this manner, he should pour down (earth for) six Dhiṣṇyas inside the Sadas—that of the Hotṛ in the region of the *pṛṣṭhyā* at a distance of one arm from the rear door and that of the Maitrāvaruṇa to the south of it, so that the *audumbarī* would be just halfway between them. To the north (of the Hotṛ's Dhiṣṇya, he should prepare) the other Dhiṣṇyas, namely, that of the Brāhmaṇācchaṁsin, that of the Potṛ, that of the Neṣṭṛ, and that of the Acchāvāka —one Dhiṣṇya being at a distance of one arm from another. The *mārjālīya* (should be prepared) at as much distance towards the south-east from the Hotṛ's Dhiṣṇya, as the Āgnīdhra's is (from the latter). To the south of the *cātvāla*, within the Vedi, the Adhvaryu should spread out sacrificial grass for the place for the chanting (of Sāmans). To the north of the *cātvāla*, he should make a mark (for the spot) for the *śāmitra*. After the Adhvaryu has dug up and sprinkled with water by means of the hand with the palm turned downwards, he and the sacrificer should pray to the (different) Dhiṣṇyas (respectively) with the formulas beginning with *vibhūr asi pravāhaṇaḥ* . , going round each of them in the order in which they have been piled up. Standing within the Vedi, the two should pray to the Āhavanīya fire, the place for the chanting (of the Sāmans), the *cātvāla*, the *śāmitra*, the Sadas, the *audumbarī*, and the Brahman's seat, and stepping round along the north of the Āgnīdhra's Dhiṣṇya, to the *śālāmukhīya*, the Gārhapatya fire, and the Dakṣiṇa fire (respectively) with the formulas beginning with *saṁrāḍ asi*···. The Adhvaryu (and the sacrificer) should append to each of the formulas the portion, *raudreṇā 'nīkena*···. The passage should be between the *cātvāla* and the Āgnīdhra's enclosure. The Adhvaryu should not pass between the Dhiṣṇyas. If he steps beyond to the rear of the Dhiṣṇyas, he should recite the verse relating to Indra. The passage to the Prāgvaṁśa should be between the Āgnīdhra's enclosure and the Āgnīdhra's Dhiṣṇya. They should spread out, sacrificial grass upon the Vedi in such a way that the foot-prints are wiped out, or shaking up each bundle. They should not (however) cover the Dhiṣṇyas, the mound, the *uparavas*, and the Uttaravedi.

KĀTYĀYANA —

1,2. [8.4.9-25] — The Adhvaryu should fix up a post towards the north as before. Or he should fix up both the posts towards the south. Thereafter he should fix up the posts elsewhere (that is, towards the north). (This he should do) on account of the scriptural injunction : " (One should do in this connection) whatever (one does) in human affair (of fixing up posts). " The Adhvaryu should make the sacrificer touch the middle roof and (then make him) recite the verse, *pra tad viṣṇuḥ*···. (He should) also (make him touch) the other two roofs (and then make him recite the same verse). He should make him touch the front-piece and (then make him) recite the formula, *viṣṇo rarāṭam* ...; he should make him touch the two side-decorations and (then make him)

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recite the formula, *viṣṇoḥ śnaptre sthaḥ*. As there is the sacrificial injunction mentioning 'to the rear', he should put up the roofs with their ends pointing towards the north. With *viṣṇoḥ syūr asi*, he should sew round the door-posts (to the roofs) with a cord inserted into a wooden needle. With *viṣṇor dhruvo 'si*, he should tie up a knot (at the lower end of the cord). After the sewing (round of the door-posts to the roofs) has been finished, he should untie the knot. The Havirdhāna should have its beams east-oriented. After having got it ready, the Adhvaryu should touch it with *vaiṣṇavam asi*. They should not partake of the usual meals or of the ritual oblations in that enclosure. To a person looking at the Sadas or the Havirdhāna through what is not a door, the Adhvaryu should say: "Do thou not look." The two door-posts should be on the two sides of the *pṛṣṭhyā*.

3. [8.5.26-6.11] — The Adhvaryu should go six steps towards the east from the *antaḥpātya* pin, take a seventh long step towards the south, and there fix up the *audumbarī* which is in height equal to the sacrificer's height. It should be made to lie in front of the pit, just like the sacrificial post. He should do the ritual acts beginning with the taking up of the hoe up to the spreading out of the sacrificial grass at the bottom. He should then raise up the *audumbarī* with *ud divam*···. He should put it into the pit with *dyutānas*···. He should do the ritual acts beginning with the shoving round of the earth up to the sprinkling near and then make the sacrificer touch the *audumbarī* and (make him) recite the formula, *dhruvā 'si*..., (retaining in that formula) either (the word) *prajayā* or (the word) *paśubhiḥ*. He should offer an oblation upon the fork (at the top of the *audumbarī*) with *ghṛtena dyāvāpṛthivī*···. After the clarified butter has trickled down to the earth, he should utter *svāhā*, because there is the injunction that everywhere one should (utter *svāhā*) in connection with all *homa*-offerings to be made with the relevant Mantras and because there is the prohibition (of the uttering of *svāhā*) in the Mantras which do not contain (the word *svāhā*).

The Sadas should be of such height (at the borders) as to reach up to the navel. Or (it should be of such height as has been) mentally (computed). It should have its central beam north-oriented. It should be eighteen *aratnis* (in length) or twenty-one *aratnis* or twenty-four *aratnis*. Crosswise, it should be nine (*aratnis*) or half of its length. In the middle of it, one should have the *audumbarī*. Some teachers say (that one should have) the *pṛṣṭhyā* (in the middle). With *indrasya chadir asi*, he should put up the middle (that is, the southernmost) roof and then the western and the eastern ones. He should put up two sets of three roofs each towards the north. With *pari tvā*..., he should cover the Sadas round, and then do the ritual acts of sewing round, tying up the knot, and touching—(all these) with the formulas relating to Indra. To the north of the rear end of the Havirdhāna, he should prepare the Āgnīdhra's enclosure having a door like that of the (Gārhapatya) fire-chamber[1] and with a half or a major part or the whole of it within the Vedi. After having got it ready, he should touch it with *vaiśvadevam asi*.

1. That is to say, a door towards the south. Cf. *Kāt ŚS* 4.7.10.

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4. [8.4.26-5.25] — Under the pole of the southern *havirdhāna*-cart, the Adhvaryu should dig out the *uparavas*. As in the case of the pit for the sacrificial post, he should go through the ritual acts beginning with the taking up of the hoe up to the outlining. (He should outline) four *uparavas* diagonally, (in the same order) as that of the pouring of clarified butter upon the navel of the Uttaravedi. Or (he should) first (outline) the north-western (*uparava*). Or (he should do so) clockwise. (In any case, he should outline) the north-eastern one as the last. He should outline them so that the interval between one another would be of the measure of one span. With *bṛhann asi*···, he should dig them out in the order in which he has outlined them. He should scoop out the earth from the pits in the order in which he has dug them out, from each with the formula, *idam aham*···. With *utkṛtyāṁ kirāmi*, he should pour it down to the rear of all. He should dig them out to the depth of one arm each. He should bore them through (at the bottom) diagonally; if he is unable to do so, he should bore them through straight (that is, in the east-west direction). He should make the sacrificer touch them, in the order in which they have been dug out, respectively with the formulas, *svarāḍ*..., etc. The Adhvaryu and the sacrificer should touch each other's hand (at the bottom of the *uparavas*) —the Adhvaryu having inserted his hand into the south-eastern *uparava* and the sacrificer into the north-western *uparava*. The Adhvaryu should ask : " O sacrificer, what is here ? " (The sacrificer should reply :) " The auspicious. " The Adhvaryu should say inaudibly : " May it be for us both together. " They should again touch each other's hand at the bottom of the *uparavas*—the Adhvaryu having inserted his hand into the south-western *uparava* and the sacrificer into the north-eastern *uparava*. The sacrificer should ask : "O Adhvaryu, what is here ? " After the Adhvaryu has replied, " The auspicious" , the sacrificer should say : " Let it be for me. " The Adhvaryu should sprinkle the *uparavas* with water by means of the hand with the palm turned upwards, with *rakṣohaṇo*···. If the sprinkling is to be done separately, the formula should be repeated each time because it is prescribed in relation to the aggregate. There should be the pouring down of water and the spreading out of sacrificial grass at the bottom, as in the case of the pit for the sacrificial post, with the formulas, *rakṣohaṇo* ··· and *rakṣohaṇo*···. The Adhvaryu should place over them thin *kuśa*-blades and then place upon them, with *rakṣohaṇau*..., the two Soma-pressing boards, which have been washed and which are one *aratni* in measure each, at a distance of two *aṅgulas* from each other or joined to each other, [1] and with their upper ends pointing towards the east; and he should shove (earth) round them with *rakṣohaṇau*···. Upon those two (boards) he should place the Soma-pressing skin, which is well cut round and which is wholly red, with *vaiṣṇavam asi*. Upon it he should place five Soma-pressing stones with *vaiṣṇavā stha*. In front of this, on a spot which has been dug out and sprinkled with water by means of the hand with the palm turned downwards, he should prepare a four-cornered mound scattered over with sand.

1. In the Agniṣṭoma, they should not be joined to each other; in Soma-sacrifices lasting for a long time, they should be joined to each other.

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5. [8.6.12-22] — The Adhvaryu should pour down (the earth for) the Dhiṣṇyas. Taken hold of from behind and having sat down towards the north, he should pile up the earth by means of the wooden sword, upon a spot which has been dug out and sprinkled with water by means of the hand with the palm turned downwards—(piling up seven Dhiṣṇyas) respectively with the formulas (beginning with) *vibhūr asi*. (He should) first (pile up) the Āgnīdhra's (Dhiṣṇya). (He should scatter) sand over (each of them). (He should append) to each of the formulas the portion *raudreṇa*···. (He should pile up) six (Dhiṣṇyas) within the Sadas. Facing towards the west, he should pile up the Dhiṣṇya of the Hotṛ to the west of the (eastern) door; towards the south-east of the *audumbarī*, that of the Maitrāvaruṇa; and to the north of the Hotṛ's Dhiṣṇya, four Dhiṣṇyas, at equal distance from one another, (namely) of the Brāhmaṇācchaṁsin, the Potṛ, the Neṣṭṛ, and the Acchāvāka. Facing towards the south, he should pile up the *mārjālīya* straight to the south of the Āgnīdhra's enclosure at the end of the Vedi. Standing to the east of the door of the Sadas, he should point to the Āhavanīya fire, the place where the Bahiṣpavamāna is to be chanted, the *cātvāla*, the *śāmitra*, the *audumbarī*, the Brahman's seat, the *śālāmukhīya* fire, and the *prājahita* fire, respectively with the formulas, *saṁrāḍ asi*···. (He should point to) the rubbish-heap with *samūhyo 'si viśvavedā ūnātiriktasya pratiṣṭhā*···.

VAITĀNA [15.13] —

The Brahman should accompany the offering upon the *audumbarī* with the verse, *manve vāṁ dyāvāpṛthivī*···.

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41. THE AUDGĀTRA RELATING TO THE PUTTING UP OF THE SADAS AND THE HAVIRDHĀNA

LĀṬYĀYANA —

[1.1.20-2.13; 1.7.1-19; 5.8.16] — On the day of the purchase of Soma or on the day preceding the Soma-pressing day, the Udgātṛ should go (to the place of sacrifice) of his own accord. From his house he should first proceed towards the north with *devo devam etu*. After having gone a long distance, he should murmur the formula, *vihāya dauṣkṛtyam*. After having reached the path (leading directly and exclusively to the place of sacrifice), he should murmur the formula, *badvānāmā 'si*. He should step beyond the northern end of the Vedi and, looking at the southern end, recite the formula, *pitaro bhūḥ*. In case of the lapse in respect of a formula, Dhānaṁjayya recommends its re-employment. Śāṇḍilya (on the other hand) recommends the ignoring of it.

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He (= the Udgātṛ should consume (three) portions of the *madhuparka* separately, respectively with the three feet of the *sāvitrī* verse. In connection with the *madhuparka*-rite, they should bring in (and offer) this, namely, a seat of darbha-blades, water for washing the feet, water for respectful offering, water for sipping, and *madhuparka*. The Udgātṛ should consume a portion of that (*madhuparka*). However, before each (foot of the *sāvitrī* verse), he should recite *idam annam ayaṁ rasa imā gāvaḥ saha śriyā*. He should recite *vāg bahu bahu me bhūyāt* after the first (foot), *prāṇo vai vāco bhūyān bahur me bhūyo bhūyāt* after the second, and *mano vāva sarvaṁ sarvaṁ me bhūyāt* after the third. All (formulas relating to the consuming) should (each) end with the *svāhā* utterance. Gautama says that he should partake of the *madhumantha* (that is, flour of barley-grains laden with honey) with the formula, *raso 'si vānaspatyo rasaṁ mayi dhehi*; there should be the pronouncement of the word *vānaspatyaḥ* (three times). In the same manner (that is, with the same formula), he should partake of the *dadhimantha* and the *udamantha*; however, he should qualify the word *rasaḥ* (in the formula) (respectively) with the word *payasyaḥ* (instead of the word *vānaspatyaḥ* in the case of the *dadhimantha*) and with the word *apayasyaḥ* (in the case of the *udamantha*). There should be the pronouncement respectively of these two (very words, namely, *payasyaḥ* and *apayasyaḥ*) or of the words, *kālindaḥ* and *sārasvataḥ*. One should give away the remaining portion (of the *madhuparka*) to a Brāhmaṇa. If a Brāhmaṇa is not available, one should sprinkle it with water by means of the hand with the palm turned upwards and then give it away to a non-Brāhmaṇa. After the cow has been announced, one should say: "Do you perform." Or (he should say:) "Do you release the cow; may the cow eat grass."

While going to raise up the *audumbarī*, the Udgātṛ should proceed along the east of the place of sacrifice if his residence happens to be towards the south. (He should proceed) along the north (of the place of sacrifice) if (his residence happens to be) in some other quarter. He should enter the fire-hall passing between the two pits dug out for the two door-posts of the Sadas, go along the front of the *audumbarī*, stand facing towards the north, and then, together with the Adhvaryu, raise up (the *audumbarī*) with *dyutānas tvā* ... With *āyoḥ*..., he should put it down into the pit. After having put it down, he should murmur *namaḥ samudrāya namaḥ samudrasya cakṣase, mā mā yūnarvā hāsit*, and *ūrg asy ūrjodā ūrjaṁ me dehy ūrjaṁ me dhehy annaṁ dehy annaṁ me dhehi*. He should not leave the *audumbarī* till the roof has been spread over. After an oblation has been offered upon the *audumbarī* by the Adhvaryu, the Udgātṛ should offer an oblation upon it between its two branches, in the same manner as the Adhvaryu—the prior one with *ghṛtena dyāvāpṛthivī āprīnāthāṁ svāhā* and the posterior one with *prajāpataye svāhā*. Or he should offer (only) one of the two oblations (mentioned above) with an oblation with the *svāhā*-utterance as the second. (In both cases, he should offer oblations) in such a way that the (offered clarified butter would reach the earth (in an uninterrupted stream). He should grasp

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(the *audumbarī*) below the fork (with both hands) and then murmur *divi devān dṛṁha mayi prajām;* (he should grasp the *audumbarī*) in the middle (and murmur) *antarikṣe vayāṁsi dṛṁha mayi paśūn;* (and he should grasp the *audumbarī*) at the root (and murmur) *pṛthivyām adhy oṣadhīr dṛṁha mayi sajātān.* Dhānaṁjayya says that whatever ritual act is to be performed after the offering should be performed by the sacrificer. Gautama and Śāṇḍilya (on the other hand say that) the Udgātṛ himself (should perform it). While (the *audumbarī*) is being covered over (by the Adhvaryu), (the Udgātṛ should murmur) *divyaṁ chadmā 'si saṁtani nāma viśvajanasya cchāyā namas te 'stu mā mā hiṁsīḥ.* Śāṇḍilya says that he (=the Udgātṛ) should go along the south of the pits, enter through the two western door-posts, and then do this. Dhānaṁjayya says (that he should go) along the north (of the pits). The view of Gautama is the other one (namely, that mentioned before). He should go out by the same route by which he had entered.

While the *audumbarī* remains raised up, the Brahman should be at his place as required by his duties.

DRĀHYĀYAṆA —

[1.1.22-2.19; 2.3.1-21; 14.4.17, 18] ≐ LĀṬ. [1.1.20-2.13; 1.7.1-19; 5.8.16]

[1.2.1-4] — ··· Persons desirous of doing honour (to the Udgātṛ) should bring in two seats of darbha-blades, water for washing the feet, water for *argha*, water for sipping, and the *madhuparka*. The announcement in respect of each of these should be made by the sacrificer three times. (The announcement) of the cow (should) also (be made three times). The Udgātṛ should sit upon one of the two darbha-seats; upon the other, he should place his feet (after they have been) washed (by the sacrificer) ···.

[1.2.19] — ... If one desires to let the cow loose (without immolating her), he should say: "Oṁ, the ritual rite has been performed; let (the cow) eat grass and drink water; do you release her."

[2.3.3] — ... The Udgātṛ, together with the Adhvaryu, should raise up the *audumbarī* by means of his two hands held in the south-north direction and with the palms turned upwards ...

[2.3.11] — In the absence of specific instruction, one should use clarified butter whenever there are injunctions regarding an offering.

[14.4.18] — ... Or (the Brahman should be at his place) from (the time of) the preparation of the Vedi up to (the time of) the formal carrying forth of the fire and Soma.

JAIMINĪYA —

[1.6] — When they are piling up (earth for) the Dhiṣṇyas, the Udgātṛ should take up the vessel for clarified butter together with the spoon; go round along the north of the Āgnīdhra and the Sadas, reach the Sadas by the western door, and take hold of the *audumbarī* with *āyoṣ ṭvā sadane sādayāmy avataś*

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chāyāyāṁ samudrasya hṛdaye / namaḥ samudrāya namaḥ samudrasya cakṣase / mā mā yonorvāṁ hāsīḥ. Then he should raise it up with *ud divam stabhānā 'ntarikṣam pṛṇa pṛthivīm upareṇa dṛṁha.* Then he should fix it up with *dyutānas tvā māruto minotu mitrāvaruṇayor dhruveṇa dharmaṇā.* Then he should offer on it an oblation of clarified butter, beginning with the top and pouring down in a continuous stream (so that the clarified butter would reach) up to the bottom, with *ghṛtena dyāvāpṛthivī āprīṇīthāṁ supippalā oṣadhīḥ kṛdhi svāhā.* Then he should shove earth round it, three times, by the right, with *brahmavaniṁ tvā kṣatravaniṁ suprajāvaniṁ rāyaspoṣavanim paryūhāmi.* Then he should make it firm by means of the staff of the initiated (sacrificer) with *brahma dṛṁha kṣatraṁ dṛṁha prajāṁ dṛṁha rayiṁ dṛṁha rāyaspoṣaṁ dṛṁha sajātān yajamānāya dṛṁha.* Then he should wind round it, by the right, grass-blades with their upper ends pointing upwards. Then he should put a piece of cloth round it for (securing) its non-nakedness. Then he should clasp it round with both hands with *mayy ūrjam annādyaṁ dhehi.* Even in this manner he should clasp it round at every *stotra.*

[1.25] — The Udgātṛ should pray to the Sadas, while (its first post) is being fixed up, with the Sadas (-sāman) and to the two *havirdhāna*-carts (after they have been stationed in their places) with the two Havirdhāna (-sāmans).

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42. THE FORMAL CARRYING FORTH OF AGNI-SOMA

BAUDHĀYANA —

1. [6.30] — Then, standing there only, the Adhvaryu should give out the call: "Do you spread out the sacrificial grass (within the Mahāvedi); do you give over the *vrata*-milk; do you call up the persons who would partake of the *vrata* food of the sacrificer; do you spread (sacrificial grass) profusely upon the *āstāva;* do you spread out (sacrificial grass) profusely within the Sadas and the Havirdhāna. O Unnetṛ, do thou put down together, in the enclosure of the sacrificer's wife, the (Soma-pressing) stones, the *vāyavya* cups, and the *droṇakalaśa* after having put into this last one the fringe and the filter; o Āgnīdhra, do thou place clarified butter over the fire; o Pratiprasthātṛ, do thou wash the ladles clean and come over with clarified butter; do thou (also) bring up curds for the *pṛṣadājya.*" They should act according to the call (given out). Then the Adhvaryu should spread out a handful of sacrificial grass on the southern end of the Mahāvedi with *devabarhir ūrṇāmradasaṁ tvā stṛṇāmi svāsastham devebhyaḥ.* They should go forth spreading out sacrificial grass profusely upon the Mahāvedi from the east towards the west. [21.14—As

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for the spreading out of sacrificial grass upon the Vedi : (The view expressed in) the sūtra, (is that) of Śālīki. In this connection, Bodhāyana indeed says that three persons (should spread out) towards the south, three towards the north, and the seventh in the middle; spreading out in the region of the *pṛṣṭhyā*, they should go forth spreading out towards the east. Aupamanyava says that they should step forth, spreading out only from the east towards the west.] Then, within the fire-hall, the Adhvaryu should take up clarified butter together with the *pṛṣadājya* and hand it over to the attendants. [14.9 — The taking up of the *pṛṣadājya* in its original form[1] has been prescribed.] [21.15 — As for the taking up and the placing of the clarified butter for the oblation to Agni-Soma : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should take up the clarified butter (into the ladles) for the oblation to Agni-Soma within the enclosure of the sacrificer's wife itself and then place those (ladles) upon the mound.] [25.11-12 — At this juncture, indeed, one should do this : One should trace round the pit for the sacrificial post, and then rub his two hands together. He should strew round sacrificial grass, wash the sacrificial utensils clean, and then place them. He should sanctify the *prokṣaṇī*-water and sprinkle the sacrificial utensils with it. He should pour out clarified butter (into the vessel), place it over the fire, move a firebrand round it, and then wash the ladles clean. They should carry them and the *prokṣaṇī*-water to the Uttaravedi. Then the Pratiprasthātṛ should fasten the girdle round the waist of the sacrificer's wife with the formula prescribed in the Pauroḍāśika-kāṇḍa. Then he should make her look at the Gārhapatya fire. Then he should make her gaze at the clarified butter, and then hasten forth with the clarified butter : With *tejo 'si*, he should take hold of that (clarified butter which had been) gazed at by the sacrificer's wife. Then he should support it by means of a splinter and carry it with *tejo 'nu prehi*. Then he should place it over the Āhavanīya fire with *agnis te tejo mā vi nait*. Then he should take it (down), place it to the north of the *prokṣaṇī*-water, gaze at it, and purify the *prokṣaṇī*-water with the two strainers with which the clarified butter was purified. He should take up, near the Āhavanīya fire, the (ladles of) clarified butter, together with the *pṛṣadājya*, in the well-established manner. (The rites to be performed) hereafter are well established. As for the fact that they make known the procedure (recommended) by Śālīki, namely, that one should take up the clarified butter for the oblation to Agni-Soma within the enclosure of the sacrificer's wife itself, and then place it upon the mound : One should rub his two hands either after or without having brought forth the old (and the new) Gārhapatya fire. He should strew round (darbha-blades). He should wash the sacrificial utensils clean and then place them. He should sanctify the *prokṣaṇī*-water and sprinkle the sacrificial utensils with it by means of the hand with the palm turned upwards. He should pour out the clarified butter, place it over the fire, move a firebrand round it, and then wash the ladles clean. At this very juncture, they should place them together, as

1. See : *Śrautakośa*, Vol. I, Sanskrit Section, p. 591.

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also the *prokṣaṇī*-water. The Pratiprasthātṛ should not fasten the girdle round the waist of the sacrificer's wife with the formula prescribed in the Pauroḍāśika-kāṇḍa. He should not make her look at the Gārhapatya fire. Then he should make her gaze at the clarified butter and then hasten forth with the clarified butter. With *tejo 'si*, he should support it (by means of the *veda*) after it has been gazed at by the sacrificer's wife. Then he should support it by means of a splinter and carry it with *tejo 'nu prehi*. Then he should place it over the Gārhapatya fire with *agnis te tejo mā vi nait*. Then he should take it (down), place it to the north of the *prokṣaṇī*-water, gaze at it, and purify the *prokṣaṇī*-water with the two strainers with which the clarified butter was purified. He should take up, near the Gārhapatya fire, the (ladles of) clarified butter together with the *pṛṣadājya* in the well-established manner. He should hand over those ladles to the attendants, and then hand over king Soma to the Brahman.]

He should hand over king Soma to the Brahman. The Brahman should take it up and then stand towards the north. Standing towards the north, he should bring forth the fire with *ud agne tiṣṭhā 'nu mām ud ehi viśvair devair yajñiyaiḥ saṁvidānaḥ | suvarge loke yajamānaṁ hi dhehi mā 'syai 'hā 'sthā āhutyai yām upemaḥ*. [21.15 — As for the bringing forth together : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that one should not honour (that view). As for the giving away of the *vrata*-milk which is equal to half of the milk derived from one udder : Bodhāyana says that one should give away the *vrata*-milk which is equal to half of the milk derived from one udder, either after or without having first brought forth the old (and the new) Gārhapatya fire. Śālīki says that one should not give away the *vrata*-milk which is equal to half of the milk derived from one udder. (That is to say, one should give away at midday as *vrata*-milk the entire quantity of the milk derived from one udder.).] Then one should add (to the new Gārhapatya fire) a faggot which is to be carried forth. They should arrange for (the earth) from the *cātvāla* for the purpose of supporting. While a canopy is held over the heads of the persons who partake of the *vrata*-food of the sacrificer and while they remain touching one another, the Adhvaryu should melt the clarified butter over the Gārhapatya fire, purify it, take four spoonfuls of it into the ladle, and then make the *vaisarjana* offerings on the *śālāmukhīya* fire with *tvaṁ soma tanūkṛdbhyo* ···. [21.15 — As for the making of the *vaisarjana* offerings : (The view expressed in) the sūtra (is that) of Bodhāyana. Sālīki says that one should take up four spoonfuls four times and offer the oblations.] He should drop a drop (of clarified butter) by means of the spoon with *juṣāṇo apturˉ ājyasya vetu svāhā*. He should take up another four spoonfuls and then give out the call (to the Hotṛ) : " Do thou recite the verses relating to Agni and Soma being formally carried forth. " After the (first) verse has been recited three times, they should lift up (the fire and Soma). They should move in accordance with the moving of the Hotṛ. It is said in the *Brāhmaṇa* that they should carry forth the fire in the front, bring over the sacrificer's wife (to follow), and then make the carts move (from

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the old Gārhapatya fire to the new one). [14.3 — It is said in the *Brāhmaṇa* that they should carry forth the fire in the front, bring over the sacrificer's wife (to follow), and then make the carts move (from the old Gārhapatya fire to the new one).] With whatever implement he may have here in his hand, they should carry forth the (old Gārhapatya) fire towards the east (that is, to the new Gārhapatya fire). Then with the fire in the forefront they should proceed, with king Soma and the clarified butter following after, and after them (should follow) the Soma-crushing stones and the *vāyavya* cups. They should go out by the eastern door with *ayaṁ no agnir varivaḥ kṛṇotv* ···. After having gone round along the north of the Sadas and after having deposited the fire in the Āgnīdhra's enclosure, the Adhvaryu should offer an oblation on the Āgnīdhra fire with the verse containing *naya*, namely, *agne naya supathā rāye asmān viśvāni deva vayunāni vidvān | yuyodhy asmaj juhurāṇam eno bhūyiṣṭhāṁ te namaüktiṁ vidhema svahā*.

2. [6.30-31] — After having placed the stones and the *vāyavya* cups there only, they should proceed further together with king Soma and the (ladles filled with) clarified butter. The Adhvaryu should offer a spoonful of clarified butter on the Āhavanīya fire with *uru viṣṇo vi kramasvo 'ru* ···. [25.12 — While (the participants) are under the canopy, he should offer two oblations of clarified butter. And, verily, while being under the canopy, should they go up to the Āhavanīya fire. King Soma should be on the southern side, then (should follow) the fire, then the stones and the *vāyavya* cups; and the ladles filled with clarified butter should be verily on the northern side. Or otherwise, the fire should be on the southern side, then (should follow) king Soma, then the stones and the *vāyavya* cups; and the ladles filled with clarified butter should be verily on the northern side. The Adhvaryu should go out by the eastern door, step round the Sadas along the north, deposit the fire in the Āgnīdhra's enclosure, offer an oblation, and, with the *prokṣaṇī*-water in hand, proceed along the north of the Āgnīdhra's Dhiṣṇya. (Others) should go after (him) with the ladles fiilled with clarified butter.

Then the Adhvaryu should stand by with the *prokṣaṇī*-water. He should sprinkle the sacrificial faggot with the *prokṣaṇī*-water. He should sprinkle the Vedi with the *prokṣaṇī*-water. He should sprinkle the sacrificial grass with the *prokṣaṇī*-water. He should sprinkle with the *prokṣaṇī*-water the sacrificial grass kept within the Vedi, pour down the *prokṣaṇī*-water (upon the cord tied round the grass), and then take away the *prastara* of *aśvavāla* towards the east. He should spread out the sacrificial grass in five rows, move towards the east with the *prastara* in hand, and then lay round the enclosing sticks of *kārṣmarya*. He should fix up two fire-sticks pointing upwards. He should place crosswise two blades of sugar-cane as the two *vidhṛtis*. (He should place) the *prastara* of *aśvavāla* upon the two *vidhṛtis*; the Juhū upon the *prastara*; and the other (ladles) upon the sacrificial grass. The sacrificer should touch (them) all together with *etā asadan*, then touch water, take up king Soma from the Brahman, and then bring him into the Havirdhāna by the eastern door with *somo jigāti gātuvid*···. Within the interior of the southern *havirdhāna*-cart, he should spread

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out the skin of black antelope with *adityāḥ sado 'si*. With *adityāḥ sada ā sīda*, (he should place) king Soma upon the skin of black antelope. Then he should make him over to the divinities with *eṣo vo deva savitaḥ somas*···. After having made (him) over, he should pray with *etat tvaṁ soma*···. With *namo devebhyaḥ*, he should fold his hands (over king Soma) towards the east. With *svadhā pitṛbhyaḥ*, he should bend them down towards the south. Then he should go out with *idam ahaṁ nir varuṇasya pāśāt*. Then he should pray to the Āhavanīya fire with *suvar abhi vi khyeṣaṁ vaiśvānaraṁ jyotiḥ*. [25.12-13 — He should offer an oblation on the Āhavanīya fire, sprinkle the sacrificial faggot with the *prokṣaṇī*-water, sprinkle the Vedi with the *prokṣaṇī*-water, sprinkle the sacrificial grass with the *prokṣaṇī*-water, sprinkle with the *prokṣaṇī*-water the sacrificial grass kept within the Vedi, pour down the *prokṣaṇī*-water (upon the cord tied round the grass), take away the *prastara* of *aśvavāla* towards the east, spread out the sacrificial grass in five rows, move towards the east with the *prastara* in hand, lay round the enclosing sticks of *kārṣmarya*, fix up two fire-sticks pointing upwards, take up all this together, namely, the handful of sacrificial grass, the two *vidhṛtis*, and the *prastara*, turn round by the right, go to the Havirdhāna by the eastern door, and then spread out the handful of sacrificial grass in the northern half of the mound. (He should lay down) the two *vidhṛtis* upon the sacrificial grass, the *prastara* of *aśvavāla* upon the two *vidhṛtis*, the Juhū upon the *prastara*, and the other (ladles) upon the sacrificial grass. He should touch them all together with *etā asadan*..., touch water, take up king Soma from the Brahman, and bring him over to the Havirdhāna by the eastern door, as if carrying him round oneself. (The procedure) after this (is) well established. Where, indeed, are the decorated sacrificial grass and faggot restricted? One should verily reply : in the Agnīṣomīya animal-sacrifice.] Then the Adhvaryu should make the sacrificer leave off the intermediate initiation, with *agne vratapate*···. Then he should address the sacrificer (with the words) : "Do thou loosen the girdle, spread out your two fists, and hand over the staff to the Maitrāvaruṇa. May the people address you as *yajamāna* (and not by name). May the Subrahmaṇya invoke the *subrahmaṇyā*, mentioning by name your parents, grandfathers, great-grandfathers, sons, and grandsons." He should do all this exactly in this manner. [25.13—Which divinity, indeed, is the *subrahmaṇyā*, which is invoked (as the) first? (One should reply :) Vāk herself invokes Vāk. When, indeed, is the *subrahmaṇyā*, characterised by the mention of fathers and sons, invoked for the first time? After the omentum of the animal for Agni-Soma has been offered; after the *vasatīvarī* water has been carried round, (the *pitāputrīyā subrahmaṇyā* is invoked) for the second time; at the *prātaranuvāka*, for the third time. (It is said) that some, indeed, invoke it (also) at the time of the Dakṣiṇā.]

BHĀRADVĀJA —

1. [12.15.12-17.5] — Some teachers prescribe the spreading out of the sacrificial grass at this juncture. Thereafter the Adhvaryu should give out the call : "Do you spread out the sacrificial grass; do you give over the *vrata*-milk;

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do you call those who are to partake of the sacrificer's *vrata*-food." They should not spread out the sacrificial grass upon the mound, nor upon the Dhiṣṇyas. At this juncture, the Adhvaryu should give over to him (= the sacrificer) the *vrata*-milk derived from one udder.

The Adhvaryu should commence the procedure in connection with the animal-offering to Agni-Soma. He should tie up a twig of *plakṣa* along with the sacrificial grass employed in the Ātithyā iṣṭi-and the enclosing sticks employed in the Ātithyā-iṣṭi along with the sacrificial faggot. He should make up the sacrificial faggot consisting of twenty-three fire-sticks. The procedure up to the taking up of (the ladles filled with) clarified butter should be similar.[1] Near the *śālāmukhīya* fire, the Adhvaryu should take up the (ladles of) clarified butter for the animal-offering. Hereafter the rites, which are usually performed on the Gārhapatya fire, should be performed on this very fire. They should take up Soma, the pressing stones, the *vāyavya* cups, and the wooden trough, bring in the sacrificer's wife, and then set the carts in motion. They should employ the *śālāmukhīya* fire for the rites normally performed on the Gārhapatya fire. The sacrificer's wife should go eastwards towards the eastern fire with *praitu brahmaṇaspatnī*···. She should perform on the *śālāmukhīya* fire the rites beginning with (the one accompanied by the formula,) *agne gṛhapata upa mā hvayasva*, up to the reciting of the formula over the Gārhapatya fire.[2] The Brahman should place king Soma on his lap. They should call up together the kinsmen of the sacrificer. The sacrificer should take hold of the Adhvaryu from behind, the sacrificer's wife of the sacrificer, and the other sons and brothers of the sacrificer's wife. The Adhvaryu should cover over the kinsmen with an unwashed piece of cloth, hold the end of the cloth upon the handle of the ladle, and then make the *vaisarjana* offering with *tvaṁ soma tanūkṛdbhyaḥ*···. He should offer the second oblation with *juṣāṇo apturˉ ājyasya vetu svāhā*. He should light up a fire-stick over the *śālāmukhīya* and then give out (to the Hotṛ) the call: "Do thou recite the verses for the sacred fire and Soma being formally carried forth." After the first verse has been recited three times, they should proceed towards the east with the sacred fire in the forefront. Then they should carry after it (= the sacred fire) the (ladles filled with) clarified butter, the sacrificial faggot and grass, the *prokṣaṇī*-water, and the goat to be offered to Agni-Soma. The Adhvaryu should place that sacrificial faggot in the Āgnīdhra's enclosure, and offer an oblation on the Āgnīdhra's fire with the *nayavatī* verse (and the verse,) *ayaṁ no agnir varivaḥ kṛṇotu*···. Here itself, (that is,) in the Āgnīdhra's enclosure, should he place, side by side, the Soma-pressing stones, the *vāyavya* cups, and the wooden trough.

[15.1.8-2.3] — Āśmarathya says that, when they are about to make the *vaisarjana* offerings, the Brahman should go round along the south of the two *havirdhāna*-carts, the *mārjālīya*, and the Sadas, enter the Prāgvaṁśa by the

1. See: *Śrautakośa*, Vol. I, English Section, p. 795.
2. *BhārŚS* 2.5.9.

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eastern door, cross beyond towards the south along the front of the *śālāmukhīya* fire, and then sit down. Ālekhana says that he should cross beyond the Uttaravedi along the rear, go round along the north of the two *havirdhāna*-carts, of the *āgnīdhrīya*, and of the Sadas, enter the Prāgvaṁśa by the eastern door, cross beyond towards the south along the rear of the *śālāmukhīya* fire, and then sit down.

2. [12.17.6-18.13] — They should proceed towards the east with Soma in the forefront. The Adhvaryu should offer an oblation on the Āhavanīya fire with *uru viṣṇo vi kramasva*, and then take king Soma into the Havirdhāna by the western door with *somo jigāti gātuvit*. Or (he should take him in) by the eastern door. The sacrificer, however, should enter by the eastern door. If the sacrificer is *gataśrī*, the Adhvaryu should take in king Soma by the eastern door only. With *adityāḥ sado 'si*, he should spread out in the interior of the southern *havirdhāna*-cart the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. With *adityāḥ sada ā sīda*, he should place king Soma upon that (skin).

Over king Soma placed (upon the skin) the sacrificer should recite the formula, *eṣa vo deva savitaḥ somas taṁ rakṣadhvaṁ mā vo dabhad etat tvaṁ soma devo devāṁ upāgāḥ*. With *idam ahaṁ manuṣyān saha prajayā saha rāyaspoṣeṇa*, he should turn by the right. With *namo devebhyaḥ*, he should fold his hands towards the east; (and) with *svadhā pitṛbhyaḥ*, towards the south. He should go out of the Havirdhāna with *idam ahaṁ nir varuṇasya pāśāt*. He should look at the sanctuary of the sacred fires with *suvar abhi vi khyeṣaṁ vaiśvānaraṁ jyotiḥ*. Thereafter he should relinquish the intermediate *dīkṣā*. Standing towards the south, he should recite over the Āhavanīya fire the formula, *agne vratapate tvaṁ vratānāṁ vratapatir asi*. He should fully loosen the girdle. Then he should open out the two fists—he should open out two (fingers) with *svāhā yajñaṁ manasā*, two with *svāhā dyāvāpṛthivībhyām*, two with *svāho 'ror antarikṣāt*, and two with *svāhā yajñaṁ vātād ārabhe*. With *svāhā vāci vāto viṣṛje*, he should release his speech. (The consuming of) the *vrata*-milk should (also) come to an end. On the Soma-pressing day, he should partake of only Soma and the remnants of the oblations.

[15.2.4-7] — The Brahman should place king Soma upon his lap. After the *vaisarjana*-offering has been made, he should go after the fire. Āśmarathya says that, after having reached the Āgnīdhra's enclosure, he should hand over king Soma to the Pratiprasthātṛ, return by the route by which he had come, go out (of the Prāgvaṁśa) by the eastern door, go round along the south of the Sadas and of the *mārjālīya*, and then sit down to the south of the *āgnīdhrīya*. Ālekhana says that he should go round along the north of that very fire and sit down to the south. The Brahman should place king Soma upon his lap. After the *vaisarjana*-offerings have been made, he should go forward (walking) in the forefront. Āśmarathya says that, after having reached the two *havirdhāna*-carts, he should hand over king Soma to the Pratiprasthātṛ, go round along the south of the two *havirdhāna*-carts, and then sit down to the south of

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the Uttaravedi. Alekhana says that he should cross beyond along the north of the two *havirdhāna*-carts and along the rear of the Uttaravedi, and then sit down to the south of the Uttaravedi. He should remain sitting there only till the offering of the omentum of the animal to be offered to Agni-Soma.

ĀPASTAMBA —

1. [11.15.3–17.5] — The Adhvaryu should give out the call : "Do you spread out the sacrificial grass; do you give over the *vrata*-milk." Or he should utter this call at the earlier spreading out [1]. At this juncture, while spreading out sacrificial grass, one should not spread out sacrificial grass upon the Uttaravedi, the mound, the *uparavas*, and the Dhiṣṇyas. At this juncture, one should give over to the sacrificer the *vrata*-milk derived from one udder. The Vājasaneyins prescribe (the giving over) at this juncture (of) half the quantity of the *vrata*-milk (derived from one udder); and (of) the (other) half in between the last Pravargya and the last Upasad.

The Adhvaryu should adopt the procedure connected with the offering of an animal to Agni-Soma. Its ritual is similar to that of the animal-sacrifice [2]. In the animal-sacrifices which are of the nature of ancillaries, there should not be performed (the offering with) the *saṁdhotṛ* formula as also the (Āgnāvaiṣṇavī) Iṣṭi connected with the animal-sacrifice. Without reciting any formula, the Adhvaryu should tie up the sacrificial grass used in the Ātithyā-iṣṭi (along with that to be employed in the Agnīṣomīya animal-sacrifice) and the enclosing sticks (used in the Ātithyā-iṣṭi) along with the sacrificial faggot for the animal-sacrifice. At the time of the placing of the utensils, he should arrange for a substitute ladle as the seventh (implement). The procedure connected with it should be similar to that connected with the Juhū. At the time of the taking up of the clarified butter, the Adhvaryu should first take up into the substitute ladle four spoonfuls of clarified butter without reciting any formula and then take up (into other ladles) the clarified butter for the animal-sacrifice. The Pratiprasthātṛ should bring in the sacrificer's wife with *vrai 'tu brahmaṇaspatnī*. With *athā 'ham anukāminī...*, the sacrificer's wife should sit down near the *śālāmukhīya* fire and then murmur the verse, *suprajasas tvā vayam....* The Brahman should set down king Soma on his lap. The Adhvaryu should give out the call : "Do you call together those who share in the sacrificer's *vrata*-food." They should call together the kinsmen of the sacrificer. The sacrificer should take hold of the Adhvaryu from behind, the sacrificer's wife of the sacrificer, and the other (kinsmen such as) sons and brothers of the sacrificer's wife. The Adhvaryu should cover over the kinsmen with an unwashed piece of cloth, join the handle of the (substitute) ladle to the end of that piece of cloth, and then make the *vaisarjana* offerings by means of the (substitute) ladle. With the two (that is, one verse and one formula), namely, *tvaṁ soma tanūkṛdbhyo* ··· and *juṣāṇaḥ...*, he should offer half of the

1. *ĀpŚS* 11.6.3. See : Section 37.

2. *ĀpŚS* 7. See : *Śrautakośa*, Vol I, English Section, pp. 770 ff.

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clarified butter in the substitute ladle on the (new) Gārhapatya fire. One should take up the Soma, the pressing stones, the *vāyavya* cups, and the wooden trough. They should bring in the sacrificer's wife; in the case of a wandering sacrificer, they should make the carts, which are lying by the side of the rear Gārhapatya, move; they should take along the goat; they should carry in the sacrificial faggot, the sacrificial grass, the clarified butter, and the *prokṣaṇī*-water. The Adhvaryu should light up on the *śālāmukhīya* fire the faggot which is to be formally carried forth (to be set up in the Āgnīdhra's fire-place), support it with sand, and then give out the call (to the Hotṛ) either with the words, "Do thou recite the verses for Agni-Soma being formally carried forth", or with the words "Do thou recite the verses for the two being formally carried forth." After the first verse has been recited three times and after the Adhvaryu has recited the formula, *ayaṁ no agnir varivaḥ kṛṇotu*..., they should set out towards the east, with either Agni or Soma in the forefront. The Adhvaryu should establish the fire in the Āgnīdhra's Dhiṣṇya and then offer on it half of the remnant of clarified butter with the verse, *agne naya*···. He should set down the pressing stones, the *vāyavya* cups, and the wooden trough in the Āgnīdhra's enclosure.

2. [11.17.6–18.10] — The Adhvaryu should go to the Āhavanīya fire along the north of the Āgnīdhra's Dhiṣṇya and offer on it the entire remnant of clarified butter with the verse, *uru viṣṇo vi kramasva* ···. After the offering has been made, the kinsmen should turn round by the right and return by the same route by which they had come. With the verse, *somo jigāti gātuvit*..., the Adhvaryu should bring in king Soma into the Havirdhāna by the western door. In the sacrifice of one who is *gataśrī*, (he should bring in Soma) by the eastern door. The sacrificer should come in by the eastern door. As before [1], there should be the spreading out of the skin of black antelope in the interior of the southern *havirdhāna*-cart and the setting down of king Soma (upon it).

Then the sacrificer should give him (=Soma) over to the divinities with *eṣa vo deva savitaḥ soma* ···. He should recite over the Soma the formula, *etat tvaṁ soma devo devān upāgāḥ*, turn round by the right with *idam ahaṁ manuṣyo manuṣyān*..., fold his hands towards the east with *namo devebhyaḥ* and towards the south with *svadhā pitṛbhyaḥ*, step out with *idam ahaṁ nir varuṇasya pāśāt*, and then look towards the east with *svar abhi vy akhyam*. With *suvar abhi vi khyeṣam*, he should look along over the entire sanctuary of the sacred fires, and, with *vaiśvānaraṁ jyotiḥ*, towards the Āhavanīya fire. At this juncture, the sacrificer should relinquish the intermediate *dīkṣā*. He should pray to the Āhavanīya fire with *agne vratapate tvaṁ vratānāṁ vratapatir asi*···. The Vājasaneya (school) prescribes that he should put a fire-stick upon that fire with this very formula. The sacrificer should fully loosen his girdle; he should fully open out his two fists. Some teachers prescribe the handing over of the staff (to the Maitrāvaruṇa) [2] at this juncture. He should open out his two

1. See : Section 14.
2 See : Section 8.

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fists with *svāhā yajñaṁ manasā svāhā dyāvāpṛthivībhyāṁ svāho 'ror antarikṣāt svāhā yajñaṁ vātād ā rabhe*. He should release his speech with *svāhā vāci vāte vi sṛje*. The consuming of *vrata*-milk (also) should come to an end. On the day of Soma-pressing he should consume Soma and the remnants of the oblations.

[14.8.9–9.3] — When the *vaisarjana* offerings are going to be made, the Brahman should step back by the same route, go along the north of the Havirdhāna, go round along the north of the Āgnīdhra's Dhiṣṇya, enter the Prāgvaṁśa by the eastern door, step beyond towards the south along the rear of the *śālāmukhīya*, and then sit down. He should place king Soma on his lap with *evā vandasva*···. After the oblation has been offered (on the Gārhapatya fire), he should step out before any one else, and then walk immediately after the fire (-carrier). After he has reached the Āgnīdhra's Dhiṣṇya, he should hand over king Soma to the Pratiprasthātṛ, step beyond towards the south along the north of the *āgnīdhrīya*, and then sit down. As before, he should place king Soma on his lap. After the oblation has been offered, he should step out before any one else, take king Soma to the Havirdhāna by the western door, hand him over to the Adhvaryu, go along the north of the Havirdhāna, step beyond towards the south along the rear of the Uttaravedi, and then sit down.

SATYĀṢĀḌHA —

1. [7.8] — The Adhvaryu should proceed with the ritual-procedure relating to the animal-offering to Agni-Soma. The rites relating to it (should be taken to) have been explained by the rites connected with the animal-sacrifice. However, there should not be performed the two ancillary rites, namely, the offering with the *saḍḍhotṛ* formula and the Iṣṭi (for Agni-Viṣṇu, which is performed prior to the) animal-sacrifice [1]. After having added fuel to the sacred fires, the Adhvaryu should tie up the enclosing sticks employed in the Ātithyā-iṣṭi along with the sacrificial faggot. He should strew darbha-blades round the fires, wash both his hands, spread out rows of *ulapa* grass, and then arrange the utensils connected with the animal-offering (in the proper order) according to their employment. He should go through whatever is to be gone through before the taking up of clarified butter, carry (the clarified butter) near the Gārhapatya fire, and then take up into the ladles the clarified butter required in connection with the animal-offering. With *evā vandasva*..., the Brahman should place king Soma on his lap. (The attendants) should take up the Soma-pressing stones, the *vāyavya* cups, the wooden trough, the goblets, the sacrificial grass employed in the Ātithyā-iṣṭi, the sacrificial faggot, the ladles filled with clarified butter, and the animal to be offered to Agni-Soma, and carry them after (the fire and Soma). The sacrificer's wife should be brought in and the carts should be made to move on. The Neṣṭṛ should bring in the sacrificer's wife with *prai 'tu brahmaṇaspatnī*. While being

1. See : *Srautakośa*, Vol. I, English Section, p. 783.

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brought in, she should murmur *athā 'ham anukāminī*···. She should sit down to the rear of the *śālāmukhīya* with *suprajasas tvā vayam*..., and then murmur the formulas normally murmured in the New-moon and the Full-moon sacrifices. They employ the *śālāmukhīya* fire for the rites to be normally performed on the Gārhapatya fire; (therefore) the rites normally performed on the Gārhapatya fire should be performed on that fire. The Adhvaryu should give out the call : " Do you call up those who share in the sacrificer's *vrata*-food. " They should call up the kinsmen of the sacrificer. The sacrificer should take hold of the Adhvaryu from behind, the sacrificer's wife of the sacrificer, and the sacrificer's kinsmen of the sacrificer's wife. The Adhvaryu should cover them over with an unwashed piece of cloth, take up four spoonfuls of clarified butter into the *pracaraṇī* ladle, tie up a piece of gold to the fringe of the piece of cloth used for covering over, put down the two ladles filled with clarified butter, hold the end of the piece of cloth fast to the handle of the ladle, and then make on the *śālāmukhīya* fire the two *vaisarjana* offerings. He should make the first offering with *tvaṁ soma tanūkṛdbhyaḥ*... and the second with *juṣāṇo apturājyasya* ··. He should retain the remnant of the clarified butter. He should light up on the *śālāmukhīya* fire the fire-sticks to be employed in the formal carrying forth of the fire, arrange for sand (to be used) as support, lift the (burning) faggot, and hold the sand underneath (the fire) as support. While the burning faggot is held up and supported, the Adhvaryu should give out (to the Hotṛ) the call either with the words, " Do thou recite the verses for the fire and Soma being formally carried forth ", or with the words, " Do thou recite the verses for the two being formally carried forth. " After the first verse has been recited (by the Hotṛ) three times, they should go towards the east with *ayaṁ no agnir* .., either with the fire or with Soma in the forefront. The attendants should carry (the other materials) after (the fire and Soma), in accordance with the purpose (of those materials). The kinsmen should follow. The attendants should carry after them the animal to be offered to Agni-Soma. The Adhvaryu should establish that fire in the Āgnīdhra's Dhiṣṇya and then offer an oblation on the Āgnīdhra fire with the *nayavatī* verse, namely, *agne naya*···. He should retain the remnant of the clarified butter. They should set down (there) the Soma-pressing stones, the *vāyavya* cups, the wooden trough, and the goblets. They should carry beyond the other (materials).

2. [7.8] — The Adhvaryu should go round along the north of the Āgnīdhra's Dhiṣṇya and then offer an oblation on the fire on the Uttaravedi, with *uru viṣṇo vi kramasva* ··. The kinsmen should go back by the same route by which they had come. With the verse relating to Soma, namely, *somo jigāti gātuvid* . , the Brahman should bring in king Soma into the Havirdhāna by the western door. (In the sacrifice) of one who is *gataśrī*, (he should bring him in) by the eastern door. The Adhvaryu should enter by the eastern door with *urv antarikṣam anv emi*, and, with *adityāḥ sado 'si*, spread out in the interior of the southern *havirdhāna*-cart the skin of black antelope with the neck pointing towards the east and the hairy side turned upwards. With

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adityāḥ sada ā sīda, he should place upon that skin king Soma who has been handed over to him (by the Brahman).

[10.4] — When the Brahman brings in king Soma into the Havirdhāna, at that time the sacrificer should enter into the Havirdhāna by the eastern door and recite over king Soma, placed in the cart (by the Adhvaryu), the formula, *eṣa vo deva savitaḥ somas*···. With *idam aham manuṣyo manuṣyān* .., he should turn by the right. With *namo devebhyaḥ*, he should fold his hands towards the east; (and) with *svadhā pitṛbhyaḥ*, towards the south. With *idam aham nir varuṇasya pāśāt*, he should go out (of the Havirdhāna). With *suvar abhi vi khyeṣam*, he should look at the whole sacrifice (that is, at the sanctuary of the sacred fires), and, with *vaiśvānaram jyotiḥ*, he should look at the Āhavanīya fire (standing there only). With *agne vratapate*..., he should relinquish the intermediate *dīkṣā*. He should fully loosen the girdle; he should fully open out the two fists. He should open out his two fists with *svāhā yajñam* ... and release his speech with *vāci vāte vi sṛje*; hereafter, he should act with his two hands in accordance with his wishes. (However) the other discipline of the initiated (that is, as required by the original *dīkṣā*) should persist. The sacrificer should keep awake through that night. There should be no (consuming of the) *vrata*-milk (during that night).

[10.8] — While the *vaisarjana* offerings are going to be made, the Brahman should return by the same route by which he had gone, go round along the north of the Agnīdhra's Dhiṣṇya, enter the Prāgvaṁśa by the eastern door, step beyond towards the south along the rear of the *śālāmukhīya*, and then sit down. With *evā vandasva*..., he should place king Soma on his lap. He should remain sitting there till the making of the *vaisarjana* offerings. After the *vaisarjana* offerings have been made, he should walk after the fire (= the burning faggot). Or he should walk ahead (of it). After having reached the *āgnīdhrīya*, he should sit down towards the south; he should remain sitting there till the *vaisarjana* offerings. After the *vaisarjana* offerings have been made (on the *āgnīdhrīya* fire), he should hand over king Soma to some one else, go round along the north of the Āgnīdhra's Dhiṣṇya, take back king Soma, enter into the Havirdhāna by the western door with the verse relating to Soma, namely, *somo jigāti gātuvid*..., hand over king Soma to the Adhvaryu, return by the same route by which he had gone, step beyond towards the south along the rear of the Uttaravedi, and then sit down. He should remain sitting there till the offering of the omentum of the *agnīṣomīya* animal.

VAIKHĀNASA —

1. [14.14–15] — (In the sacrifice) of an initiated person, an animal should be immolated for Agni-Soma. The procedure in connection with it should be similar to that of the animal-sacrifice [1]. (However) there should not be included among the ancillary rites (the offering with) the *saṁdhotṛ* formula and the Iṣṭi. Without reciting any formula, the Adhvaryu should tie up

1. See : *Śrautakośa*, Vol. I, English Section, pp. 784 ff.

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the sacrificial grass employed in the Atithyā-iṣṭi (together with that to be employed in the Agnīṣomīya animal-sacrifice) and then tie up the enclosing sticks (employed in the Ātithyā-iṣṭi) together with the sacrificial faggot. He should go through the ritual acts of preparing the Vedi, strewing round (the fire-places), washing the hands clean, and spreading out darbha-blades, arrange the utensils required for the animal offering, such as the ladles, etc., with the *pracaraṇī* ladle as an additional one, go through the rites up to the taking up of clarified butter, and take four spoonfuls of clarified butter into the *pracaraṇī* near the Gārhapatya fire itself. At this very juncture, he should take up (into the ladles) clarified butter in connection with the animal-offering. With *prai 'tu brahmaṇaspatnī*..., the Neṣṭṛ should bring in the sacrificer's wife. The sacrificer's wife should murmur the formula, *athā 'ham anukāminī*..., sit down to the rear of the *śālāmukhīya* fire, and then murmur the formulas beginning with *suprajasas tvā vayam*.... With *evā vandasva*..., the Brahman should place king Soma on his lap. The Adhvaryu should give out the call: "Do you call up those who share in the sacrificer's *vrata*-food." They should call up the kinsmen of the sacrificer. The sacrificer should take hold of the Adhvaryu from behind, the sacrificer's wife of the sacrificer, and the kinsmen of the sacrificer's wife. The Adhvaryu should cover them over with an unwashed piece of cloth, tie up a piece of gold to the fringe of that piece of cloth, put down (that piece of gold) into the clarified butter (in the *pracaraṇī* ladle), fasten the end of the fringe to the handle of the *pracaraṇī* ladle, and then make the two *vaisarjana* offerings on the *śālāmukhīya* fire with the two Mantras, *tvaṁ soma tanūkṛdbhyaḥ*[2] ...,and *juṣāṇo aptur*.... He should leave behind a half of the clarified butter.

They should take up Soma, the pressing stones, the *vāyavya* cups, a large wooden trough of the shape of the *prāśitra* (-vessel), goblets, the sacrificial grass and faggot, and (other materials) which have been prescribed in this connection. They should also bring in the animal to be offered to Agni-Soma. The Adhvaryu should light up on the *śālāmukhīya* fire the fire-sticks to be formally carried forth, support with supporting sand the platter on which fire is to be formally carried forth, lift up the fire and put it down upon the platter, and then, while the platter is being thus held, give out the call (to the Hotṛ): "Do thou recite the verses for the fire and Soma being formally carried forth." After the verse, *sāvīr hi deva prasavāya pitre*..., has been recited three times, they should go towards the east—with the fire in the forefront with *ayaṁ no agnir*..., or with Soma in the forefront without reciting any formula. They should carry after this the other utensils as prescribed. After (these) they should make the carts move, after (the carts) they should lead the animal to be offered to Agni-Soma, and the kinsmen should walk after it. The Adhvaryu should establish the fire upon the Āgnīdhra's Dhiṣṇya, offer on that fire the remnant of clarified butter with the *nayavatī* verse, namely, *agne naya*..., and still retain a remnant of clarified butter. He should put down the Soma-

2. The printed text reads (wrongly) *tanukṛdbhyaḥ*.

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pressing stones, the *vāyavya* cups, the wooden trough, and the goblets in the Āgnīdhra's enclosure.

2. [14.15–17]—They should go round along the north of the Āgnīdhra's Dhiṣṇya and carry the sacrificial faggot, the sacrificial grass, the clarified butter, etc., together with (other) implements required for the animal-offering. After having reached the Uttaravedi, the Adhvaryu should offer on the fire deposited upon the Uttaravedi the entire remnant of clarified butter (in the *pracaraṇi* ladle) with *uru·viṣṇo vi kramasva*···.

After the offering has been made, the kinsmen should turn round by the right and return by the same route by which they had come. The Brahman should enter the Havirdhāna by the western door with the verse relating to Soma, namely, *somo jigāti gātuvid*..., and bring in king Soma. In the sacrifice of one who is *gataśrī*, the Brahman should enter the Havirdhāna by the eastern door. The Adhvaryu and the sacrificer should enter by the eastern door with *anv antarikṣam*···. The spreading out of the skin of black antelope in the interior of the southern *havirdhāna*-cart and the placing upon it of king Soma who is to be driven forth have been duly prescribed [1]. With *eṣa vo deva savitaḥ somas*.., the sacrificer should give over king Soma to the (various) divinities. He should recite over Soma the formula, *etat tvaṁ soma*..., go round by the right with *idam ahaṁ manuṣyo manuṣyān*..., and then fold his hands towards the east with *namo devebhyaḥ* and towards the south with *svadhā pitṛbhyaḥ*. He should go out by the eastern door with *idam ahaṁ nir varuṇasya pāśāt*, look at the entire sacrifice (that is, at the sanctuary of the sacred fires) with *suvar abhi vikhyeṣam* and at the Ahavanīya fire with *vaiśvānaraṁ jyotiḥ*. At this juncture, he should relinquish the intermediate *dīkṣā*. He should pray to the Ahavanīya fire with *agne vratapate tvaṁ vratānām*..., put a fire-stick on that fire with the same formula, and then loosen the girdle a little and open out the two fists a little.

With *svāhā yajñaṁ manasā svāhā dyāvāpṛthivībhyāṁ svāho 'ror antarikṣāt svāhā yajñaṁ vātād ārabhe*, he should relinquish (the intermediate *dīkṣā*) and, with *svāhā vāci vāte vi sṛje*, release his speech. He should consume the *vrata*-milk and only the remnants of the oblation on the Soma-pressing day.

MĀNAVA —

1. [2.2.4.13–29] — Having given over (to the sacrificer and his wife) the two half *vrata*-milks (that is, each being equal to one half of the milk derived from one udder), one should place the sacrificial grass and the sacrificial faggot to the north of the Ahavanīya fire. The Adhvaryu should wash both his hands clean; also the sacrificer. After having placed on the *śālāmukhīya* fire the fire-sticks to be employed for the formal carrying forth of fire, the Adhvaryu should arrange in the Prāgvaṁśa the utensils required for the animal-offering —to the south of the spoon, the *pracaraṇi* ladle. This latter should be cleansed

1. See : *Vaikh ŚS* 12.19.

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first without any formula (being recited). The procedure up to the filling up of the ladles with clarified butter is well established. The Adhvaryu should take up four spoonfuls of clarified butter together with *pṛṣadājya* (into each of the ladles). He should place king Soma upon the lap of the Brahman or of the sacrificer. He should bring in the sacrificer's wife by the passage intended for the initiated with *prai 'tu brahmaṇaḥ patnī vediṁ varṇena sīdatu* and make her sit down to the west of the sacrificer with *athā 'ham anugāminī sve loke viśa iha* (recited by her). He should take up (the *pracaraṇī* ladle containing) four spoonfuls of clarified butter and then make (the Hotṛ) recite (the relevant verses) with the call : " Do thou recite the verses for the fire and Soma being formally carried forth." After the (first) verse has been recited three times, he should lift up the (lighted) fire-sticks to be employed for the formal carrying forth of the fire. The Adhvaryu should hand them over to the Āgnīdhra. (Then) they should cover the sacrificer and his kinsmen over with a piece of cloth with its fringes pointing towards the east. The males (among the kinsmen) should take hold of the sacrificer from behind, the females of the sacrificer's wife. The Adhvaryu should hold the fringes along on the handle of the ladle and then offer an oblation of clarified butter with *tvaṁ soma tanūkṛdbhyaḥ* ...; (he should offer) the second with *juṣāṇo aptur*···. Hereafter, this (= the *śālāmukhīya* fire) should serve as the Gārhapatya fire. On its cold ashes, the Adhvaryu should pour down half of the earth derived from the foot-print. They should carry the fire in the forefront. One, in whose lap king Soma was placed, should walk immediately after. After (him) they should carry along the ladles filled with clarified butter, the couch, the pressing stones, the *vāyavya* cups, and the wooden trough. After these, they should lead the goat to be offered to Agni-Soma. They should go along the north of the Sadas. The Adhvaryu should deposit the fire upon the Āgnīdhra's Dhiṣṇya and then offer an oblation on it with *agne naya*···. Within the Āgnīdhra's enclosure, he should place the sacrificial utensils—the couch, the pressing stones, the *vāyavya* cups, and the wooden trough. He should also tether the goat there.

2. [2.2.4.30–45] — Having taken up king Soma, the Brahman should stand still to the rear of the two *havirdhāna*-carts. The Adhvaryu should carry the ladles filled with clarified butter near the Uttaravedi, offer an oblation of clarified butter on the Āhavanīya fire with *uru viṣṇo vi kramasva*..., dip the tips (of the sacrificial grass) into (the *prokṣaṇī*-) water, and then spread out one row of sacrificial grass to the rear of the Uttaravedi. The procedure up to the placing of the ladles of clarified butter is well established. With *evā vandasva*..., the sacrificer should enter (the Havirdhāna) by the eastern door. By the western (door), the Adhvaryu should bring in king Soma. He should walk forth towards the southern cart with *urv antarikṣaṁ vihi* and then spread out the skin of black antelope in the eastern half of its interior with *adityās tvag asi*. With *adityāḥ sada ā sīda*, he should place king Soma upon that skin. He should murmur the formula, *deva savitar eṣa te soma*···. The sacrificer (should murmur the formula), *etat tvaṁ deva soma* . ; he should say *idaṁ ahaṁ*

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manuṣyān ... and then turn round. With *namo devebhyaḥ*..., he should pay homage. With *nir varuṇasya pāśāt*..., he should move out. With *svar abhi vyakṣam*..., he should gaze at the fire or at Āditya. With *agne vratapate yā tava tanūr mayy abhūd eṣā sā tvayi*, he should put a fire-stick on the fire. He should murmur the formula, *agne vratapate yā mama tanūs tvayy abhūd iyaṁ sā mayi*. He should relinquish the vows with *punar nau vratapate*.... (However) he should sit on the skin of black antelope. He should scratch (his body) with the relevant formula. The sacrificer's wife should eat (only) whatever is oblation-worthy; the sacrificer, (only) the remnant of the oblation. He should step beyond towards the south along the front of the two *havirdhāna*-carts and the rear of the handles of the ladles and then sit down to the west of the Brahman. This should be his passage.

KĀTYĀYANA —

1. [8.6.23–7.8] — The Adhvaryu should go through (the rites of) the strewing round (of the fire-places), the placing together of the sacrificial utensils, the sprinkling with water by means of the hand with the palm turned upwards, and the pouring out of clarified butter, and then do (the acts) beginning with the posterior tracing round. (The Āgnīdhra should follow with the sprinkling of water) near the *antaḥpātya*. (The Adhvaryu) should give out the call ending with "sacrificial grass" (*barhis*) (namely, "Do thou bring in the *prokṣaṇī*-water, do thou bring over the sacrificial faggot and the sacrificial grass"). (The Āgnīdhra) should place all (that) there (only). There should be the sprinkling (of the Vedi, the sacrificial faggot, and the grass) there only. (The Adhvaryu) should deposit the sacrificial faggot for the Agnīṣomīya (animal-sacrifice); in the afternoon, he should spread out sacrificial grass upon the Vedi; he should not take up the *prastara*. After the half *vrata*-milk (that is, the *vrata*-milk equal to one half of the milk derived from one udder) has been given over to the sacrificer, the Adhvaryu should enter the Prāgvaṁśa and deposit (the sacrificial faggot) to be formally carried forth (near the door-post). He should do the placing of clarified butter over the fire, the washing of the ladles, and the taking down of clarified butter from over the fire; (the sacrificer's wife should do) the gazing at the clarified butter. The sacrificer should sit down to the rear of the door-post of the fire-hall, placing Soma upon his lap. The Adhvaryu should scatter round to the rear of the door-post of the Prāgvaṁśa the earth from the foot-print of the Soma-purchasing cow. Some teachers prescribe that (the Adhvaryu) should divide (the earth from the cow's foot-print) into four parts (and use those parts)—(one to be scattered to the rear of the door-post of the Prāgvaṁśa, as mentioned above), (the second to be added) to the supporting (earth of the fire to be carried forth for being deposited as) the Ahavanīya fire, (the third to be added) to the supporting (earth of the fire to be deposited as) the *āgnīdhrīya* fire, and (the fourth) for the besmearing of the axle (and the yoke). The Adhvaryu should purify the clarified butter and the *prokṣaṇī*-water in the region of the *antaḥpātya* and

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then take up the clarified butter for the (Agnīṣomīya) animal-sacrifice. They should hold up the ladles filled with clarified butter (for carrying). Those who share in the sacrificer's *vrata*-food should take hold of the sacrificer from behind. The Adhvaryu should cover them over (together with the sacrificer) by means of a piece of cloth. One should not mind (the non-occurrence of taking hold of the sacrificer from behind) on the part of (the kinsmen) who are wandering about.

With *tvaṁ soma...*, the Adhvaryu should offer by means of the *pracaraṇī* (ladle) one oblation on the lighted faggot; with *juṣāṇo aptur...*, the second. He should make the Hotṛ recite the relevant verses either for the fire being formally taken away or for Soma being ceremonially carried forth. They should take up the Soma-pressing stones, the wooden trough, the Soma-cups, the sacrificial faggot consisting of four fire-sticks and tied up together, two forks for cooking omentum, two cords, splinter-*vṛṣana*, and the two churning woods, and then go towards the Āhavanīya. The Adhvaryu should make the sacrificer recite the verse, *agne naya*···. He should take the fire along the north of the Sadas and deposit it upon the Āgnīdhra's Dhiṣṇya; (he should) also (put down) the Soma-pressing stones, the wooden trough, and the Soma-cups. He should offer an oblation on that fire (that is, on the *āgnīdhrīya*) with *ayan no*···.

2. [8.7.9–23] — Stepping round along the north (of the *āgnīdhrīya*), he should put down towards the north of the Āhavanīya fire the other (materials) except the clarified butter and Soma. There should be no passing between the Dhiṣṇyas by the Adhvaryu. The Adhvaryu should do the ritual acts beginning with the sprinkling of the sacrificial faggot with water by means of the hand with the palm turned upwards. There should be the spreading out of sacrificial grass in one row either towards the north of the mound or to the rear of the Uttaravedi. After having gone through the ritual acts up to the looking at the Āhavanīya fire, he should offer an oblation with *uru viṣṇo*···. Or he should offer the oblation before that (that is, not after the looking at the Ahavanīya fire), because there is the scriptural injunction, (namely) " after having put two fire-sticks on the fire ". He should place the ladles filled with clarified butter, spread out the skin of black antelope inside the southern cart, and then place Soma upon it with *deva savitar*···. He should release his hold on Soma and pray with *etat tvam*···. The sacrificer should go out (of the Havirdhāna) with *svāhā nir...*, put a fire-stick on the Ahavanīya fire with *agne vratapā...*, touch the *madantī* water, and then open out his fingers. The sacrificer's wife also should put a fire-stick on the Gārhapatya fire without reciting any formula, touch the *madantī* water, (and then open out her fingers). The Adhvaryu should pour down the *madantī* water on the *cātvāla*. Hereafter, they may mention the (sacrificer's) name and take food at his (house). There should be the suspension of (consuming) the *vrata*-milk. There should be the consuming (only) of the remnants of the oblations.

[11.1.11–16] — After the Vedi has been strewn, the Brahman should m g e over in accordance with his duties (and then sit down towards the south).

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In connection with the formal carrying forth of the sacred fire and Soma, he should come over along the north of the Dhiṣṇyas and the east of the *śālāmukhīya* fire and sit down towards the south (of that fire). After the (*vaisarjina*) offering has been made, he should take up Soma and go after the sacred fire (along the east of the *śālāmukhīya* fire). Or the sacrificer should carry Soma. The Brahman should hand over Soma to another priest and, while the (Āgnīdhra's) fire has not yet been deposited, come over by the route by which he had gone, and then sit down towards the south. After the (*vaisarjina*) offering has been made, he should take up Soma, (hand it over to another), go beyond the Āhavanīya fire, (and then sit down towards the south).

LĀṬYĀYANA —

[5.9.1, 3–13] — While they are about to formally carry forth the fire and Soma, the Brahman should step over the Vedi with the relevant formula. Hereafter the stepping over the Vedi should be done without any formula being recited. The Brahman should proceed by the route by which king Soma has been taken away after they have purchased him, and then sit down without reciting any formula. After he has been addressed (by the Adhvaryu) with the words, " Do thou take away king Soma ", he should give (Soma) over to one of the officiating priests, along the east of the sacred fire, go round those (officiating priests) by the left, take up (Soma), and then follow them, if he has first entered along the south of them. If he has entered along the north of the Adhvaryu and the other officiating priests, he should go round the fire by the same route by which he had come in, take up Soma, and then follow the other officiating priests. If the Brahman has gone by one route and king Soma (has been carried forth) by another, (the Brahman should turn back, proceed) by that route (by which Soma has been carried forth), and then take up (Soma). These two only are the two alternatives in respect of the movement of even the Brahman who brings in (Soma). Dhānaṁjayya says that the Brahman should remain seated in the Āgnīdhra's enclosure while the two (*vaisarjana*) offerings are being made. Śāṇḍilya says that he should remain standing. The Brahman should follow after king Soma and the clarified butter being taken away along the north of the *āgnīdhrīya*. Gautama says that, after they (= Soma and clarified butter) have been placed within (the *havirdhāna*-cart), he should go along the west of the *havirdhāna*-cart and sit down. Śāṇḍilyāyana (according to Drāhyāyaṇa, Dhānaṁjayya) says that he should go along the east (of the *havirdhāna*-cart) and sit down to the east of the southern door-post, with the relevant formula.

DRĀHYĀYAṆA —

[15.1.1,2,4–15] = LĀṬ. [5.9.1,3–13]

[15.1.9,10] — If one is duly initiated, he should move about along the north of the sanctuary of the sacred fires and along the west of the Vedi.

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Because, that, verily, is the route of king Soma, as pronounced by the Adhvaryu and his assistants.

VAITĀNA —

[15.14–17] — The Brahman, invited by the Adhvaryu for the formal carrying forth of the fire and Soma, should proceed towards the enclosure of the sacrificer's wife by the *tīrtha* way. The *tīrtha* way passes between the *cātvāla* and the rubbish-heap along the north of the spot assigned for the *āgnīdhrīya* fire and of the Sadas. The Brahman should then go through the ritual beginning with the sipping of water and ending with the gazing (as already prescribed). [1] With the verse-half, *somaṁ rājānam...*, he should go after the fire and Soma being formally carried forth, After the offering on the *āgnīdhriya* fire, he should go beyond along the north of the *āgnīdhrīya* fire and the rear of the Āhavanīya fire and then sit down upon his seat.

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43. THE HAUTRA RELATING TO THE FORMAL CARRYING FORTH OF FIRE AND SOMA

ĀŚVALĀYANA —

[4.10.1–9,13] — When they are about to formally carry forth fire and Soma, the Hotṛ should proceed by the *tīrtha* way along the north of the *āgnīdhrīya*-fireplace and the Sadas, go to the enclosure of the sacrificer's wife by the eastern door, step beyond along the north of the *śālāmukhīya* fire, sit down to the rear of that fire, and then, after he has been given out a call by the Adhvaryu, recite, remaining seated, the verse, *sāvīr hi deva prathamāya pitre* . Going after (the fire and Soma, he should recite) the subsequent verses, (namely,) *prai 'tu brahmaṇaspatiḥ ...*, *hotā devo amartyaḥ purastāt...*, and *upa tvā 'gne dive dive doṣāvastar...*, and stop reciting at the half-verse, *upa priyaṁ panipnatam...*. After the fire has been deposited upon the Āgnīdhra's Dhiṣṇya and while the offering is being made (on that fire), he should recite the remaining part of the last verse and the verse, *agne juṣasva pratiharya tad vacaḥ...*, and complete the reciting with the utterance of *praṇava*. While the Adhvaryu and his assistants are going beyond along the north of the *āgnīdhrīya*, he should go beyond and recite the verse, *somo jigāti gātuvid devānām...*, and stop after having recited the half-verse, *tam asya rājā varuṇas tam aśvinā...*. He should follow king Soma, who is being carried into the Havirdhāna, (with

1. See : *Śrautakośa*, Vol, I, English Section, p. 263.

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the remaining portion of the last verse). He should recite the verses, *antaś ca prāgā aditir bhavāsi...* and *śyeno na yoniṁ sadanaṁ dhiyā kṛtam ...*, and enclose the reciting with the verse, *astabhnād dyām asuro viśvavedā...*, or, in the case of action for security, with the next verse. The Brahman enters in the very same manner, goes beyond the Vedi along the rear, and then sits down to the south of the *śālāmukhīya* fire. He gets up after the Hotṛ has got up and then proceeds, by the same route by which he had come, in the forefront, if he has to formally carry forth king Soma. (The way) for the Brahman, who has not to formally carry forth (king Soma), has been already prescribed. After having reached the two *havirdhāna*-carts, the Brahman gives over king Soma to the master of the house (= the sacrificer), goes beyond the two *havirdhāna*-carts either along the front or along the rear, and then sits down to the south of the Āhavanīya fire.

If, however, (he goes beyond the two *havirdhāna*-carts) along the front, (after having handed over king Soma), he returns (from his place) while king Soma is being carried into the fire-hall (and again takes his seat).

[1.12.26] — When, however, the fire is formally carried forth, even together with Soma, then the vow of restraining the speech should begin (on that day) from that rite.

SĀÑKHĀYANA —

[5.14]—After the sacrificial tents have been put up, they formally carry forth the fire and Soma. From that time onwards till the offering of the barren cow, the *tīrtha* way is between the *cātvāla* and the rubbish-heap. The Hotṛ should proceed by that passage, go to the Sadas along the north of the Āgnīdhra's Dhiṣṇya, enter into the Prāgvaṁśa by the eastern door along the north of the two Adhvaryus and the sacrificial utensils, and then sit down to the west of the *śālāmukhīya* fire. When given out a call by the Adhvaryu with the words, " (Do thou recite the relevant verses) for the fire and Soma being formally carried forth ", he should, remaining seated, recite the verse, *sāvīr hi deva prathamāya pitre···*. (Thereafter he should recite the verses,) *ut tiṣṭha brahmaṇaspate* [1]... and *prai 'tu brahmaṇaspatiḥ...*, and the two *tṛcas*, (one beginning with) *hotā deva...* and (the other with) *upa tvā 'gne···*. While going to the Sadas closely after (the fire and Soma) along the north, he should meditate upon the embryo of the sacrificer's wife who is desirous of embryo, with *bhūtānāṁ garbham ā dadhe*. They deposit the fire upon the Āgnīdhra's (Dhiṣṇya). While the oblation is being offered, (the Hotṛ) should recite the verse, *agne juṣasva···*. Going closely after (Soma) along the north of the fire (deposited upon the Āgnīdhra's Dhiṣṇya), he should recite the three verses (beginning with) *somo jigāti···*. (He should recite the verse,) *upa priyam...*, while an oblation is being offered on the Āhavanīya fire; (the verse,) *tam asya rājā...*, while Soma is being carried into the Havirdhāna; and (the verse,) *antaś ca*

1. *RV.* I. 40.1.

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prāgā..., after having entered after (Soma). After king Soma has been placed in the southern *havirdhāna*-cart, he should stand towards the north facing southwards and recite the (three) verses, *śyeno na yonim*..., *gaṇānāṁ tvā*..., and *astabhnād dyām*···. He should enclose (the reciting) with the verse, *evā vandasva*···. Turning round by the left of the two *havirdhāna*-carts, he should sit down at the eastern door. If Soma is carried (into the Havirdhāna) by the western door, the Hotṛ (also) should go closely after him (by the same door.) The reciting of the verses should be the same. (The only difference is that) he should turn round by the right, go out by the western door, turn round by the left, proceed along the north of the two *havirdhāna*-carts, and then sit down there only (that is, at the eastern door).

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44. THE AUDGĀTRA RELATING TO THE FORMAL CARRYING FORTH OF FIRE AND SOMA

LĀṬYĀYANA —

[1.6.39] — (They formally carry forth) the fire and Soma. While both of them are being formally carried forth, the Prastotṛ should chant the two Vrata-sāmans.

DRĀHYĀYAṆA —

[2.2.42] ≡ LĀṬ [1.6.39]

JAIMINĪYA —

[1.25] — When they formally carry forth the fire and Soma, (the Prastotṛ should chant the two Sāmans, namely,) Agner vratam and the third Somasya vratam.

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45. THE OFFERING OF THE OMENTUM OF THE ANIMAL FOR AGNI-SOMA

BAUDHĀYANA —

[6 31–32] — Then, after having made the offering pertaining to the sacrificial post, the Adhvaryu should fashion out that post with the relevant *yajus* formulas. [25.11 — Now this sacrificial post is (measured and) prepared with the sacrificer's elbow (-lengths). Some teachers say that it should be (so measured) together with the portion to be buried.] He should prepare the pit for the sacrificial post with the relevant *yajus* formulas. This then is the procedure ending with the preparation of the pit for the sacrificial post. Then the Adhvaryu should raise the sacrificial post according to the procedure connected with the sacrificial post. After having gone through the procedure in connection with the sacrificial post ending with (the fixing up of) the *svaru*, he should formally dedicate the animal to be offered to Agni-Soma. [14.3 — "Now, indeed, this Dhiṣṇya of his (that is, of the old Gārhapatya fire) is deserted. He thinks to himself; he would become *rudra* (terrible) and capable of killing the sacrificer's progeny and cattle. When they lead towards the north the animal in respect of which the Āprī-verses have been recited, one should carry (a portion of that fire) for cooking the animal." So (is it said)[1]. When they lead towards the north the animal in respect of which the Āprī-verses have been recited, he carries (a portion of that fire) for cooking the animal. "Thereby, verily, one makes him share in it." So says the *Brāhmaṇa*.[1] It is (further) said in the *Brāhmaṇa*[1]: "The sacrificer, indeed, is the Āhavanīya fire; they, indeed, tear the sacrificer apart in that they take away from the Āhavanīya fire (a portion) for cooking the animal. It (= a portion from the old Gārhapatya fire) should itself be (the fire used for cooking the animal), or one should produce fire by churning (and use it for that purpose)." If, indeed, one intends producing fire (by churning), he should not carry forward (a portion from) the Āhavanīya fire. Verily unexhausted does that fire remain shining. If one carries it forward, he should take up a fire-brand (out) of it at the time of leading the animal, collect the two kindling woods, and walk in front of the animal. (In this case) they should cook the animal by means of the churned-out fire. They should bring (back) the fire-brand together with the omentum. "For the sake of the sacrificer's wholeness." So says the *Brāhmaṇa*[1].] [14.3 — (The procedure) of the formal dedication is well known. The procedure of making the *apāvya* offerings has been (already) prescribed. The further (procedure is prescribed in) the *Brāhmaṇa*.] After having gone through the rite of offering the omentum in the well-established manner, the Adhvaryu should throw (on the fire) the two forks for the omentum. (All) should then step beyond and sprinkle water (upon themselves) at the *cātvāla*.

1. *TS* 3.1.3.

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BHĀRADVĀJA —

[12.18.14–20.3] — Thereafter the Adhvaryu should sprinkle water upon the sacrificial faggot and the sacrificial grass by means of the hand with the palm turned upwards, as in the New-moon and the Full-moon sacrifices. There is one view that he should spread out that sacrificial grass upon the entire Mahāvedi. There is the other view that (he should do so only) along the rear of the Uttaravedi. Hereafter, wherever the sacrificial grass is concerned, one should spread it out in this very manner. The procedure up to the placing of the ladles should be similar. [1] After having placed the ladles, the Adhvaryu should cut off (a tree for) the sacrificial post. One should cut out the sacrificial post during the period of initiation or of the Upasads. It is said [2] that, if the sacrificial post for an initiated sacrificer has not been duly cut out, the Adhvaryu should take up the churning woods and clarified butter, churn out the sacred fire at the bottom of (the tree selected for cutting out) the sacrificial post, and then offer the oblation. If Soma has been already purchased, he should offer the oblation on the Āhavanīya fire itself. The procedure up to the formal dedication of the animal should be similar [3]. The Adhvaryu should formally dedicate the animal to Agni-Soma. The procedure up to the choosing of the Hotṛ should be similar [3]. The Adhvaryu should choose the Hotṛ with the normal *pravara*-formulas, again make the Āgnīdhra announce, and then again choose the Hotṛ, mentioning his name inaudibly. Without the wooden sword being held up, he should choose other officiating priests—the Hotṛ with *indraṁ̃ hotrād asau mānuṣaḥ*, the Āgnīdhra with *agnim āgnīdhrād asau mānuṣaḥ*, himself and the Pratiprasthātṛ with *aśvinā 'dhvaryū ādhvaryavād ahaṁ cā 'sau ca mānuṣau*, the Maitrāvaruṇa with *mitrāvaruṇau praśāstārau praśāstrād asau mānuṣaḥ*, the Brāhmaṇācchaṁsin with *indro brahmā brāhmaṇād asau mānuṣaḥ*, the Potṛ with *marutaḥ potrād asau mānuṣaḥ*, and the Neṣṭṛ with *gnāvo neṣṭrād asau mānuṣaḥ* (substituting for *asau* in each formula, and also for *aham* in the third formula, the name of the person chosen). Thereafter he should choose the sacrificer with *agnir daivīnāṁ viśāṁ puraetā 'yaṁ̃ sunvan yajamāno manuṣyāṇāṁ tayor nāv asthūri gārhapatyāni santu śataṁ̃ himā dvā yū rādhāṁ̃sī 't saṁpṛ̃ñcānāv asaṁpṛ̃ñcānau tanvaḥ*. Some teachers prescribe the choosing of the officiating priests in connection with the Savanīya animal-sacrifice. In that case (only) should the Adhvaryu employ the word *sunvan* (in the formula for choosing the sacrificer). If he is choosing in connection with the Agnīṣomīya animal-sacrifice, (he should employ in that formula the words,) *ayaṁ yajamāno manuṣyāṇām*.

Each chosen one (namely, the Adhvaryu, the Pratiprasthātṛ, the Neṣṭṛ, and the sacrificer) should make the two *pravṛta*-offerings respectively with the two verses, *juṣṭo vāco bhūyāsam* ... and *ṛcā stomaṁ̃ samardhaya* ... . One view

1. *Śrautakośa*, Vol. 1, English Section, p. 796.
2. Cf. *KS* 26.3; *MS* 3.9.2.
3. *Śrautakośa*, Vol. I, English Section, p. 808.

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is that each chosen one should make the offering. The other view is that the Adhvaryu alone should make the offering. The procedure up to the offering of the omentum should be similar. [1]

[15.2.8] — After the omentum has been offered, the Brahman should sprinkle himself with water at the place where others have sprinkled themselves with water.

ĀPASTAMBA —

[11.18.11–20.4] — One should place, towards the north of the Āhavanīya fire and by its side, the sacrificial faggot and the sacrificial grass with their upper ends pointing towards the east. The Adhvaryu should then commence the rites pertaining to the *prokṣaṇī*-water, beginning with the reciting of (the relevant) formula over it. [2] At the time of the spreading out, he should spread out the sacrificial grass along the rear of the Uttaravedi. The formula relating to the spreading out should be repeated. The Adhvaryu should commence the rites relating to the animal-offering beginning with the placing of (the ladles filled with) clarified butter. [3] The ritual procedure should be the same up to the *pravara*. The Adhvaryu should choose the divine Hotṛ and the human Hotṛ, each time pronouncing the call, and then, with the initial words of the summons relating to the *ṛtu*-offerings [4], choose the officiating priests for the Soma-sacrifice. (Thus he should choose) the Hotṛ with *indraṁ hotrāt sajūr diva ā pṛthivyāḥ*. After having cast away the darbha-blades (upon the Vedi) and without holding the wooden sword in his hand, (he should choose) the other (officiating priests)– the Āgnīdhra with *agnim āgnīdhrāt*; the two Adhvaryus (that is, himself and the Pratiprasthātṛ) with *aśvinā 'dhvaryū ādhvaryavāt*; the Maitrāvaruṇa with *mitrāvaruṇau praśāstārau praśāstrāt;* the Brāhmaṇācchaṁsin with *indro brahmā brāhmaṇāt*; the Potṛ with *marutaḥ potrāt*; the Neṣṭṛ with *gnāvo neṣṭrāt*; and the sacrificer with *agnir daivīnāṁ viśāṁ puraetā yajamāno manuṣyāṇāṁ tayor nāv asthūri gārhapatyaṁ dīdayac chataṁ himā dvā yū rādhāṁsi 't saṁpṛñcānāv asaṁpṛñcānau tanvaḥ* or substituting in this formula the words, *ayaṁ sunvan yajamāno manuṣyāṇām* (for the words, *ayaṁ yajamāno manuṣyāṇām*). Some teachers prescribe the choosing of the officiating priests at the offering of the Savanīya animal (instead of at that of the Agnīṣomīya); in that case, the Adhvaryu should add the word *sunvan* (before the word *yajamāno* in the above-mentioned formula). In every case, he should mention the name (of the chosen priest) inaudibly; he should (however) utter the word, *mānuṣaḥ*, loudly.

Each chosen officiating priest should, one after another, make the two offerings pertaining to the choosing (on the Āhavanīya fire)—that is, the Adhvaryu and his assistants and also the sacrificer should make the first offering

1. *Śrautakośa*, Vol. I, English Section, p. 821.
2. See : *Śrautakośa*, Vol. I, English Section, p. 319.
3. *Śrautakośa*, Vol I, English Section, p. 797.
4. *Śrautakośa*, Vol. II, Sanskrit Section, p. 320.

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with *juṣṭo vāco bhūyāsam* ... and the second with *ṛcā stomaṁ samardhaya*.... One should proceed with the *prayājas* by day and then offer the *anūyājas* at sun-set. After the omentum has been offered, the Adhvaryu should sprinkle himself with water and then give out the call : "O Subrahmaṇya, do thou pronounce the *subrahmaṇyā* which mentions fathers and sons." Hereafter the *subrahmaṇyā* should be one which is characterised by the mention of fathers and sons.

[14.9.3] — The Brahman should (continue to) sit (towards the south, having stepped beyond along the rear of the Uttaravedi) till the offering of the omentum of the Agnīṣomīya animal. After it has been made, he should sprinkle himself with water.

SATYĀṢĀḌHA —

[7.8] — The Adhvaryu should sanctify the *prokṣaṇī*-water, call up the Brahman, sprinkle the sacrificial faggot and the Vedi with water by means of the hand with the palm turned upwards, pour down the remnant of the *prokṣaṇī*-water, mix up the two strainers (with the *prastara*), and then spread out sacrificial grass along the rear of the Uttaravedi with the relevant formula, as in the New-moon and the Full-moon sacrifices.[1] After the ladles of clarified butter have been placed, he should proceed with the raising of the sacrificial post. He should formally dedicate the animal to be offered to Agni-Soma. (The rite connected with) it has its character (already) explained.[2] After having pronounced the *pravara* and giving out a call to the Āgnīdhra each time, he should choose the officiating priests for the Soma-sacrifice with (the initial portions of) the calls given out at the offering of the *ṛtu*-cups. (He should choose) the Hotṛ with *indraṁ hotrāt sajūr diva ā pṛthivyāḥ*···. He should mix up the grass (held up with the wooden sword with the grass upon the Vedi) and, without holding up the wooden sword, choose the other (officiating priests). (He should choose) the Āgnīdhra with *agnim āgnīdhrāt*..., himself and the Pratiprasthātṛ with *aśvinā 'dhvaryū ādhvaryavāt*..., the Maitrāvaruṇa with *mitrāvaruṇau praśāstārau praśāstrāt*..., the Brāhmaṇācchaṁsin with *indro brahmā brāhmaṇāt* ..., the Potṛ with *marutaḥ potrāt*..., and the Neṣṭṛ with *gnāvo neṣṭrāt*···. (He should choose) the sacrificer with *agnir daivīnāṁ viśāṁ*···. After his having been chosen, each chosen one (that is, the Adhvaryu, his two assistants, and also the sacrificer) should offer two oblations respectively with the two Mantras, namely, *juṣṭo vāco bhūyāsam* ... (and *ṛcā stomam* ...). After having himself made the offerings, the Adhvaryu should choose the others (=the remaining priests). Some teachers prescribe the choosing of the officiating priests in connection with the Savanīya animal-offering itself.

[10.8] — After the omentum has been offered, the Brahman should sprinkle himself with water.

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1. *Śrautakośa*, Vol. I, English Section, p. 319.
2. *Śrautakośa*, Vol. I, English Section, p. 809.

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VAIKHĀNASA —

[14.17] — The Adhvaryu should, as before, [1] place the utensils connected with the animal-offering to the north of the Ahavanīya fire and then (go through the rites) beginning with the reciting of the formula over the *prokṣaṇī*-water up to the placing of clarified butter within the Vedi as in the New-moon sacrifice. [2] The rites beginning with the fixing up of the sacrificial post up to the choosing (of the Hotṛ) have been duly prescribed in connection with the animal-sacrifice. [3] The Adhvaryu should suitably modify the formula (as) *agnīṣomābhyāṁ tvā juṣṭam upākaromi*. The Adhvaryu should accomplish the choosing, make the Āgnīdhra announce, and, after he has been responded to, choose the participants in the Soma-sacrifice, namely, the Hotṛ, the Āgnīdhra, the Adhvaryu, the Pratiprasthātṛ, the Maitrāvaruṇa, the Brāhmaṇācchaṁsin, the Potṛ, the Neṣṭṛ, and the sacrificer, respectively with (the initial portions of) the calls given out at the offering of the *ṛtu*-cups, namely, *indraṁ hotrāt sajūr diva ā pṛthivyā* , etc., in accordance with the indicatory marks. He should put the darbha-blade back upon the Vedi and, without holding up the wooden sword, choose the priests beginning with the Āgnīdhra. The mentioning of their names should be inaudible, but the word *mānuṣa* should be pronounced loudly. Each one of these (namely, the Adhvaryu, his assistants, and also the sacrificer), after he has been duly chosen, should make (two) offerings with the two Mantras, *juṣṭo vāco bhūyāsam* ... and *ṛcā stomam*....

MĀNAVA —

[2.2.5.1–11] — One should dispense with (the offering with) the *ṣaḍḍ-hotṛ* formula, the Ārambhaṇīyā-iṣṭi which is normal in the animal-sacrifice, and the giving away of Dakṣiṇā, which constitute just the parts of another sacrifice. If the Adhvaryu goes out to (fetch the wood for) the sacrificial post before the purchase of Soma for the initiated sacrificer, he should take up the spoon and the two kindling woods, churn out fire near (the tree from which the wood for) the sacrificial post (is to be taken), and then offer the *yūpāhuti*. If (he does so after) Soma has been purchased, he should offer the oblation on the Āhavanīya fire. The procedure beginning with the digging up of a pit for the sacrificial post up to the formal dedication (of the animal) is well established. The Adhvaryu should formally dedicate the animal to be offered to Agni-Soma. The procedure up to the choosing (of the Hotṛ) is well established. After the choosing has been done, the Adhvaryu should hand over to the Maitrāvaruṇa the staff of the initiated. The procedure up to the offering of the omentum is well established. After the omentum has been offered, the Adhvaryu should sprinkle himself with water on the *cātvāla* and then give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. " (The Subrahmaṇya) should pronounce

1. *Śrautakośa*, Vol. I, Engish Section, p. 798,
2. *Ibid.*, p. 320.
3. *Ibid.*, p. 810.

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the *subrahmaṇyā* characterised by the mention (of three generations) of fathers and (three generations of) sons. In the animal-offering to Agni-Soma one should not go through the rite relating to the heart-pike; nor in the Savanīya (animal-sacrifice). He should not throw away the *svaru* into the fire.

KĀTYĀYANA—

[8.7.23-8.5] — Hereafter the animal for Agni-Soma should be offered. The paśupurodāśa should (also) pertain to the same divinity.

The Adhvaryu should go through the procedure beginning with the taking up of the hoe. He should carry the *iḍā* of the animal offering (into the Sadas to the Hotṛ) along the south of the Havirdhāna; (he should) also similarly (carry) the third portion of the anus; (he should carry) the tail (to the enclosure of the sacrificer's wife) along the south of the *mārjālīya*. Or after having brought them back (that is, after having carried them between the sacrificial post and the Āhavanīya fire, he should take them to their places), on account of the injunction regarding the non-passage between Soma and the Āhavanīya fire.

LĀṬYĀYANA—

[5.9.14] — After the omentum of the animal dedicated to Agni-Soma has been offered, the Brahman should step beyond towards the north by the same route by which he had come and then sprinkle himself with water at the *cātvāla*.

DRĀHYĀYAṆA—

[15.1.16] ≡ LĀṬ. [5.9.14]

VAITĀNA —

[15.18,19] — Now the rites prescribed in connection with the animal-sacrifice should hold good (also) in connection with the (animal-) offering to Agni-Soma. By this (should be taken as) explained all animal-offerings. (The rites connected with the animal-offering to Agni-Soma) should be concluded with the *patnīsaṁyājas*.

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46. THE HAUTRA RELATING TO THE OFFERING OF THE OMENTUM OF THE ANIMAL FOR AGNI-SOMA

ĀŚVALĀYANA —

[4.10.11] — At the animal-offering to Agni-Soma, this should be the seat of the Brahman (that is, to the south of the Āhavanīya fire).

[3.1.15] — Some teachers say that (the *prayṛta*-offerings should be made) only on the Soma (-pressing day).

[4.11.1–4] — Now they proceed with (the ritual connected with) the animal-offering to Agni-Soma. Till the handing over of the staff, the ritual acts should be performed near the Uttaravedi. The sacrificer hands over the staff (to the Maitrāvaruṇa); the Hotṛ should go beyond the two *havirdhāna*-carts along the north making the Maitrāvaruṇa walk in the forefront, and enter the Sadas by the eastern door; the two should go beyond their respective Dhiṣṇyas along the north, and then the Hotṛ should sit down to the west of his own Dhiṣṇya while the other (that is, the Maitrāvaruṇa) should stand (to the west of his own Dhiṣṇya).

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47. THE PRONOUNCING OF THE SUBRAHMAṆYĀ CHARACTERISED BY THE MENTION OF FATHERS AND SONS

BHĀRADVĀJA —

[12.20.4] — After the omentum has been offered, the Subrahmaṇya should pronounce the *subrahmaṇyā* containing the names of the fathers (= three generations of ancestors) and the sons (= three generations of descendants).

SATYĀṢĀḌHA —

[7.8] — After the omentum has been offered, the Adhvaryu should give out the call : " Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. " The *subrahmaṇyā* should be characterised by the mention of (three generations of) fathers and (three generations of) sons.

VAIKHĀNASA —

[14.17] — After the ritual acts beginning with the *prayājas* and ending with (the offering of) the omentum have been gone through, the Adhvaryu

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should sprinkle himseslf with water and then give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā* characterised by (the mention of three generations of) fathers and (three generations of) sons. " Hereafter, the *subrahmaṇyā* should be characterised by (the mention of three generations of) fathers and (three generations of) sons.

LĀṬYĀYANA —

[1.3.9, 16-20; 1.8.1,3,4] — The Subrahmaṇya should pause separately after the utterance of each *yajate* (while pronouncing the *subrahmaṇyā* characterised by the mention of the three generations).

(He should adopt the same procedure even in respect of the *subrahmaṇyās*) which occur after the Upasads, but (the only difference is that he should pronounce them) standing up, at that time, on the rubbish-heap. The mentioning of the names should take place before the instruction for the Soma-pressing. After the omentum of the Agnīṣomīya animal has been offered, after the *vasatīvarī* water has been carried round, and at the time of the beginning of the Prātaranuvāka, he should mention the name of the sacrificer, each time saying " So-and-so is sacrificing ", (adding the names) of his ancestors (both male and female, as) " the son of so-and-so, the grand-son of so-and-so, and the great-grandson of so-and-so ". Then he should mention, in the order of seniority, the names of his (three) descendants (namely, son-daughter, grandson-granddaughter, great grandson-great granddaughter), male and female, who are living, (saying, " The father, etc., of so-and-so is sacrificing "). After having said (Drāhyāyaṇa adds : in the end), " (The father, etc.,) of those who will be (subsequently) born (is sacrificing) ", he should finish the rite beginning with the instruction regarding Soma-pressing.

They should follow with the formula, *nṛmaṇa ūrdhvabharasaṁ tvā*, the sacrificial post being raised up. Śāṇḍilya says (that they should follow it with the relevant formula) at the very place, standing at which they see the sacrificial post being raised up. Dhānaṁjayya says (that they should do so) standing within the Vedi only. For, a formula recited outside the Vedi does not become efficacious.

DRĀHYĀYAṆA —

[1.3.9,16-27; 2.4.1,3-5] = LĀṬ. [1.3.9,16-20;1.8.1,3,4]

[1.3.23-27] — The word which expresses just the meaning (that is, the word in the nominative case) should have its last syllable accented (that is, *udātta*). In case-forms with *sya*, etc., (the penultimate syllable should be accented); and also the case-termination (should be accented). The *anudātta* syllable following the *udātta* syllable (as prescribed in the preceding two sūtras) should become *udātta*. In the word *janiṣyamāṇānām*, the middle two (that is, the third and the fourth) syllables (should be *udātta*). The initial syllable of *yajate* should be accented.

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JAIMINĪYA —

[1.3] — After the Upasad has been concluded, standing upon the rubbish heap, the Subrahmaṇya should pronounce the *subrahmaṇyā*, which is specifically addressed to a divinity, three times, with *subrahmaṇyoṁ subrahmaṇyoṁ indra ā gaccha hariva ā gaccha medhātither meṣa vṛṣaṇaśvasya mene gaurāvaskandinn ahalyāyai jāra kauśika brāhmaṇa kauśika bruvāṇa sutyām ā gaccha maghavan deva brahmāṇa ā gacchatā 'gacchatā 'gacchata.* After having pronounced the *subrahmaṇyā*, he should make the sacrificer recite : *brahmā 'si subrahmaṇye tasyās te pṛthivī pādo 'gnir vatsas tena me prasnuteṣam ūrjaṁ dhukṣva | ... antarikṣaṁ pādo vāyur vatsas ... | ... dyauḥ pādo ādityo vatsas ... | ... diśaḥ pādo 'vāntaradiśā vatsas... | brahmā 'si subrahmaṇye parorajās te pañcamaḥ pādaḥ samudraḥ stanaś candramā vatsas tena me prasnuteṣam ūrjaṁ dhukṣva prajāṁ paśūn svargaṁ lokaṁ mahyaṁ yajamānāya dhukṣva.* So too in the afternoon, after the Upasad has been concluded. These two (*subrahmaṇyās*), verily, should the Subrahmaṇya repeat until the *upavasatha* day (onwards) — adding *sutyām* before the *upavasatha* day, *śvaḥ sutyām* on the *upavasatha* day, and *adya sutyām* on the day of Soma-pressing.

[1.7] — After having formally carried forth the fire and Soma, they immolate the animal dedicated to Agni-Soma. At the end of the offering of the omentum, standing upon the rubbish-heap, the Subrahmaṇya should pronounce the *subrahmaṇyā* characterised by the mention of the ancestors and the descendants (*pitāputrīya*). After having said *kauśika brāhmaṇa kauśika bruvāṇa*, he should insert the names : " So-and-so is sacrificing, the son of so-and-so is sacrificing, (the grandson of so-and-so is sacrificing, the great-grandson of so-and-so is sacrificing ") thus (mentioning) four males; (also) " the father of so-and-so, the father of so-and-so " (mentioning the names) of the sons in the order in which they are born. Some teachers say (that he should mention the names) also of female (ancestors and descendants). As the last, he should say : " The father, grandfather, great-grandfather of children who are yet to be born is sacrificing. " (He should pronounce) the remaining portion (of the *subrahmaṇyā*) as prescribed in the scripture. At this stage, the sacrificer should give away an ox to the Subrahmaṇya.

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48. TAKING UP OF THE VASATĪVARĪ WATER

BAUDHĀYANA —

[6.32] — Then one should beg for a pitcher which is *vīḍita*. [25.13 — As for the injunction that one should beg for a pitcher which is *vīḍita* : It is here (intended to be) said (that one should beg for a pitcher which is) strong.] After having taken it up and stepped beyond towards the north between the *cātvāla* and the rubbish-heap, they should go there where there is water. [21.15– As for the drawing together of the *vasatīvarī* water : Bodhāyana says that one should draw it together. Śālīki says that one should not draw it together.] One should not go beyond the nearest flowing (water); one should not take up out of stationary (water); one should take up (water) standing opposite (to it); one should take up (water) at the conjunction of shade and sunshine, with *haviṣmatīr imā āpo*···. [21.15 — As for the taking up of the *vasatīvarī* : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, indeed, Bodhāyana says that one should take up *vasatīvarī* water which is bright on both sides, which is characterised by (the shining of) the sun. That (water) is bright. One should make (Soma) swell by means of it. One should press (Soma) with (the help of) it. Aupamanyava says that, after having piled up the Dhiṣṇyas, one should take up the *vasatīvarī*.] Then one should take it up, turn round by the right, place (the pitcher) on the right shoulder, come back by the same route by which he had gone out, go round along the north of the *āgnīdhrīya*, go round along the north of the Sadas, go into the sacrificial hall (Prāgvaṁśa) by the eastern door, and place it touching upon the *aupasada* Vedi to the rear of the Gārhapatya fire, with *agner vo 'pannagṛhasya*···.

BHĀRADVĀJA —

[12.20.5–12] — In the afternoon, standing against (that is, facing towards) flowing water, the Adhvaryu should take up the *vasatīvarī* water (from out of it). He should immerse the pitcher (into the water) with *haviṣmatīr imā āpaḥ*···. He should not go beyond the flowing water which is nearby. He should take up water from (the spot where there has occurred) the conjunction of the shade (of a cloud) and the sun-shine. Or he should take up water from (the conjunction of the sun-shine and) his own shadow or the shade of a tree. If the sun sets while one's *vasatīvarī* water has still not been taken up, one should take up the water with the help of a light or after having put a piece of gold (into the water). Or he should take up the water out of the pitchers of a Brāhmaṇa who has performed many sacrifices. It is the view of some teachers that one should take up the water after having granted a boon (to that Brāhmaṇa). Then the Adhvaryu should set down that water to the rear of the Gārhapatya fire with *agner vo 'pannagṛhasya sadasi sādayāmi*.

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[15.3.1–2] — When they are going to take up the *vasatīvarī* water, the Brahman should go along the south. While the water is being taken up, he should sit down towards the south.

APASTAMBA —

[11.20.5–9,13] — After the *subrahmaṇyā* has been pronounced, the Adhvaryu, standing with his face turned towards the streams, should take up in a pitcher, as the *vasatīvarī* water, the water from the rivers which have broken through the mountains and are flowing. He should not step over beyond the streams flowing nearby. He should take up the water from the spot where there is seen a conjunction of the shade (of a cloud) and the sun-shine. If he does not find the shade of a cloud, he should get the water from (the conjunction of the sun-shine and) his own shadow or the shade of a tree or of a (sinking river-) bank. He should immerse (the pitcher into the water) against the stream and take up (the water) with *haviṣmatīr imā āpaḥ*···. He should place (the pitcher) to the rear of the *śālāmukhīya* fire with *agner vo 'pannagṛhasya sadasi sādayāmi*. At the placing of each (pitcher of the) *vasatīvarī* water, the sacrificer should murmur the formula, *sumnāya sumniniḥ sumne mā dhatta*. The rites relating to the sacrificial cake in connection with the animal-offering to Agni-Soma, beginning with the placing of the utensils should (now) commence.

SATYĀṢĀḌHA —

[7.8] — In the afternoon, the Adhvaryu should take up the *vasatīvarī* water from out of the running water. He should not go beyond the nearest running water. (He should take up the *vasatīvarī* water) at the conjunction of the sun-shine and the shade (of a cloud). (If there is no shade of a cloud, he should take it up at the conjunction of the sun-shine and the shade) of the river-bank or of a tree; or having produced his own shadow. Standing against the stream, he should fill in the jar or the pitcher with *haviṣmatīr imā āpaḥ*···. If the sun sets while the *vasatīvarī* water has not still been taken up, he should take it up out of the water in the jar from the house of a Brāhmaṇa who has duly performed a Soma-sacrifice. If one cannot get hold of such a Brāhmaṇa, the Adhvaryu should take up the sacred fire and a piece of gold, go away to a place where there may be water, hold up the fire above (the jar or the pitcher) and place the piece of gold within it, and then, after the boon has been granted, take up the water. With *agner vo 'pannagṛhasya sadasi sādayāmi*, he should place it near to the rear of the *śālāmukhīya* fire.

[10.8] — When they go out to fetch the *vasatīvarī* water, the Brahman should walk along the south.

VAIKHĀNASA —

[14.18] — In the afternoon, the Adhvaryu should take up a new jar or a pitcher, get out by the *tīrtha* way between the *cātvāla* and the rubbish heap, go to a place where there is flowing water, and then, standing against the stream, take up the *vasatīvarī* water with *haviṣmatīr imā āpaḥ*···. It is said in the *Brāh-*

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maṇa that he should not go beyond the flowing water which is nearby If the sun sets while one's *vasatīvarī* water has not yet been taken up, he should take up (water) from the house of a Brāhmaṇa who is *bahuyājin* (that is, who has performed a Soma-sacrifice). If there is no Brāhmaṇa who has performed a Soma-sacrifice, he should either hold the fire above or put down a piece of gold within the flowing water, and then, after a boon has been granted, take out water from (the water which has been thus rendered) bright. He should come back by the same route by which he had gone, hold (the pitcher of water) on the right shoulder, and then place it within the Vedi to the rear of the *śālāmukhīya*. At (the time of) the placing of the *vasatīvarī* water, the sacrificer should murmur the formula, *sumnāya sumninīḥ sumne mā dhatta*.

MĀNAVA—

[2.2.5.12-18]—A path should not (be allowed to) go between water and the place for sacrifice. The Adhvaryu should go out before sun-set and obtain the *vasatīvarī* water. Standing against the running water, he should immerse the jar into the water against the current, either at the junction of shade and sun-shine or after having covered it over with *darbha*-blades or his hand, with *haviṣmatīr imā āpaḥ*···. He should place it to the rear of the *śālāmukhīya* fire with *agner vo 'pannagṛhasya sadasi sādayāmi*. If the sun has already set, he should obtain (the *vasatīvarī* water) from the jar of a Soma-sacrificer. If he does not come across a Soma-sacrificer, he should obtain it (from another source), while there is a piece of gold in his hand or while they hold a fire-brand over it. The sacrificer should grant to the Adhvaryu a boon out of that (material) which he does not intend giving away among the Dakṣiṇās.

KĀTYĀYANA—

[8.9.6-12]—Afte the rites ending with the sprinkling of water after the offering of the omentum of the Agnīṣomīya animal have been gone through, there should take place the taking up (by the Adhvaryu) of the *vasatīvarī* water out of (a stream of) running water, before the sun has set. If the sun has set (while the *vasatīvarī* water has still remained to be taken up), he should take it out of (his own) water-jar for the sacrificer who has already performed a Soma-sacrifice. For one who has not performed a Soma-sacrifice, he may take it out of a water-jar even of another neighbouring person (who has already performed a Soma-sacrifice). In the absence of both, he should hold either a firebrand or a piece of gold over (the stream and take water out of it) with *haviṣmatīr*···. With *agner vo*..., he should deposit it to the rear of the *śālāmukhīya* fire. He should then give out the call for the pronouncing of the *subrahmaṇyā* characterised by the mention (of three generations) of fathers and of sons. If the sun sets (before the offering of the omentum, he should take up the *vasatīvarī* water) even while the omentum has not been offered.

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49. OFFERING OF THE PAŚUPUROḌĀSA AND OF THE ANIMAL'S ORGANS [1]

BAUDHĀYANA —

[6.32] — Then one should pour out (the material for) the *paśupuroḍāśa*. (The procedure relating to) the *paśupuroḍaśa* should be concluded with the *iḍā*. (The procedure relating to) the animal-sacrifice should be concluded with the *patnīsaṁyāja* offerings; some teachers (say), with (the rite relating to) the heart-spike.

BHĀRADVĀJA —

[12.20.13–22] — The procedure up to the *iḍā* should be similar [2]. The Adhvaryu should carry the platter, on which the portions of the sacrificial animal are piled together, along the south or along the north of the two *havirdhāna*-carts. Thereafter he should give out the call: "O Āgnīdhra, do thou bring in the embers for the *upayaja*-offerings." The Āgnīdhra should bring in embers either out of the *śāmitra* fire or out of the *āgnīdhra* fire and put them down upon the Hotṛ's Dhiṣṇya. The Pratiprasthātṛ should make the *upayaja*-offerings. In this case, the Adhvaryu should not offer the *svaru* on the Āhavanīya fire at the end of the *anūyāja*-offerings. Nor should he do so in the Savanīya animal-sacrifice. He should offer it only in the Anūbandhyā animal-sacrifice. One should formally dedicate the animal (to Agni-Soma) by day and conclude the sacrifice at night. The animal-sacrifice should be concluded with the *patnīsaṁyāja*-offerings. After having gone through the rite relating to the heart-spike, one should not pray to the sacrificial post. They should not go through the rite relating to the heart-pike in the Agnīṣomīya animal-sacrifice nor in the Savanīya animal-sacrifice. It is the view of some teachers that they should go through it only in the Anūbandhyā-sacrifice.

ĀPASTAMBA —

[11.20.14–16] — The sacrificer should not partake of the animal-offering to Agni-Soma. Or he may (do so). The Adhvaryu should not offer the *svaru* on the sacred fire. He should not dispose of the heart-spike. (He should not do) so also in the Savanīya-offering. (The ritual relating to) the animal-offering to Agni-Soma should be concluded with the *patnīsaṁyāja*-offerings.

SATYĀṢĀḌHA —

[7.8] — After the sun has set, the Adhvaryu should proceed with the ritual connected with the animal-offerings, beginning with the dialogue (bet-

1. For a more detailed description of this rite, see : *Śrautakośa*, Vol. I. English Section, pp. 831-846.

2. See : *Śrautakośa*, Vol. I, English Section, p. 838.

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ween him and the Samitṛ). He should carry round the parts of the animal's body either along the south or along the north of the Havirdhāna. The sacrificer should not partake of the eatable (parts). Some teachers, however, prescribe the partaking. The animal-offering to Agni-Soma should be concluded with the *patnīsaṁyāja*-offerings.

VAIKHĀNASA —

[14.17,18] — The *paśupuroḍāśa* should be offered to the divinity to which the animal is to be offered.

The rite relating to the *paśupuroḍāśa* should begin as already prescribed[1] and end with the *iḍā*. After the sun has set, the Adhvaryu should proceed with the rites beginning with the dialogue (with the Samitṛ). The animal-offering to Agni-Soma should end with the *patnīsaṁyāja*-offerings.

MĀNAVA —

[2.2.5.19-26] — The procedure beginning with the offering of the *paśupuroḍāśa* up to the *iḍā* of the animal-offering is well established. The Adhvaryu should carry beyond the *iḍā* of the animal-offering along the south of the Havirdhāna, the *mārjālīya*, and the Maitrāvaruṇa's Dhiṣṇya and give it over to the Hotṛ. The procedure up to the *upayaja*-offerings is well established. The Āgnīdhra should deposit on the Hotṛ's Dhiṣṇya the embers from the *śāmitrīya* fire. He should take away the rectum and the tail by the path of *iḍā*. The procedure up to (the offering of) the portions of *saṁsrāva* is well established. (For that purpose) the Adhvaryu should gather together all the ladles. The animal-offering to Agni-Soma should be concluded at night with the *patnīsaṁyāja*-offerings.

KĀTYĀYANA —

[8.9. 13] — After having concluded, after the sun has set, the animal-offering to Agni-Soma. which ends with the offering on the Dakṣiṇa fire, the Adhvaryu should say, " Do you depart severally", three times.

LĀṬYĀYANA —

[5.10.1] — While they are about to proceed with the rite relating to the *paśupuroḍāśa* (connected with the animal-offering to Agni-Soma), the Brahman should sit down without reciting any formula.

DRĀHYĀYAṆA —

[15.2.2] ≡ LĀṬ. [5.10.1].

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1. See : *Śrautakośa*, Vol. I, English Section, p. 841

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50. THE HAUTRA RELATING TO THE OFFERING OF THE AGNĪṢOMĪYA PASUPURODĀŚA

ĀŚVALĀYANA —

[4.12.3–7] — The officiating priests should try for the embers relating to the *upayaja*-offering not being carried round them. If (those embers are to be brought over) from the *āgnīdhrīya*, (they are carried) along the north of the Hotṛ; if from the *śāmitra*, along the south of the Maitrāvaruṇa. The Hotṛ should first stand up, (then) go out (of the Sadas), and then take up the *veda*. In the rites beginning with this, there is no (disposal of the) heart-pike before (the offering of) the Anūbandhyā.

SĀṄKHĀYANA —

[5.15–20] — On the *upavasatha* day, one offers the animal to Agni-Soma. When the Hotṛ is addressed by the Adhvaryu with the words, " (Do thou recite the verse) for the sacrificial post which is being anointed ", he should recite the verse, *añjanti tvām*···. When the Hotṛ is addressed by the Adhvaryu with the words, " (Do thou recite the verses) for (the sacrificial post) which is being raised ", he should recite the verses, *ucchrayasva vanaspate* ..., *samiddhasya śrayamāṇaḥ purastāt*..., *jāto jāyate*..., *ūrdhva ū ṣu ṇaḥ* ..., and *ūrdhvo naḥ*···. When the Hotṛ is addressed by the Adhvaryu with the words, " (Do thou recite the verse) for (the sacrificial post) which is being girdled round", he should conclude (the recitation) with the verse, *yuvā suvāsāḥ*···. Standing, he should then recite the verses relating to the churning out of the fire. He should conclude the recitation with the verse, *yajñena yajñam*..., and then recite the *sāmidhenī* verses. After having invoked the divinity of the animal-offering, (he should) thereafter (invoke) Vanaspati. After having touched the two Adhvaryus together, he should remain standing. The sacrificer hands over the staff to the Maitrāvaruṇa with the formula, *mitrāvaruṇayos tvā praśāstroḥ praśiṣā pra yacchāmi yajñasyā 'riṣṭyai*. After having received (it) with the same formula, suitably modified, the Maitrāvaruṇa should enter (the Sadas) first, turning by the right along the south of the Hotṛ. He should proceed along the north of the two *havirdhāna*-carts and the south of the *āgnīdhrīya* Dhiṣṇya, enter the Sadas by the eastern door, and sit down to the rear of his own Dhiṣṇya. (The Hotṛ also should act similarly and then) recite the eleven *prayāja-yājyās*.

(The giving out of) the calls (should be done) by the Maitrāvaruṇa; and also (the reciting of) the Puronuvākyās in a rite accompanied by the giving out of the calls; so too the recitations (*anuvacanas*). When the Maitrāvaruṇa is addressed by the Adhvaryu with the words, " Do thou give out the call (to the Hotṛ) to recite the Yājyā for the *samidhs* ", the former, standing in a bending position and after having leaned on the staff, should give out the

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call with *hotā yakṣad agniṁ samidhā*···. The Āprī-verses (should be employed as) the Yājyās relating to the *prayāja*-offerings, in accordance with the Ṛṣi-family to which the sacrificer belongs. Or, in the case of all (sacrificers), (it should be the Āprī-hymn beginning with) *samiddho adya manuṣaḥ*···. However, in the case of the sacrificer offering the Nārāśaṁsa *prayāja*, his own *nārāśaṁsī* verse (should be recited). After having offered ten (*prayājas*), the Maitrāvaruṇa, having been addressed by the Adhvaryu with the words, "(Do thou recite the verse) for the fire being carried round", should recite the three verses beginning with *agnir hotā no adhvare*···. When the Maitrāvaruṇa is addressed by the Adhvaryu with the words, "(Do thou) subsidiarily call out, O Hotṛ (= Maitrāvaruṇa)", he should utter the subsidiary call with the formula, *ajaid agnir*···. After the subsidiary call has been uttered, the Hotṛ should recite the *adhrigu* formula: "O divine Samitṛs, as also human (ones), do you commence (your work). Do you lead the victim to the door of the sacrifice, commending (it) to the two lords of the sacrifice. For it, do you bring forth fire (and) spread out sacrificial grass. May its mother acquiesce (in its being immolated), (so too may) its father, its brother from the same womb, its friend from the same flock (acquiesce). Do you turn its feet towards the north. Make its eye go to the sun; release its breath (to go) to the wind, its *asu* to the mid-region, its ear to the quarters, its body to the earth. Do you strip off its skin in one piece. Before the cutting up of the navel, do you scoop out the omentum. Restrain its breathing within (by shutting up its mouth and nostrils). Make its breast (look like) an eagle, its two arms (= upper fore-legs) (look like) two hatchets, its two *doṣans* (= lower fore-legs) (look like) two spikes, and its shoulders (look like) two tortoises; leave its two loins without holes (= unbroken); make its two thighs (look like) two shields, and its two kneepans (look like) two oleander-leaves. Twenty-six are its ribs; loosen them in the proper order. Leave each of its limbs in its integrity. Dig out a pit in the earth for its excrements. Besmear the evil spirit with (its) blood. Do you not cut up its rectum, considering it to be an owl, lest, among your children and progeny, a howler may howl, o Samitṛs." (After this last portion) there should be the ninth breathing in the *adhrigu* formula. He should conclude by reciting, three times, *adhrigo śamīdhvaṁ suśami śamīdhvan adhrigo* 3, and then murmur inaudibly "both (namely, *adhrigu*) and *apāpa*." He should not look at the animal being immolated. (If he does), the gazing at the *pṛṣadājya* (constitutes) the expiation-rite. Or, he should murmur a verse relating to Viṣṇu.

When the Maitrāvaruṇa is addressed by the Adhvaryu with the words, "(Do thou recite) for the drops", he should recite the verse, *juṣasva saprathastamam*..., and the hymn beginning with *imaṁ no yajñam*···. When he is addressed by the Adhvaryu with the words, "(Do thou impel the Hotṛ to recite the Yājyā) for the *svāhākṛtis*", he should give out the call with *hotā yakṣad agniṁ svāhā "jyasya*···. The last of the Aprī-verses (should be employed) as the Yājyā. Between the last *prayāja* and (the offering of) the omentum, there should be the restraining of speech. One does not offer the two *ājyabhāgas*.

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Or (one may offer) the two *vṛdhanvant* (*ājyabhāgas*). Whichever are the insertions in connection with the Full-moon and the New-moon sacrifices, (the names of the divinities of the two *ājyabhāgas*) should be (suitably) inserted therein; not among the callings-out. The Puronuvākyā relating to (the offering of) the omentum should be : *agnīṣomāv imam*···. The call should be : *hotā yakṣad agnīṣomau*···. The Yājyā should be : *yuvam etāni*···. (The Hotṛ and the Maitrāvaruṇa) should go out (of the Sadas) in the same way as they had entered it, sprinkle themselves with water at the *cātvāla* with the triplet, *idam āpaḥ*..., and then be (temporarily) discharged.

Called up (by the Adhvaryu) for the offering of the *paśupuroḍāśa*, (the Hotṛ and the Maitrāvaruṇa) should go along the north of the *āgnīdhrīya* and the Hotṛ's (Dhiṣṇya) and then sit down at their respective Dhiṣṇyas. (The rites) which serve the purpose of the animal-offering also serve the purpose (of the *paśupuroḍāśa*) on account of (their) capability. Even in the event of the co-inherence of the Sviṣṭakṛt-offerings (of the *paśupurodāśa* and those of an Iṣṭi, the injunction in connection with) the *paśupuroḍāśa* (prevails). (The procedure should be gone through) by not including (the names of) the additional (divinities). There should be no insertions (in the *sviṣṭakṛt* formula of the divinities) which are enjoined in the procedure of the animal-sacrifice. The Puronuvākyā relating to (the offering of) the *paśupuroḍāśa* should be : *agnīṣomā yo adya*···. The call should be : *hotā yakṣad agnīṣomau*···. The Yājyā should be : *agnīṣomā pipṛtam*···. The Puronuvākyā relating to the *sviṣṭakṛt* (offering) should be : *iḷām agne*···. The call should be : *hotā yakṣad agniṁ puroḷāśasya*···. The Yājyā should be *: agniṁ suditim*···. After having invoked *iḷā*, they proceed with the animal-offering. When he is addressed (by the Adhvaryu) with the words, " (Do thou recite the verse) for the oblation (being cut up) for *manotā* ", (the Hotṛ) should recite the *manotā*-hymn beginning with *tvaṁ hy agne prathamo manotā*···. The Puronuvākyā relating to the animal (-offering) should be : *agnīṣomā ya āhutam*···. The call should be : *hotā yakṣad agnīṣomau*···. The Hotṛ should pause in the middle of the Yājyā-verse, *agnīṣomā haviṣaḥ*..., until the offering of the *vasā* (oily portion of the flesh). After it has been offered, he should (recite the other half of the Yājyā-verse and) utter *vaṣaṭ*. The Puronuvākyā relating to (the offering to) Vanaspati should be : *devebhyo vanaspate*···. The call should be *hotā yakṣad vanaspatim*···. The Yājyā should be *: vanaspate raśanayā*···. The Puronuvākyā relating to the *sviṣṭakṛt* (-offering) should be ; *piprīhi devān*···. The call should be : *hotā yakṣad agniṁ sviṣṭakṛtam*. The Yājyā should be (the verse normally employed for this offering) without the *nigadas*. After having invoked *iḷā*, the Adhvaryu offers the eleven *anuyājas*.

(The Maitrāvaruṇa) should, without breathing in, give out the calls beginning with *devaṁ barhiḥ sudevaṁ devaiḥ*···. (The Hotṛ) should recite the Yājyās as in the Cāturmāsya sacrifices. [1] Between the eighth and the ninth

1. Cf. *Śrautakośa*, Vol. I, English Section, pp. 676-77. *Śāṅkh*ŚS 3.13.26.

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(Yājyās) are to be inserted the two (Yājyās) *devo vanaspatir vasuvane vasudheyasya vetu* and *devaṁ barhir vāritināṁ vasuvane vasudheyasya vetu*. When he is addressed (by the Adhvaryu) with the words, "Do thou give out a call (to the Hotṛ to recite) the *sūktavāka*", (the Maitrāvaruṇa) should give out the call for the *sūktavāka*, namely, *agnim adya hotāram*···. At the animal offering on the Soma-pressing day, he should give out the call prescribed for the Soma sacrifice.[1] After the *śaṁyuvāka* has been recited, the Maitrāvaruṇa should go out (of the Sadas) in the same way as he had entered (it) and then should be released. The Hotṛ should go to the fire-hall and conclude the ritual ending with the *patnīsaṁyājas* at night.

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51. THE CARRYING ROUND OF THE VASATĪVARĪ WATER AND THE PRONOUNCING OF THE SUBRAHMAṆYĀ CHARACTERISED BY THE MENTION OF THE NAMES OF FATHERS AND SONS

BAUDHĀYANA —

1. [6.33] — Now intending to carry round the *vasatīvarī* water, the Adhvaryu should say: "Do you disperse; may I not (have to) carry (the *vasatīvarī* water) around you." The sacrificer should remain seated in his seat (in the Mahāvedi); the sacrificer's wife to the rear of the Gārhapatya fire. Then the Adhvaryu should take up (the pitcher of) that (*vasatīvarī* water), carry it away by the southern door (of the Prāgvaṁśa), place (the pitcher) on the right shoulder, go round along the south of the Sadas, bring it round along the south of the *mārjālīya* Dhiṣṇya, and place it to the south of the sacrificial post and touching it, with *indrāgniyor bhāgadheyīḥ stha*. Then he should take it (= the *vasatīvarī* water) up, turn round by the north, place (the pitcher) on the right shoulder, come back together with it by the same route by which he had gone, go along the rear of the (old) Gārhapatya fire, and place it upon the *aupasada* Vedi (that is, the Vedi in the Prāgvaṁśa) and touching it, with *mitrāvaruṇayor bhāgadheyīḥ stha*. Then he should take it (the *vasatīvarī* water) up, carry it away by the eastern door (of the Prāgvaṁśa), place (the pitcher) on the right shoulder, go round along the north of the Sadas, carry it round along the north of the *āgnīdhrīya* Dhiṣṇya, and place it to the north of the sacrificial post and touching it, with *viśveṣāṁ devānāṁ bhāgadheyīḥ stha*. Then he should take it (the *vasatīvarī* water) up, turn round by the right, place (the pitcher) on the right shoulder, come back together with it by

2. *RV* Khila 5.7.4 (ña). See *Śrautakośa*, Vol. II, Sanskrit Section, p. 467.

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the same route by which he had gone, and place it to the rear of the *āgnīdhrīya* Dhiṣṇya and touching it, with *yajñe jāgṛta.* [21.15—As for the carrying round of the *vasatīvarī* water : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, however, Bodhāyana, indeed, says that carrying round this *vasatīvarī* water in this very manner, the Adhvaryu should place it in front of the sacrificial post, place it to the rear of the Gārhapatya fire, and then touch it (after it has been) placed within the Āgnīdhra's enclosure, with *yajñe jāgṛta.*]

2. [6.34] — Then he should give out the instructions in connection with the milks : "That cow which yielded milk for the Gharma, out of her milk do you prepare curds for *dadhigharma*; whichever is the sacrificer's cow (do you use) her milk for *āmikṣā*; whichever is of the sacrificer's wife, do you milk her for sour milk; do you procure milk and flour of parched barley; do you prepare curds by curdling the milk when hot for the *āditya-graha*; do you prepare the flour for the sacrificial cake; do you prepare parched grains for the *hāriyojana-graha*; do you get ready four water-containers, three drawing chalices (*udacanas*) and an odd number—the minimum number being three and maximum eleven—of *ekadhanas* (pitchers), four cords, four spikes for omentum-cooking, two sets of sacrificial faggot and sacrificial grass, and big enclosing sticks of *udumbara;* let the Subrahmaṇya pronounce the *subrahmaṇyā.*" They should act according to the instructions. Then the Adhvaryu should cause the water-containers to be brought in—the *ādhavanīya* in the seat of the northern *havirdhāna*-cart, the *pūtabhṛt* on the poles. For these two there should be a common drawing chalice. (He should place) one water-container with a drawing chalice in the Āgnīdhra's (enclosure) and one (water-container) with a drawing chalice in the *mārjālīya* (-enclosure). That night, the sacrificer should lie down in the Āgnīdhra's enclosure. They should guard king Soma in the Havirdhāna.

[25.13] — As for the instruction, "Do you procure milk and flour of parched barley" : These two have been mentioned for the purpose of being mixed up. As for the four cords, four spikes for omentum-cooking, and two sets of sacrificial faggot and sacrificial grass : these relate to the *savanīya* (animal) and the *anūbandhya* (animal). Which are the four vessels—the Soma-receptacles belonging to Vāyu ? (They are) *āditya*-vessel, *ukthya*-vessel, *āgrayaṇa*-vessel, and *dhruva*-vessel. Then these should be the twelve elevated cups—the *dadhigraha* cup, the *upāṁśu* and the *antaryāma* (cups), the (three) cups belonging to the dual divinities (namely, the *aindravāyava* cup, the *maitrāvaruṇa* cup, and the *āśvina* cup), the *śukra* and the *manthi* (cups), the two *ṛtu*-cups, the cup accessory to the *āditya*-vessel, and the cup accessory to the *ukthya*-vessel. Then these should be the eleven goblets—(one) of the sacrificer, (one) of the Brahman, (one) of the Hotṛ, (one) of the Udgātṛ, (one) of the Maitrāvaruṇa, (one) of the Brāhmaṇācchaṁsin, (one) of the Acchāvāka, (one) of the Sadasya, (one) of the Āgnīdhra, (one) of the Potṛ, and (one) of the Neṣṭṛ. For these (goblets) made of *nyagrodha*, one should get uniform handles prepared. It is said in the *Brāhmaṇa* that, in connection with sacrifices in an extended

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form, they consume by means of *nyagrodha*-goblets without handles. Hence, (the goblets) should be made of *nyagrodha*. By *raśmiś ca me* ..., this *adābhya* (cup) verily is mentioned. By *adhipatiś ca me*..., the *prājāpatya dadhigraha* (cup) is indicated. Some teachers say that, by *sārasvataś ca me pauṣṇaś ca me* ..., the *vasatīvarī* (water-pitcher) is indicated. Now, some teachers say that (by that formula) the *mahāgraha* of the Rājasūya is indicated. On account of nourishment, indeed, does it become *pauṣṇa*; on account of receiving, indeed, (does it become) *sārasvata*.

BHĀRADVĀJA —

[12.21] — At night, they should carry the *vasatīvarī* water round the sacrificer and his wife who are sitting within the Vedi. They should not carry the *vasatīvarī* water round one who is not initiated. The Adhvaryu should take up the jar, place it on his left shoulder, go out (of the Prāgvaṁśa) by the southern door, proceed along the southern boundary of the Vedi, and then put down (the jar) upon the southern buttock of the Uttaravedi with *indrāgniyor bhāgadheyī stha*. He should (again) take up the jar, place it on his right shoulder, come back by the same route by which he had gone, go out (of the Prāgvaṁśa) by the northern door, proceed along the northern boundary of the Vedi, and then put down (the jar) upon the northern buttock of the Uttaravedi, with *mitrāvaruṇayor bhāgadheyī stha*. He should (again) take up the jar, place it on his left shoulder, come back by the same route by which he had gone, go out (of the Prāgvaṁśa) by the eastern door, and put it down within the Āgnīdhra's enclosure, with *viśveṣāṁ devānāṁ bhāgadheyī stha yajñe jāgṛta*. He should make them stay there. The Subrahmaṇyā should pronounce the *subrahmaṇyā* characterised by (the mention of) the names of fathers and sons. Thereafter the Adhvaryu should give out (the following) instructions (relating to) milks : "Do you prepare *āśira* with the milk of the cow which yields *vrata*-milk for the sacrificer; (use) for *dadhigraha* the milk of the cow which yields *vṛta*-milk for the sacrificer's wife (use) for *dadhigharma* the milk of that which is the Gharma-cow; (use) the heated but uncurdled milk for the cup of Mitra-Varuṇa; use the milk, which is curdled when hot, for the Āditya cup." (The attendants) should do as directed. At this stage, the Adhvaryu should get the evening milk milked for *āmikṣā*. The sacrificer should be made to keep awake in the Havirdhāna, and the sacrificer's wife in the Prāgvaṁśa. The officiating priests should remain in the Āgnīdhra's enclosure. No one should remain in the Sadas. The sacrificer himself should guard king Soma during this night. So is it said.

ĀPASTAMBA —

[11.21.1–14] — At night, the Adhvaryu should carry round the *vasatīvarī* water while only the sacrificer and his wife are sitting within the Mahāvedi. He should not carry it round one who is not initiated. He should place (the pitcher of water) on his left shoulder, step round along the rear of the Prājahita (= old Gārhapatya) fire, take it out (of the Prāgvaṁśa) by the

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eastern door, go along the south of the Vedi, pass round along the south of the *mārjālīya* Dhiṣṇya, and then place it upon the southern buttock of the Uttaravedi with the formula, *indrāgnīyor bhāgadheyī stha.* He should place (the pitcher) on his right shoulder, proceed by the same route by which he had gone, take it (into the Prāgvaṁśa) by the eastern door, go along the north of the Vedi, pass round along the north of the *āgnīdhrīya* Dhiṣṇya, and then place it upon the northern buttock of the Uttaravedi with *mitrāvaruṇayor bhāgadheyī stha.* He should place (the pitcher) on his left shoulder, proceed by the same route by which he had gone, and then place it to the rear near the *āgnīdhrīva* Dhiṣṇya with *viśveṣāṁ devānāṁ bhāgadheyī stha.* He should recite over the water, that has been placed, the formula, *yajñe jāgṛta.* At this stage, the Pratiprasthātṛ should get the evening milking done for the sake of the *payasyā.* The Adhvaryu should give out the call : " Do you use for the *āśira* the milk of the cow which has yielded the *vrata*-milk for the sacrificer; for the *dadhigraha,* that of the cow which has yielded the *vrata*-milk for the sacrificer's wife; for the *dadhigharma,* that of the cow which has yielded milk for the Gharma; (do you use) heated but curdled milk for the *maitrāvaruṇa* cup; milk curdled when still hot for curds for the *āditya* cup; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; one should not remain in the Sadas (during the night). " They should act as directed. At this stage, the Adhvaryu should tie up the sacrificial grass and the sacrificial faggot for the offering, on the Soma-pressing day, of the Savanīya animal and the (five) Savanīya offerings. Or he should not tie up the sacrificial grass, but only the *prastara.* The sacrificer should be made to remain wakeful either in the Āgnīdhra's enclosure or in the Havirdhāna, and the sacrificer's wife in the Prāgvaṁśa. During that night, the officiating priests should stay in the Āgnīdhra's enclosure. The sacrificer should guard king Soma.

[14.9.3] — ... While the *vasatīvarī* water is being carried round, the Brahman should remain towards the south.

SATYĀṢĀḌHA —

[7.8] — During the night, the Adhvaryu should carry round the *vasatīvarī* water from all sides, (but) not from the east, after having first said, " Do you disperse. " (Only) the sacrificer and his wife should remain within the Vedi. One should not carry round the *vasatīvarī* water round a person who is not initiated. The Adhvaryu should take up the pitcher, put it a little inside on the left shoulder, step beyond along the rear of the old Gārhapatya fire, take it out by the southern door, carry it round along the southern boundary of the Mahāvedi, and then, with the formula, *indrāgniyor bhāgadheyīḥ stha*, place it upon the southern buttock of the Uttaravedi. He should take up the pitcher, put it a little inside on the right shoulder, come back by the same route by which he had gone, take it out by the north-eastern door, carry it round along the northern boundary of the Mahāvedi, and then, with the formula, *mitrāvaruṇayor bhāgadheyīḥ stha*, place it upon the northern buttock of the Uttaravedi.

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He should take up the pitcher, put it a little inside on the left shoulder, take it by the *tīrtha* route (that is, between the *cātvāla* and the rubbish heap), and then, with the formula, *viśveṣāṁ devānāṁ bhāgadheyīḥ stha*, place it in the Agnīdhra's enclosure. The *vasatīvarī* water should remain there only. The Adhvaryu should give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*. " The *subrahmaṇyā* should be characterised by the mention of fathers and sons. The Adhvaryu should give out the call : " Do you milk for the *āśira* the cow which has yielded the *vrata*-milk for the sacrificer; for the *dadhigraha*, the cow which has yielded the *vrata*-milk for the sacrificer's wife; and for the *dadhi-gharma*, the cow which has yielded milk for the Gharma; do you prepare the heated but uncurdled milk for the *maitrāvaruṇa* cup, and curds of milk curdled when hot for the *āditya* cup. " The officiating priests, who have put on ornaments, should remain in the Āgnīdhra's enclosure. The sacrificer's wife should be kept awake in the Prāgvaṁśa. The sacrificer should guard king Soma in the Havirdhāna.

[10.8] — While the *vasatīvarī* water is being taken round, the Brahman should restrain his speech until (the pronouncement of) the *subrahmaṇyā*.

VAIKHĀNASA —

[14.19-20] — When the Adhvaryu is carrying round the *vasatīvarī* water, not along the front, he should say : " Do you disperse; may I not carry round you. " He should not carry it round an uninitiated one. The sacrificer and his wife should sit down within the Vedi. The Adhvaryu should take up the pitcher, put it on his left shoulder, go round along the rear of the Prājahita fire, go out (of the Prāgvaṁśa) by the southern door, go round along the south of the Sadas and the *mārjālīya*, and then place (that pitcher) on the southern buttock of the Uttaravedi with the formula, *indrāgniyor bhāgadheyī stha*. The duty of the sacrificer (in this connection) [1] has already been prescribed. The Adhvaryu should take up the pitcher, put it on his right shoulder, return by the route by which he had gone, go out (of the Vedi) by the northern door, proceed along the north of the Vedi, go round along the north of the *āgnīdhrīya*, and then place (the pitcher) on the northern buttock of the Uttaravedi with the formula, *mitrāvaruṇayor bhāgadheyī stha*. He should take up the pitcher, put it on his left shoulder, return by the route by which he had gone, and then place (that pitcher) to the rear of the *āgnīdhrīya* with the formula, *viśveṣāṁ devānāṁ bhāgadheyī stha*. He should recite over the *vasatīvarī* water, which has been put down, the formula, *yajñe jāgṛta*. He should give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." The *subrahmaṇyā* should be characterised by the mention of fathers and sons. At this stage, the Pratiprasthātṛ should have the evening-milking done for the *āmikṣā*. The Adhvaryu should give out the call : " Do you milk for the *āśira* the cow which has yielded the *vrata*-milk for the sacrificer; for the *dadhigraha*, the cow which has yielded the *vrata*-milk for the sacrificer's wife; and for the

1. Namely, the reciting of the formula, *sumnāya sumninīḥ*, etc.

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dadhigharma, the cow which has yielded milk for the Gharma. Do you prepare heated but uncurdled milk for the *maitrāvaruṇa* cup and curds out of milk curdled when hot for the *ādityagraha*. The officiating priests should adorn themselves and remain in the Āgnīdhra's enclosure through that night. The sacrificer's wife should keep awake in the Prāgvaṁśa; the sacrificer should keep awake in the Havirdhāna guarding king Soma.

MĀNAVA —

[2.2.5.27–35] — The Adhvaryu should tie up the sacrificial faggot and the sacrificial grass for the animal-offering. The cow which has been milked for the *vrata*-milk for the sacrificer should (now) be milked for the *āśira*; (the cow) which (has been milked for the *vrata*-milk) for the sacrificer's wife (should now be milked) for the *payasyā* intended for Mitra-Varuṇa; (the cow) which (has been milked) for the Gharma (should now be milked) for the *dadhigharma*. The Adhvaryu should deposit the milks specifically. (He should get ready) curds for the *dadhigraha*; boiled and cooled milk for (the *payasyā*) intended for Mitra-Varuṇa; two pieces of gold for the *śukra*; barley-flour for the *manthin*; curds of milk curdled when hot and (of milk) curdled when cold for the *āditya* cup; and *dhānās* for the *hāriyojana* offering. He should have the sacrificial utensils kept in the Āgnīdhra's enclosure (through the night). In it (= the Āgnīdhra's enclosure), the sacrificer should remain keeping awake; in the Prāgvaṁśa, the sacrificer's wife. The Adhvaryu should carry round the *vasatīvarī* water during the night. (The *vasatīvarī* water) should not be carried round the uninitiated. The sacrificer should remain within the Vedi; so also his wife. The Adhvaryu should enter (the sacrificicial hall) by the eastern door and take up the *vasatīvarī* water. He should step beyond towards the south along the rear of the sanctuary of the sacred fires, go out by the eastern door, proceed along the south of the Sadas, the *marjālīya*, and the Havirdhāna, and, with the formula, *indrāgnyor bhāga-dheyīḥ stha*, place it (= the water) upon the southern buttock of the Uttara-vedi. He should come back by the same route by which he had gone, go out by the eastern door, proceed along the north of the Sadas, the *āgnīdhrīya*, and the Havirdhāna, and, with the formula, *mitrāvaruṇayor bhāgadheyīḥ stha*, place it upon the northern buttock of the Uttaravedi; (and) with the formula, *viśveṣāṁ devānāṁ* .., in the Āgnīdhra's enclosure. He should join the word *sumnāyuvaḥ* (to these formulas) each time. He should give out the call : " O Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." (The Subrahmaṇya) should pronounce the *subrahmaṇyā* characterised by the mention of fathers and sons,

KĀTYĀYANA —

[8.9,13-26] — After having concluded the Agnīṣomīya animal-sacrifice, ending with the offering on the Dakṣiṇa fire, at sunset, the Adhvaryu should say three times : " Do you disperse ". The sacrificer's wife should sit down to the rear of the *śālādvārya* fire; the sacrificer, to the rear of the Uttaravedi,

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placing Soma on his lap. The Adhvaryu should carry round the *vasatīvarī* water along the rear of the *śālādvārya* fire. He should carry it away along the south and put it down upon the southern buttock of the Uttaravedi, with the formula, *indrāgnyor*···. He should bring it over and put it down at its proper place. The sacrificer's wife should touch the jar. The Adhvaryu should step round along the north (of the fires) and put it down upon the northern buttock of the Uttaravedi as before (that is, with the formula, *indrāgnyor*...), or with the formula, *mitrāvaruṇayor*···. He should put down (the *vasatīvarī* water) on the Āgnīdhra's Dhiṣṇya with the formula, *viśveṣāṁ devānāṁ*···. He should put down also the Soma upon the couch (on the Āgnīdhra's Dhiṣṇya). And the initiated sacrificer should guard the Soma there through that night. (The Adhvaryu) should give out the call for the pronouncing of the *subrahmaṇyā*. (There should be done) the milking of the *parivāpyā* cow (for the curds to be offered to Sarasvatī). Unto the uninitiated Adhvaryu (should be provided) a residence, fragrant substances for anointment, ornaments, and substances for washing the teeth.

ĀŚVALĀYANA —

[4.12.8] — After it (that is, the offering of the Agnīṣomīya animal, etc.) has been concluded, they carry round the *vasatīvarī* water; (while the *vasatīvarī* water is being carried round, only) the initiated should have (it) carried round (them).

LĀṬYĀYANA —

[13.9,16-20] — (In the course of the pronouncing of the *subrahmaṇyā*, the Subrahmaṇya should pause separately at each utterance of the word *yaatej*. (He should follow the same procedure also in connection with those *subrahmaṇyās*) which are prescribed (to be pronounced) after the Upasads, but there (he should do so) standing near the rubbish-heap. There should be the mention of the name (of the sacrificer in the *subrahmaṇyā*) before the mention of the day with reference to the Soma-pressing day. After the omentum of the animal to be offered to Agni-Soma has been offered, after the *vasatīvarī* water has been carried round, and at the time of the commencement (of the recitation) of the Prātaranuvāka, one should mention, at each time, the name of the sacrificer, saying, " So-and-so is performing the sacrifice ", and the names of his ancestors (both male and female), saying, " The son of so-and-so, the grandson of so-and-so, and great-grandson of so-and-so (is performing the sacrifice) ". Then one should mention the names of the descendants, both male and female, who are living, in the order of their seniority. After having said, " (The father, the grandfather, and the great-grandfather) of those who will be born (is performing the sacrifice) ", he should finish (the pronouncing of the *subrahmaṇyā*, continuing) with the mention of the day with reference to the Soma-pressing day.

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[5.10.3-5] — While the *vasatīvarī* water is being carried round, the Brahman should step over towards the south and stand (outside the Vedi), if he is not initiated. (He should stand there) until it has been carried round. While king Soma is being carried towards the *āgnidhrīya*, the Brahman should go after him. While king Soma is being deposited (in the *āgnīdhrīya*), he should stand towards the south. After king Soma has been deposited (in the Havirdhāna), he may do as he likes.

DRĀHYĀYAṆA —

[1.3.9,16-22] ≡ LĀṬ. [1.3.9,16-20]

[1.3.23-27] — The word in the nominative case should have its last syllable *uadātta*. Also in the case-form with *sya*, the ultimate and the penultimate syllables (should become *udātta*). And the *anudātta* syllable following the *udātta* (as laid down in the foregoing two sūtras (should become *udātta*) before an *anudātta*. The middle two syllables of the word *janiṣyamāṇānām* (namely *ṣya* and *mā* (should become *udātta*). And the initial syllable of *yajate* (should become *udātta*).

[15.2.4,5] ≡ LĀṬ. [5.10.3,4]

JAIMINĪYA —

[1.7] — After the *vasatīvarī* water has been carried round, the Subrahmaṇya should pronounce the *subrahmaṇyā* expounding the Soma-pressing of the next day. They should sleep in the Āgnīdhra's enclosure or in the enclosure of the sacrificer's wife; for the sake of the next day's rite, they should not go away.

VAITĀNA —

[16.1-3] — The Brahman should recite with reference to the *vasatīvarī* water, being carried round, the verse, *pūrṇam adhvaryo pra bhara*..., and with reference to that water being set down in the Āgnīdhra's enclosure the next verse [1] and the verse, *amūr yā*..., (If) initiated, [2] he should stay there.

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1. Namely, *imā āpaḥ pra bharāmi*....
2. In a Sattra.

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THE MORNING-PRESSING

52. THE COMMENCEMENT OF THE DAY OF PRESSING

BAUDHĀYANA —

[7.1-2] — Now, therefore, they should wake up at dead of night itself. They should awaken the officiating priests, (namely) the Adhvaryu, the Hotṛ, the Brahman, the Udgātṛ, the Pratiprasthātṛ, the Prastotṛ, the Praśāstṛ, the Brāhmaṇācchaṁsin, the Acchāvāka, the Neṣṭṛ, the Potṛ, the Sadasya, the Unnetṛ, the Āgnīdhra, the Grāvastut, the Subrahmaṇya, and the Pratihartṛ, and those others who are attendants. They should (all) wash their hands and feet and then approach the sacrificer in the Agnīdhra's enclosure. Then the Adhvaryu should rub together his two hands with *karmaṇe vāṁ devebhyaḥ śakeyam.* Then, standing there only, he should give out the call : " O Unnetṛ, do thou place down in front of the axle of the southern *havirdhāna*-cart the pressing stones, the *vāyavya* Soma-pots, and the *droṇakalaśa* after having put into it fringe and (woollen) filter; o Āgnīdhra, do thou place the clarified butter over the fire; o Pratiprasthātṛ, do thou wash the ladles clean, come over with the clarified butter, and bring over the curds for the *pṛṣadājya.* " They should act according to the call. Then the Adhvaryu should touch the Āgnīdhra's enclosure with the verse relating to Agni, (namely) *agnir mūrdhā divaḥ...*; the Havirdhāna with the verse relating to Viṣṇu, (namely) *viṣṇo tvaṁ no antamaḥ...*; the ladles with the verse relating to Agni, (namely) *ayam agniḥ sahasriṇo...*; the *vāyavya* pots with the verse relating to Vāyu, (namely) *vāyo śataṁ hariṇām...*; and the Sadas with the verse relating to Indra, (namely) *indraṁ viśvā avīvṛdhan....* [14.4 — It is said in the *Brāhmaṇa* : " Whoever performs the sacrifice without conforming to (the injunctions regarding) the divinities, deviates from the divinities, becomes more sinful; whoever (performs the sacrifice) in accordance with (the injunctions regarding) the divinities does not deviate from the divinities, becomes wealthier. One should (therefore) touch the Āgnīdhra's enclosure with the verse relating to Agni, the Havirdhāna with the one relating to Viṣṇu, the ladles with the one relating to Agni, the *vāyavya* pots with the one relating to Vāyu, and the Sadas with the one relating to Indra. " He should touch the Āgnīdhra's enclosure with the verse relating to Agni, the Havirdhāna with the one relating to Viṣṇu, the ladles with the one relating to Agni, the *vāyavya* pots with the one relating to Vāyu, and the Sadas with the one relating to Indra. He (thereby) performs the sacrifice verily in accordance with (the injunctions regarding) the divinities, (he) does not deviate from the divinities, he becomes wealthier. So says the *Brāhmaṇa*]. Then he should take up the ladles filled with clarified butter together with *pṛṣadājya.* [21.16 — As for the taking up and placing of the ladles filled with clarified butter pertaining to the Savanīya animal-sacrifice : (The view expressed in) the sūtra (is that of) Bodhāyana. Śālīki says that the Āgnīdhra himself should take up the ladles filled with clarified butter for the Savanīya animal-sacrifice and place them

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upon the mound.] The Adhvaryu should approach together with *prokṣaṇī*-water. He should sprinkle the sacrificial faggot with the *prokṣaṇī*-water. He should sprinkle the Vedi with the *prokṣaṇī*-water. He should sprinkle the sacrificial grass with the *prokṣaṇī*-water. After having sprinkled with the *prokṣaṇī*-water the sacrificial grass placed (within the Vedi) and after having poured down (the *prokṣaṇī*-water), he should take up the *prastara* from the front. He should spread out the sacrificial grass in one row, take up the *prastara* in his hand, gently move forth towards the east, and then lay down the large enclosing sticks of *udumbara* with the normal formulas prescribed for laying down the enclosing sticks. [21.16 — As for the laying down of the large enclosing sticks of *udumbara* : (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, however, Aupamanyava, indeed, says that they (that is, their laying down) should be characterised verily by the formulas prescribed for the depositing of the ladles.] Then he should formally join them with the ' joining ' formula—the middle one with *yunajmi te pṛthivīṁ jyotiṣā saha*, the southern one with *yunajmi vāyum antarikṣeṇa te saha*, and the northern one with *yunajmi vācaṁ saha sūryeṇa te*. Then, with *yunajmi tisro vipṛcaḥ sūryasya te*, he should touch the ladles which have been placed. [14.4 — The laying down of large enclosing sticks has been already prescribed. The placing of the ladles has been already prescribed. The touching of the utensils has been already prescribed.] [25.14-16 — Now this rite to be performed at dead of night. What is the procedure of that rite ? After having washed their hands and feet (and after having bathed), they should proceed towards the place of sacrifice between the *cātvāla* and the rubbish-heap. They should carry out the prescribed duties according to the call (given out by the Adhvaryu). Then the Adhvaryu should touch the Āgnīdhra's enclosure with the verse relating to Agni and the Havirdhāna with the one relating to Viṣṇu. Then he should stop. Then, first, this Āgnīdhra should hasten towards the enclosure of the sacrificer's wife, add fuel to the sacred fires, strew sacrificial grass round them, wash the utensils clean and place them (within the Vedi), melt the clarified butter, and sit by. Secondly, the Pratiprasthātṛ should accomplish the *prokṣaṇī*-water and sprinkle the utensils with it. He should pour out clarified butter, place it over the fire, move a firebrand round it, wash the ladles clean, and carry them and the *prokṣaṇī*-water to the Uttaravedi. Then the Adhvaryu should touch the ladles with the verse relating to Agni. It is said that the utensils, which have been washed clean, should be touched in two ways. (So, secondly he should touch) the *vāyavya* pots with the verse relating to Vāyu; (he should touch) the Sadas with the one relating to Indra. Then the Unnetṛ should wash the pressing stones and the *vāyavya* pots clean, put fringe and (woollen) filter into the *droṇakalaśa*, and place all these in front of the axle of the southern *havirdhāna*-cart. The Pratiprasthātṛ should procure curds for the *pṛṣadājya*. The Āgnīdhra should place by the sacrificial faggot and the sacrificial grass. Then the Pratiprasthātṛ should fasten the girdle round the waist of the sacrificer's wife with the verse mentioned in the Pauroḍāśika section (of the Prājāpatya-kāṇḍa, namely, *āśāsānā saumanasam*, *TS* 1.1.10.1). Then he should make her look

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at the Gārhapatya fire. Then he should make her gaze at the clarified butter and then hasten up with the clarified butter. With *tejo 'si*, he should support that which has been gazed at by the sacrificer's wife. Then, supporting it by means of a splinter, he should carry it with *tejo 'nu prehi*. Then he should place it over the Āhavanīya fire with *agnis te tejo mā vi nait*. Then the Adhvaryu should carry it along, place it to the north of the *prokṣaṇī*-water, and gaze at it. He should purify the *prokṣaṇī*-water with the two strainers with which he has already purified the clarified butter. In the vicinity of the Āhavanīya fire, he should fill up the ladles with clarified butter together with *pṛṣadājya*, in the well-established manner. The procedure subsequent to this is well established. Now, (the view) of Śāliki. In this very manner should these (officiating priests) perform their prescribed duties according to the call (given out by the Adhvaryu). Now the Adhvaryu should touch the Āgnīdhra's enclosure with the verse relating to Agni and the Havirdhāna with the one relating to Viṣṇu. Then he should stop. Then, first, this Āgnīdhra should hasten to the enclosure of the sacrificer's wife, add fuel to the sacred fire, strew sacrificial grass round it, wash the utensils clean, place them (in their proper places), melt the clarified butter, and then sit by. Secondly, the Pratiprasthātṛ should accomplish the *prokṣaṇī*-water and sprinkle the utensils with it. He should pour out clarified butter, place it over the fire, move a firebrand round it, and then wash the ladles clean. They should carry those (ladles) as also the *prokṣaṇī*-water to the Āgnīdhra's enclosure. Then the Adhvaryu should touch the ladles with the verse relating to Agni. It is said that the utensils, which have been washed clean, should be touched in two ways. (So, secondly, he should touch) the *vāyavya* pots with the verse relating to Vāyu; (he should touch) the Sadas with the one relating to Indra. Then this Unnetṛ should wash the pressing stones and the *vāyavya* pots clean, put fringe and (woollen) filter into the *droṇakalaśa*, and place all these in front of the axle of the southern *havirdhāna*-cart. The Pratiprasthātṛ should procure curds for the *pṛṣadājya*. The Āgnīdhra should place by the sacrificial faggot and the sacrificial grass. The Pratiprasthātṛ should not fasten a girdle round the waist of the sacrificer's wife with the verse mentioned in the Pauroḍāśika section (of the Prājāpatya-kāṇḍa). He should not make her look at the Gārhapatya fire. But he should make her gaze at the clarified butter, and then hasten up with the clarified butter. With *tejo 'si*, he should support that which has been gazed at by the sacrificer's wife. Then, supporting it by means of a splinter, he should carry it with *tejo 'nu prehi*. Then he should place it over the *āgnīdhrīya* fire with *agnis te tejo mā vi nait*. Then the Adhvaryu should carry it along, place it to the north of the *prokṣaṇī*-water, and gaze at it. He should purify the *prokṣaṇī*-water with the two strainers with which he has already purified the clarified butter. In the vicinity of the *āgnīdhrīya* fire, he should fill up the ladles with clarified butter together with *pṛṣadājya*, in the well-established manner, give it over to the attendants, and then, with the *prokṣaṇī*-water in hand, proceed along the north of the *āgnīdhrīya* Dhiṣṇya. (The attendants) should go after (him) with the ladles filled with clarified butter. Then he should sprinkle the sacrificial faggot with the *prokṣaṇī*-water, sprinkle the Vedi with

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the *prokṣaṇī*-water, sprinkle the sacrificial grass with the *prokṣaṇī*-water, sprinkle with the *prokṣaṇī*-water the sacrificial grass which has been placed (within the Vedi), pour down (the *prokṣaṇī*-water), take out the *prastara* towards the east, spread out the sacrificial grass in one row, move gently towards the east with the *prastara* in hand, lay down the enclosing sticks of *udumbara*, deposit two fire-sticks pointing upwards, take up this, (namely), the handful of sacrificial grass, the two *vidhṛtis*, and the *prastara*, turn by the right, go to the Havirdhāna by the eastern door, and then spread out the handful of sacrificial grass upon the northern half of the mound. (He should place) the two *vidhṛtis* upon the sacrificial grass, the *prastara* upon the two *vidhṛtis*, the Juhū upon the *prastara*, and the other (ladles) upon the sacrificial grass. He should touch them with *etā asadan...*, and then join them with the joining verse.[1] (The procedure) after this is well-established. (It may be asked:) Which is the Agnihotra of the (sacrificer after he has been) initiated? Which (is the Agnihotra) after he has passed the *aupasada* (days)? Which (is the Agnihotra) after he has passed the Soma-pressing day? It is said in the *Brāhmaṇa* that the *vrata*-food (consumed by the sacrificer) is itself the Agnihotra of the (sacrificer after he has been) initiated; the remnant of the Gharma (is the Agnihotra) after he has passed the *aupasada* (days); and the *upāṁśu* and the *antaryāma* cups, after he has passed the Soma-pressing day. That one (of the two), which is offered while the sun has not arisen, (namely, the *upāṁśu*) is the portion of the evening-Agnihotra; that one, which is offered after the sun has arisen, (namely, the *antaryāma*) is the portion of the morning-Agnihotra. Which are his New-moon and Full-moon sacrifices? (it may be asked). It is said in the *Brāhmaṇa* that they made (the offering of) the animal to Agni-Soma the Full-moon sacrifice; they made (the offering of) the animal to Agni the New-moon sacrifice.]

Then, after having touched water, the Adhvaryu should say: "Come, o sacrificer." Having led (the sacrificer) to the Havirdhāna by the eastern door, he should spread out upon the two boards this skin with the neck pointing towards the east and the hairy side turned upwards, either with *yajña pratiṭiṣṭha* ... or without reciting any formula. He should set the (Soma-crushing) stones facing towards one another, and then take down king Soma between the two poles of the southern *havirdhāna*-cart with the two formulas, *hṛde tvā manase tvā* and *soma rājann ehy ava roha*. [21.16—As for the taking down of king Soma: (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, Aupamanyava, indeed, says that, at the time of the morning-pressing itself, one should take down king Soma for all pressings.] Then they should announce him (that is, king Soma who has been taken down) to the Udgātṛs. With reference to him they should do that which they know. Then the Adhvaryu should touch water and say: "Come, o sacrificer." He

1. Namely, *yunajmi tvā brahmaṇā...* (*TS* 1.6.2).

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should hasten to the Agnīdhra's enclosure, take up four spoonfuls of clarified butter in the ladle, mentally go over the *pañcahotṛ* formula, and, while the sacrificer remains touching him, offer an oblation on the *āgnīdhra*-fire with *svāhā*. [21.16—As for the offering with the *pañcahotṛ* formula : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that, after having (first) offered an oblation with the *caturhotṛ* formula, one should offer the oblation with the *pañcahotṛ* formula.] He should take up (in the ladle) another four spoonfuls of clarified butter and make the *āsanyā* offering on the *āgnīdhra*-fire itself with *āsanyān mā mantrāt pāhi kasyāścid abhiśastyāḥ svāhā*. [14.4 — It is said in the *Brāhmaṇa* that the Adhvaryu is, indeed, the *iṣṭarga* of the sacrificer; the *iṣṭarga*, verily, diminishes before the *arṣṭṛ*; (therefore) with *āsanyān mā mantrāt pāhi kasyāścid abhiśastyāḥ*, one should offer an oblation before the Prātaranuvāka. He should wake up before the Prātaranuvāka, at dead of night, and offer the *āsanyā* on the *āgnīdhra*-fire with *āsanyān mā mantrāt pāhi kasyāścid abhiśastyāḥ svāhā*. Verily in front of himself does the Adhvaryu build up protection for the sake of averting distress. So says the *Brāhmaṇa*.] Then, without reciting any formula, he should lay upon the Āhavanīya fire a splinter anointed with ghee.

Then, standing there only, the Adhvaryu should give out the call : "For the gods going about in the morning, o Hotṛ, do thou recite the relevant verses; o Brahman, restrain thy speech; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; o Āgnīdhra, do thou pour out (the material for) the Savanīya-oblations; o Pratiprasthātṛ, do thou arrange the utensils upon the mound." They should do as (directed in) the call. [As for the commencement of the Prātaranuvāka : (The view expressed in) the sūtra (is that) of the two Acāryas. In this connection, Ārtabhāgīputra, indeed, says that one should commence the Prātaranuvāka with (the offering of) a cake on one potsherd (made) without reciting any formula.] The Hotṛ should (now) proceed with the Prātaranuvāka. The Brahman should restrain his speech. The Subrahmaṇya should pronounce the *subrahmaṇyā*. After it (the *subrahmaṇyā*) has been pronounced, the Brahman should release his speech. The Āgnīdhra here should pour out (the material for) the Savanīya-cakes on eleven potsherds (and other oblations) to be offered to Indra. [21.16 — As for the pouring out of (the material for) the Savanīya-cakes (and other oblations) : (The view expressed in) the sūtra, namely, that the material for the Savanīya-oblations should be poured out at each pressing,) (is that) of the two Ācāryas. In this connection, Aupamanyava, indeed, says that, at the morning-pressing itself, one should pour out (the material for) the Savanīya-oblations) for all pressings.] [25.16 — Now that they declare this alternative recommended by Aupamanyava, namely, that, at the morning-pressing itself, one should pour out (the material for) the Savanīya-oblations for all pressings : (this implies that) the potsherds should be laid down (only) once. The combined rite is extended up to the covering up together (of the potsherds). One should take them away, one by one, at the pressings—(that one) with which one may have to perform the rite. Or (otherwise), he

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should cause the balls (of dough), variously touched (for the sake of specification), to lie down for the two subsequent pressings. If (only) one set of potsherds is desired to be used (for the preparation of all the three cakes relating to the three pressings), one should proceed (with the preparation of the first cake on the potsherds laid down) at the morning-pressing. (In connection with each of the subsequent two pressings), he should resume the rite of the preparation of the sacrificial cake from the stage which has been already accomplished, (namely, the laying down of the potsherds). (That is to say,) at each of the two subsequent pressings, he should resume the procedure beginning with the laying down of the embers on the potsherds. (The rites to performed) hereafter are well established.] (The Āgnīdhra) should call out the preparer of the oblation-material only in respect of the paddy (from among the grains). They should lift up the barley-grains. [21.16 — As for the injunction that (the Āgnīdhra) should call out the preparer of the oblation-material only in respect of the paddy (from among the grains) and that they should lift up the barley-grains : (The view expressed in) the sūtra (is that) of Sālīki. In this connection, Bodhāyana, indeed, says that the various acts in respect of the barley-grains (also), beginning with the pouring out (into the mortar), should be accompanied by the relevant formulas; (and that) the call to be given out to the preparer of the oblation-material should, however, be combined with (the one given out in respect of the paddy). [1] As for the pouring down (of water) for the Āpyas : Bodhāyana says that the Āgnīdhra should pour down (water) for the Āpyas to the rear of the Gārhapatya fire. Śālīki says that (he should do so) in the front and leaving some distance. Aupamanyava says that (he should pour down) either in the front or to the rear.] Then the Pratiprasthātṛ should arrange the utensils upon the mound. In the eastern half of the mound, he should put down the *upāṁśu*–stone with its head towards the south, and the *upāṁśu*-cup to the south (of it) and the *antaryāma*-cup to the north (of it), (both) closely touching it. (In the sacrifice) of one who (wants to) practise exorcism, (he should put down the cups) not touching (the stone). To the west (he should put down) the cups for the dual-divinities, one after another—the cup for Indra-Vāyu, the cup for Mitra-Varuṇa, and the cup for Aśvins ; to the west (of these) (the cups) of *śukra* and *manthin* in an even line, the *śukra*-cup to the south and the *manthin*-cup to the north; in the front of the the *manthin*-cup, the two *ṛtu*-cups; to the west (of it), the *āgrayaṇa*-vessel; upon the southern buttock of the mound, the *āditya*-vessel together with the related cup; upon the northern buttock of the mound, the *ukthya*-vessel together with the related cup ; in the front of the supporting pole of the northern *havirdhāna*-cart, the *dhruva*-vessel on uncovered ground; between the *pūtabhṛt*-jar and the *ādhavanīya*-jar, the goblets; and to the rear of the axle of the southern *havirdhāna*-cart, the *droṇakalaśa* and fringe and (woollen) filter. [21.16 — As for the placing of the utensils : (the view expressed in) the sūtra (is that) of Śālīki. In this connection, Bodhāyana,

1. See : *Srautakośa*, Vol. I, English Section, p. 714.

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indeed, says that one should place the utensils upon the mound. From among them, one should take up as required for specific purposes.] Then he should touch them—the ten (utensils) with the ten formulas, namely, *agnir devatā gāyatrī chanda upāṁśoḥ pātram asi...*, etc. Then the Adhvaryu should either rest or remain watching the rites.

BHĀRADVĀJA —

[13.1.1–3] — All should wake up at dead of night. The Adhvaryu should touch the Āgnīdhra's enclosure with the verse relating to Agni; the Havirdhāna with the one relating to Viṣṇu; the ladles with the one relating to Agni; the *vāyavya* Soma-pots with the one relating to Vāyu; and the Sadas with the one relating to Indra. One view is that the Adhvaryu should touch these at this very stage; the other view is that he should touch a particular entity (out of these) only when it directly occurs in a rite.

[13.1.10] — (The Adhvaryu should place) the *dvidevatya* cups in the rear. The cup for Indra-Vāyu should have a girdle inscribed round it; that for Mitra-Varuṇa should have the sign of the fleshy protuberance on the neck of a goat inscribed on it; and that for the two Aśvins should have two corners.

[15.3.3,4]—When the officiating priests wake up for the Prātaranuvāka; then should (the Brahman also) wake up. The route for his moving about should be the same as the one (used by him) while the Sadas and the Havirdhāna were being measured out.

APASTAMBA –

[12.1–4] — The Adhvaryu (and the others) should wake up at dead of night and touch the Āgnīdhra's enclosure with the verse, *agne naya...*; the Havirdhāna with the verse, *idaṁ viṣṇur vi cakrame ..*; the ladles with the verse, *agna āyūṁṣi pavase...*; the *vāyavya* pots with the verse, *ā vāyo bhūṣa śucipā...*, and the Sadas with the verse, *ā ghā ye agnim indhate ···*. The Adhvaryu should make on the *āgnīdhrīya* fire thirty-three *yajñatanū* offerings with the formulas beginning with *prajāpatir manasā 'ndho 'ccheta ···*. He should offer an oblation with the first formula, hasten through each prior one (of the following pairs of formulas), and offer an oblation with each posterior one (of those pairs). The *vāyavya* pots should be (each) one span in height, should have their heads pointing upwards, should have outlets in their upper parts, and should be compressed in the middle. The vessels, for the preparation of which the wood of no specific trees is prescribed, should be prepared of the wood of *vikaṅkata* or of the wood of any tree which is regarded as being fit for ritual purpose and which bears fruit. With the formula, *ko vo yunakti sa vo yunaktu*, the Adhvaryu should place upon the mound those utensils for (the placing of) which specific formulas have not been prescribed. With the formula, *agnir devatā...*, he should place the *upāṁśu* cup on the right shoulder; with the formula, *somo devatā...*, the *antaryāma* cup to the north (of the *upāṁśu* cup); with the formula, *bṛhann asi ...*, the *upāṁśusavana*

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pressing stone facing towards the south, between those two (namely, the *upāṁśu* cup and the *antaryāma* cup) and touching them. To the rear of the *upāṁśusavana* pressing stone, (he should place) in a row ending towards the west, the cups intended for the dual divinities—a cup with a cord (inscribed) round it for Indra-Vāyu with the formula, *indro devatā...*; a cup with a sign of the protuberance on the neck of a goat (inscribed on it) for Mitra-Varuṇa with the formula, *bṛhaspatir devatā...*; a two-cornered cup for the two Aśvins with the formula, *aśvinau devatā...*. To the rear of these cups (he should place) in a straight line, the cups for the *śukra* and the *manthin*—towards the south, a cup made of the wood of *bilva* for the *śukra*, with the formula *sūryo devatā...*; and, towards the north, a cup made of the wood of *vikaṅkata* for the *manthin* with the formula, *candramā devatā...*. To the rear of these, (he should place) in a straight line the two *ṛtu* cups made of the wood of *aśvattha*, having bottoms of the shape of horse's hoof and having outlets at both ends—towards the south that for the Adhvaryu and towards the north that for the Pratiprasthātṛ. (He should place) the *āgrayaṇa* vessel on the southern buttock with the formula, *viśve devā devatā...*; the *ukthya* vessel on the northern buttock with the formula, *indro devatā...*; and the *ukthya* cup to the north of it (with the same formula, namely, *indro devatā ...*). Between the two vessels (namely, the *āgrayaṇa* vessel and the *ukthya* vessel) (he should place) the three *atigrāhya* cups in a row pointing towards the north—one assigned to Agni, the second to Indra, and the third to Sūrya. (He should place) on the northern shoulder the *dadhigraha* cup made of the wood of *udumbara* and having four corners, and a cup of the same kind for the *aṁśu* and the *adābhya*. If he takes up the Soma-cup (instead of the *dadhigraha* cup), that cup itself would serve the purpose (of the *aṁśu* and the *adābhya* cups). (The Adhvaryu should place) to the front of the support of that very *havirdhāna*-cart (namely, the southern *havirdhāna*-cart) the *āditya* vessel and to the north of that (vessel) the *āditya* cup. (He should place) the *dhruva* vessel upon the bare earth to the front of the support of the northern *havirdhāna*-cart, with the formula, *pṛthivī devatā...*. If the Soma-sacrifice is Ṣoḍaśin, (he should place) on the mound the *ṣoḍaśin* cup made of the wood of *khadira* and having four corners. In the middle (of the mound, he should place) the *pariplava* spoon which is (of the shape of) a ladle without a handle. In accordance with the space (available on the mound), (he should place) ten goblets which are made either of the wood of *nyagrodha* or of the wood of *rohītaka* and which either have or do not have handles. There should be only ten Camasādhvaryus. With the formula, *yunajmi te pṛthivīṁ jyotiṣā saha...*, (the Adhvaryu should place) the *droṇakalaśa* provided with fringe and filter under the southern *havirdhāna*-cart to the rear of the axle. The injunction regarding the tree whose wood is to be used for making it (that is, the *droṇakalaśa*) should be regarded as being the same as the one in connection with the making of the *vāyavya* pots. With the formula, *yunajmi vāyum antarikṣeṇa te saha*, (the Adhvaryu should place) the *ādhavanīya* upon the seat above the northern *havirdhāna*-cart, and, with the formula, *yunajmi vācaṁ saha sūryeṇa te*, the *pūtabhṛt* upon the front part of the yoke (of that very cart). (He should

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place) under that very *havirdhāna*-cart to the rear of the axle, three *ekadhana* pitchers or five or seven or nine or eleven. Out of the skin, on which he had measured out Soma, should be got ready the Soma-pressing skin—it should be rough and cut up round, have four folds (upon which the pressing stones are to be placed) and an outlet at the top (for the Soma-juice to flow out). The Adhvaryu should sprinkle the Soma-pressing skin with water by means of the hand with the palm turned upwards, with the formula, *rakṣohaṇo valagahanaḥ prokṣāmi vaiṣṇavam*, and the (four) pressing stones with the formula, *rakṣoghno valagaghnaḥ prokṣāmi vaiṣṇavān*, spread out upon the Soma-pressing boards the skin with the hairy side upwards, with the formula, *rakṣohā tvā valagahā vaiṣṇavam āstṛṇāmi*, and then place upon that skin, with the formula, *rakṣoghno vo valagaghnaḥ saṁsādayāmi vaiṣṇavān*, the four pressing stones, (namely) four stones which are (each) one span in length, have their narrower sides (tips) above, and are fit for the crushing (of the Soma-stalks). In the middle, (he should place) as the fifth the broadest, namely, the *upara* pressing stone. Their mouths (lower ends) should be thicker. He should recite over the pressing stones, after they have been placed upon the skin, the verse, *apāṁ kṣayā ṛtasya garbhā bhuvanasya gopāḥ śyena atithayaḥ parvatānāṁ kakubhaḥ prayuto na pātāraḥ | vagnune 'ndraṁ hvayata ghoṣeṇā 'mīvāṁś cātayata*, and the formula, *yuktā stha vahata svargaṁ lokaṁ yajamānam abhivahata*, and then place the utensils for the Savanīya animal-offering in the same manner as for the Agnīṣomīya animal-sacrifice. He should take up the necessary quantities of clarified butter in the same manner as in connection with the Agnīṣomīya animal-sacrifice. Now the view of some teachers is that the Adhvaryu should take up quantities of clarified butter for the Agnīṣomīya animal-sacrifice in the Prāgvaṁśa, those for the Savanīya animal-offering in the Āgnīdhra's enclosure, and those for the offering of the *anūbandhyā* cow on the Uttaravedi. Some teachers prescribe that he should take up the quantities of clarified butter for the Savanīya animal-offering and the offering of the *anūbandhyā* cow towards the rear of the Uttaravedi. The Adhvaryu should sprinkle with water by means of the hand with the palm turned upwards those fire-sticks, which he would be putting on the fire on that day, together with the sacrificial faggot. The procedure up to the placing of the ladles should be similar. The Adhvaryu should recite over the ladles, which have been placed, the formula, *yunajmi tisro vipṛcaḥ sūryasya te*. Some teachers prescribe the placing, at this stage, of the utensils required for the Soma-sacrifice. Before the Prātaranuvāka (to be recited by the Hotṛ), the Adhvaryu should offer an oblation (on the Āgnīdhra's fire) with the formula, *āsanyān mā mantrāt pāhi kasyāś cid abhiśastyāḥ*. (He should) also (offer an oblation) on the Āgnīdhra's fire with the *pañcahotṛ* formula, in the sacrifice of one who is desirous of heaven. Some teachers prescribe this oblation as an obligatory one (and not as an optional one). One should offer the oblations of clarified butter, the oblations of sacrificial animals, and the oblations of cakes in the middle of the fire; and the oblations of Soma round the fire. At this stage, the Adhvaryu should bring over and put down king Soma upon the pressing stones between the two yoke-poles with the two formulas, *hṛde tvā* ... and *soma rājan*···. He should make the Hotṛ commence the Prātar-

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anuvāka before the voices of men or before the chirping of birds (are heard). He should give out the call : (O Hotṛ), do thou recite verses for the gods going about in the morning; o Brahman, do thou restrain speech; o Pratiprasthātṛ, do thou pour out the material for the Savanīya cakes; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*." Some teachers prescribe (that the Adhvaryu should say :)" O Subrahmaṇyā, do thou pronounce the *subrahmaṇyā*." The Adhvaryu should say to the Hotṛ : "With mind do I respond to your words." At this stage, the Pratiprasthātṛ should commence the ritual procedure relating to the Savanīya oblations beginning with the washing of the hands. He should arrange the utensils in accordance with the purpose (which) they are expected to serve). (These utensils include :) two potsherds for roasting; and eight potsherds for the cake (at the morning pressing)—eleven at the mid-day pressing and twelve at the third pressing. Some teachers prescribe that all cakes for Indra, at all pressings, should be on eleven potsherds. (He should also arrange) the pots required for the morning-milking. The Pratiprasthātṛ should pour out the material for the Savanīya oblations in the Prāgvaṁśa. (The material for) all (the oblations) should be barley, except for the *lājas*. He should pour out material for *dhānās* with the formula, *indrāya harivate* ...; for *karambha* with the formula, *indrāya pūṣaṇvate* ; for the *parivāpa* with the formula, *sarasvatyai bhāratyai*...; for the sacrificial cake with formula, *indrāya*.. ; and for the *payasyā* with the formula, *mitrāvaruṇābhyām*···. After the materials (for the various oblations) have been poured out, he should commence the rites beginning with the after-pouring-out with the formula, *idaṁ devānām*. At the time of pounding, he should pound (all) the grains except those intended for the *lājas*. At the time of setting down the potsherds (on the fire), he should put down (on the fire), with the formula with which the first potsherd is put down on the fire (in connection with the normal sacrificial cake), the two potsherds, one for roasting the *dhānās* and the other for roasting the *lājas*. (Thereafter he should get the morning-milking done for the *payasyā*.) At the time of placing the oblations on the fire, he should pour down, with the formula for placing the oblation on the fire, the rice-grains (upon one potsherd) and make them into *dhānās*; and (pour down) paddy-grains (upon the other potsherd) and make them into *lājas*. After having put down (on the fire) the cake (intended for Indra), he should prepare the *payasyā* in the same way as the *āmikṣā*. At the time of taking away the oblations from the fire, he should take away the *dhānās*, divide them into two parts with the formula intended for dividing, and then mix up one half with clarified butter; he should pound the other half into flour according to the procedure relating to flour. The flour mixed up (with either water or clarified butter) is called *karambha*; the *lājas* are called *parivāpa*. The Adhvaryu should remove by means of his nails the husk from the *lājas*. With reference to the nails he should go through the rites relating to the mortar and pestle.

[14.9.3] — The Brahman should wake up at dead of night when the other officiating priests are waking up.

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SATYĀṢĀDHA —

[8.1] — They should wake up at dead of night. The Adhvaryu should make on the Āgnīdhra fire thirty-three *yajñatanu* offerings with the verses beginning with *prajāpatir manasā 'ndho 'ccheta*···. He should quickly go over each prior verse (in a pair of verses, such as first-second, second-third, etc.) and offer the oblation with each posterior verse—the first verse, however, being single. The view of some teachers is that one should offer these oblations to counteract the aberration of sacrifice. The Adhvaryu should commence the ritual connected with the Savanīya animal-offering. The procedure relating to it has already been explained by the procedure relating to the animal-sacrifice. There should be no sacrificial grass; the Adhvaryu should (however) fetch only the *prastara*, following the the procedure relating to the fetching of the sacrificial grass. At the time of the placing together of the utensils, the Adhvaryu should place the *pracaraṇī* ladle as the first ladle. At the time of the taking up of clarified butter, he should (first) take up four spoonfuls in the *pracaraṇī* and then take up in the other ladles. He should recite the relevant Mantras over the *prokṣaṇī*-water, call up the Brahman (for impulse), sprinkle water upon the sacrificial faggot, the Vedi, and the *prastara* by means of the hand with the palm turned upwards, pour down the remnant of the *prokṣaṇī*-water, mix up the two strainers (into the *prastara*), place the *prastara*, and then place the ladles (within the Vedi). With the verse, *ayaṁ no agnir varivaḥ kṛṇotu*..., he should touch the Agnīdhra's enclosure; with the verse, *idaṁ viṣṇur vi cakrame* ···, the two *havirdhāna*-carts;[1] with the verse *agna āyūṁṣi pavase*···, the ladles; with the verse, *ā vāyo bhūṣā*..., the *vāyavya* cups; (and) with the verse, *uttiṣṭhann ojasā saha*···, the Sadas. He should arrange the utensils upon the mound, respectively with the formulas beginning with *agnir devatā gāyatrī chandaḥ*..., according to the indications. He should arrange the remaining ones with the formula, *kas tvā yunakti sa tvā yunaktu*. (He should place) the cups for the *upāṁśu* and the *antaryāma* upon the southern shoulder—that for the *upāṁśu* towards the south and that for the *antaryāma* towards the north. Or, as the next best alternative, that for the *upāṁśu* towards the east and that for the *antaryāma* towards the west. With *vyānāya tvā*, the Adhvaryu should set down the *upāṁśusavana* pressing stone between those two (cups) and touching the *upāṁśu* cup. He should place the cups assigned to the dual-divinities towards the west—one having a cord (inscribed) round it for Indra-Vāyu, one of the shape of the protuberance on the throat of a goat for Mitra-Varuṇa, and a two-angled one for the two Aśvins. To the west (of the *āśvina* cup, he should set down) the two cups (one) for the *śukra* and (the other) for the *manthin*—towards the south, one made of the wood of *bilva* for the *śukra*; and towards the north, one made of the wood of *vikaṅkata* for the *manthin*; to the west (of the *manthin* cup), the two *ṛtu* cups which are made of the wood of *aśvattha*, which have bottoms like the hoofs of a horse, and which have mouths on both sides—the one of the Adhvaryu towards the south and the other of the

1. The text reads *havidhāne*. The commentary, however, refers to the reading *havirdhānam*, which is obviously the correct reading.

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Pratiprasthātṛ towards the north. Upon the southern buttock, (he should place) the *āgrayaṇa* vessel; and, upon the northern (buttock), the *ukthya* vessel and the *ukthya* cup having a bottom of the shape of a hoof of a horse; between those two (vessels), the three *atigrāhya* cups towards the north; the *dhruva* vessel upon an unelevated piece of ground in the front of the support of the northern *havirdhāna*-cart; the *dadhigraha*, four-angled and made of the wood of *udumbara*, upon the northern shoulder; the *pariplava* spoon in the middle. At other (available) places, he should put down the eleven goblets, made of the wood of *nyagrodha* or of *rohitaka* and having handles or not having handles : The *vāyavya* cups should (each) be one span in height, have the bowl upwards, and be compressed in the middle. The *pariplava* spoon should be like a ladle without a handle. Those among these (cups), in respect of which the trees of whose wood they are to be made are not specified, should be made of the wood of *vikaṅkata*; however, those (among these latter), which are not intended for offering should be made of the wood of *varaṇa*. The Adhvaryu should set down the *droṇakalaśa*, (provided) with fringe and filter, to the rear of the axle of the southern *havirdhāna*-cart, with the formula, *yunajmi te pṛthivīṁ jyotiṣā saha*; the *ādhavanīya* upon the seat of the northern *havirdhāna*-cart, with the formula, *yunajmi vāyum antarikṣeṇa te saha*; the *pūtabhṛt* pitcher upon the tip of the poles of that very (= the northern) *havirdhāna*-cart with the formula, *yunajmi vācaṁ saha sūryeṇa te*; and the three *ekadhanas* to the rear of the axle (of that very cart), with the formula, *yunajmi tisro viṣṭcaḥ sūryasya te*. He should touch the ladles. Some teachers prescribe the setting down, at this stage, of the Soma-pressing skin and the pressing stones. He should place upon the lower pressing stone the pressing stones facing one another and then recite over them the formulas, *apāṁ kṣayā ṛtasya garbhā*···. He should make the offering on the *āgnidhrīya* fire with the formula, *āsanyān mā mantrāt pāhi*. With the two formulas beginning with *hṛde tvā manase tvā*..., he should bring over and put down king Soma upon the pressing stones between the two yoke-poles. The view of some teachers is that, in the sacrifice of one who is desirous of heaven, one should make an offering on the *āgnidhrīya* fire with the *pañcahoṭṛ* formula. The Adhvaryu should make the Hotṛ commence (the reciting of) the Prātaranuvāka before the uttering of any speech (by man, or before the birds begin to chirp). In the case of a sacrificer who is hated by him, he should do so after the night has long come to an end. The Adhvaryu should give out the call : (O Hotṛ,) do thou recite verses for the gods going about in the morning; o Brahman, do thou restrain speech; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; o Pratiprasthātṛ, do thou pour out material for the Savanīya oblations. " The Pratiprasthātṛ should commence the rites in respect of the Savanīya oblations, beginning with the placing of the utensils; he should (also) arrange the utensils for corn-oblations as needed.

[10.4] — ··· The Brahman should remain awake through that night. There should be no (observance of the) vow (during that night); the rules regarding the vow (to be observed) hereafter should be similar to those regar-

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ding the vow relating to initiation. With the *saptahotṛ* formula, the Brahman should touch king Soma placed on the pressing stones····.

[10.8] — ··· The Brahman should wake up at dead of night when the other officiating priests are waking up.

VAIKHĀNASA —

[15.1-3] — Now, one more animal dedicated to Agni is to be immolated in the Agniṣṭoma; that is the Savanīya animal. There is no rule regarding its form. The procedure (relating to its offering) is similar to the one relating to the offering of an animal connected with the initiation. One should not fetch the sacrificial grass; he should fetch only the *prastara*. At the taking up of clarified butter, the Adhvaryu should take up four spoonfuls into the *pracaraṇī* ladle and then take up (clarified butter) in other ladles as before. The Adhvaryu should say to the Pratiprasthātṛ, "Do thou go through the rites beginning with the washing of the hands and the fetching of the *prastara* and ending with the placing of clarified butter," and then touch the Āgnīdhra's enclosure with the verse addressed to Agni, namely, *agne naya...*; the Havirdhāna with the verse relating to Viṣṇu, namely, *idaṁ viṣṇur vicakrame...*; the ladles with the verse relating to Agni, namely *ayam agniḥ sahasriṇaḥ..*; the *vāyavya* cups with the verse addressed to Vāyu, namely *vāyo śataṁ hariṇām···*; and the Sadas with the verse relating to Indra, namely, *indraṁ viśvā avīvṛdhan····*. With the formulas beginning with *prajāpatir manasā 'ndho 'ccheta*, he should make on the Āgnīdhra fire thirty-three *yajñatanū* offerings. He should offer an oblation with the first *yajñatanū* formula. hasten through each prior one (of the followipg pairs of formulas), and offer an oblation with each posterior one (of those pairs).

The Adhvaryu should arrange the Soma-cups with the formulas beginning with *agnir devatā gāyatrī chandaḥ ..*, in accordance with the indicatory marks. (He should arrange) the remaining utensils with the formula, *kas tvā yunakti sa tvā yanakti*. (He should place) upon the southern shoulder the *upāṁśu* cup towards the south and the *antaryāma* cup towards the north. With the formula, *vyānāya tvā*, he should place in the middle (of the mound) the *upāṁśu-savana* pressing stone, which is of the form of a snail (*jantu*) and whose head is pointing towards the south, in such a way that it remains touching the *upāṁśu* cup; to its rear, the cup for Indra-Vāyu which has a wreath inscribed round it; to its rear, the cup for Mitra-Varuṇa which is of the shape of the protuberance on a goat's neck, and the two-cornered cup for the two Aśvins. To the rear of these, the cups for the *śukra* and the *manthin*—towards the south, the *śukra* cup made of the wood of *bilva*, and, towards the north, the *manthin* cup made of the wood of *vikaṅkata*; to the rear of these, the two *ṛtu* cups which are made of the wood of *aśvattha* or of *kārṣmarya*, which have mouths on both sides, and whose bottoms are of the shape of the hoofs of a horse—that of the Adhvaryu towards the south and that of the Pratiprasthātṛ towards the north; the *āgrayaṇa* vessel upon the southern buttock, and the *ukthya* vessel and the

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ukthya cup with a bottom of the shape of the hoof of a horse upon the northern (buttock); in between the *atigrāhya* cups arranged in the south-north direction; upon the northern shoulder of the mound, the four-cornered *dadhigraha* cup made of the wood of *udumbara*; towards the east of the support of the southern cart, the *āditya* vessel and the *āditya* cup whose bottom is of the shape of the hoof of a horse; [1] on the bare earth towards the east of the support of the northern cart, the *dhruva* vessel; on the northern end of the mound, the *pariplava* spoon which is of the shape of a handleless ladle; and, as space would permit, ten or eleven goblets made of the wood of *rohitaka* or of *nyagrodha* and with or without handles.

The cups (should be such as are made of the wood) of the prescribed trees or of *vikaṅkata*; those which are not intended for offering (should be made of the wood) of *varaṇa*. The *vāyavya* cups should be one span in height, should have their sides elevated and their outlets on the upper side, and should be compressed in the middle. With the formula, *yunajmi te pṛthivīṁ jyotiṣā saha*, the Adhvaryu should place the *droṇakalaśa* with fringe and filter under the southern cart to the rear of the axle; with the formula, *yunajmi vāyum antarikṣeṇa te saha*, the *ādhavanīya* within the interior of the northern cart; with the formula, *yunajmi vācaṁ saha sūryeṇa te*, the *pūtabhṛt* upon the tip of the poles of that cart; and under that cart to the rear of the axle, three or five or seven or nine or eleven *ekadhana* jars. After having recited over the ladles the formula, *yunajmi tisra*···, he should set down the pressing stones upon the Soma-pressing skin, facing one another, and then recite over them the formula, *apāṁ kṣayā ṛtasya garbhā*···. Before the Prātaranuvāka, he should offer on the Āgnīdhra fire an oblation with the formula, *āsanyān mā mantrāt pāhi kasyāś cid abhiśastyāḥ* and another with the *pañcahotṛ* formula. He should bring over between the two poles (of the cart) and put down upon the pressing stones king Soma, with the two formulas beginning with *hṛde tvā manase tvā* and then give out the call, before the chirping of the birds begins: "O Hotṛ, do thou recite the verses for the gods going about in the morning; o Brahman, do thou restrain speech; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; o Āgnīdhra, do thou pour out (the materials for) the Savanīya oblations."

[15.4,5] — ··· (The Āgnīdhra) should pour out (the material for) the *dhānās* for *harivant* Indra, (for) the *karambha* for *pūṣaṇvant* Indra, (for) the *parivāpalājas* for Sarasvati Bhāratī, (for) the cake on eight potsherds for Indra, and (for) the *āmikṣā* intended for Mitra-Varuṇa. These constitute the Savanīya oblations. The Āgnīdhra should wash his hands and arrange, by the side of the *śālāmukhīya* fire, the utensils as needed—two potsherds intended for roasting, eight potsherds (for the cake), and a vessel for the *āmikṣā*. After (the grains for the preparation of the oblations) have been sprinkled with water by means of the hand with the palm turned upwards, he should divide them (into two parts), pound half of them, keep back half of them for the *lājas*, and then, with the formula, *dhruvam asi*..., lay down (upon the fire) the

1. The printed text reads *aṇuśaphabudhnam*; presumably, this is misreading for *aśvaśapha*.

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two potsherds intended for the roasting and the potsherds for the cake. He should prepare the *āmikṣā* as in the Varuṇapraghāsa. He should have the *dhānās* and *lājas* roasted on the two potsherds, keep them back, make the *dhānās* before the decorating of the cake, divide them (into two parts), pound half of them into flour, and then mix up that flour either with other curds or with boiling water. That is *karambha*.

MĀNAVA—

[2.3.1.1–2.7] — After it has dawned, the Adhvaryu should pray to the Sadas with the verse relating to Indra, the Āgnīdhra's enclosure with the one relating to Agni, and the Havirdhāna with the one relating to Viṣṇu. He should offer an oblation on the *āgnīdhrīya* fire with the formula, *āsanyān mā mantrāt pāhi purā kasyāścid abhiśastyāḥ*. He should place the sacrificial faggot and the sacrificial grass towards the north of the Āhavanīya fire. The Adhvaryu should wash his hands; so also the Pratiprasthātṛ. The Pratiprasthātṛ should arrange the utensils needed for the animal-offering to the rear of the *āgnīdhrīya* fire; and others in the Prāgvaṁśa. (He should place) to the south of the spoon, the *pracaraṇī* ladle. There should be first done the washing of that ladle without any formula being recited. The Adhvaryu should pray to the ladles with the verse, *agne tvaṁ pāraya*···. The procedure up to the taking up (of the spoonfuls) of clarified butter is (well) established. (This should be gone through) as on the previous day. However, the washing of the ladles and the taking up (of the spoonfuls) of clarified butter (should be done) at the *āgnīdhrīya* fire. The (ladles of) clarified butter should be brought over towards the end of the Uttaravedi. The procedure beginning with the raising up (of the *prokṣaṇī*-water) up to the spreading out is (well) established. The Adhvaryu should spread out one half of the sacrificial grass together with the *prastara* towards the south-east of the mound and place the ladles upon it. He should touch the Dhruvā with the formula, *yunajmi te pṛthivīṁ jyotiṣā saha*; the Upabhṛt with the formula, *yunajmi vāyum antarikṣeṇa tena saha*; the Juhū with the formula, *yunajmi vācaṁ saha divā saha sūryeṇa tena saha*; and all the (three) ladles with the formula, *yunajmi tisro vivṛtaḥ sūryasya te*. The *vāyavya* cups should be elevated, should be each one span in height, should be compressed in the middle, and should have each a third part hollowed. With the formula, *ko vo yunakti sa vo yunaktu*, one should arrange the utensils upon the mound : upon the southern shoulder, the *dadhigraha* cup made of the wood of *udumbara* and four-angled; upon the northern (shoulder) (the cups) for the *upāṁśu* and the *antaryāma*—the *upāṁśu* cup towards the south; between those two (cups) the *upāṁśu-savana* stone; to their rear, the cups for the dual divinities—the one for Indra-Vāyu, with a wreath carved round it; the one for Mitra-Varuṇa, of the shape of the protuberance on a goat's throat; the one for the two Aśvins, with varied ears; (to the rear of these) in the south-north direction, (the cups) for the *śukra* and *manthin*—towards the south, the one for the *śukra* made of the wood of *plakṣa* and, towards the north, the one for the *manthin* made of the wood of

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vikaṅkata; (to the rear of these) the two *ṛtu* cups, which are made of the wood of *aśvattha*, have bottoms of the shape of the hoof of a horse, and are like ladles with bowls on both sides—of these two, the cup of the Adhvaryu towards the south and that of the Pratiprasthātṛ towards the north; upon the southern buttock, the *āgrāyaṇa* vessel; upon the northern buttock, the *ukthya* vessel and the *ukthya* cup which has three edges and whose bottom is of the shape of a horse's hoof; in front of the yoke-support (of the southern *havirdhāna*-cart), the *āditya* vessel, the eight-edged *āditya* cup, and the four-angled *ṣoḍaśin* cup made of the wood of *khadira*. The Adhvaryu should pray to the *vāyavya* cups with the verse, *vāyav āyāhi darśate 'me somā araṁkṛtāḥ | teṣāṁ pāhi śrudhī havam*. To the front of the yoke-support of the axle of the northern *havirdhāna*-cart, (one should place) the *dhruva* vessel; to the rear of the southern *havirdhāna*-cart, the *droṇakalaśa* with a handle; upon it one should put down the handleless *pariplavā* ladle and fringe and filter of white wool woven by those living with the sacrificer—the filter being one *aratni* in measure and the fringe one span in length. Under the northern *havirdhāna*-cart, he should arrange the vessels for pressing—in the rear, the biggest for the morning-pressing; to (its) east, the one for the mid-day-pressing; in the extreme east, the one for the third pressing, which should be the smallest in the Agniṣṭoma and the largest (in the Soma-sacrifices) above the Ukthya; within the interior (of the cart), the *ādhavanīya*; upon the tip of the poles, the *pūtabhṛt*; near the support (of the axle) of the southern (*havirdhāna*-cart), ten goblets, which are made of the wood of either *nyagrodha* or *rohitaka*, which have different marks on them, and which have handles. With the formula, *rakṣoghno vo valagaghnaḥ saṁsādayāmi vaiṣṇavān*, the Adhvaryu should arrange five stones on the Soma-pressing skin—out of those (stones) the lower pressing stone, which is the thickest, in the middle, and the other (four) facing towards it. After having carried over king Soma in a piece of cloth between the two poles (of the southern *havirdhāna*-cart), he should put it down upon the stones with the formula, *hṛde tvā manase tvā*. The sacrificer should touch it with the *saptahotṛ* formula.

After it has dawned, and before the uttering of speech (by men), the Adhvaryu should have the reciting of the Prataranuvāka started. He should give out the call : " (o Hotṛ) do thou recite the verses for the gods going about in the morning; o Brahman, do thou restrain speech; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; o Pratiprasthātṛ, do thou pour out (the material for) the Savanīya oblations—barley for the *dhānās* for *harivant* Indra, for the *karambha* for *pūṣaṇvant* Indra, and for the *parivāpa* for *sarasvatīvant bhāratīvant* Indra; and paddy for the cake for Indra, (which should be) one on eight potsherds in connection with the morning-pressing, one on eleven potsherds in connection with the mid-day-pressing, and one on twelve potsherds in connection with the third pressing. He should prepare the *āmikṣā* out of the milk milked at a single milking. There should be no *payasyā* (= *āmikṣā*) at the latter two pressings. The procedure up to the putting over the fire is (well) established. While the *dhānās* are being roasted, he should move a firebrand round them. He should pound a half of the *dhānās*.

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KĀTYĀYANA—

[9.1.1–2.23] — They should awaken the officiating priests in the last watch of night. The latter should touch water, go through, near the *śālādvārya* fire, (the ritual acts of) the strewing round of the fire-places with sacrificial grass, the placing together of the utensils, the sprinkling (of the utensils and oblation-materials) with water by means of the hand with the palm turned upwards, the pouring out of clarified butter, the putting (of the oblations) over the fire, the washing of the ladles, the taking down (of the oblations), and the gazing (at the clarified butter), purify (clarified butter and water) in the Āgnīdhra's enclosure, and then do the taking up of clarified butter for the animal-sacrifice. The Adhvaryu should take up the ladles of clarified butter and Soma and the necessary implements, and then, near the Āhavanīya fire, go through the (ritual) acts beginning with the sprinkling of the sacrificial faggot with water by means of the hand with the palm turned upwards. The spreading out of sacrificial grass (in connection with the Savanīya animal-offering) should be similar to that in connection with the Agnīṣomīya animal-offering (that is to say, in one row). The Adhvaryu should go through the rites up to the placing (of the ladles) of clarified butter, bring over half of the quantity of Soma between the poles, and then, with the formula, *hṛde tvā*, deposit it upon the stones which are facing one another. After having untied the bundle of Soma-stalks, the sacrificer should pray to it with the formula, *viśvās tvām*···. At the pressing, the bringing over of the implements required for the Soma-pressing (should be done) by this route (namely, between the two poles). There should be no carrying back (of the implements) along that (route) lest it might become external to the sacrifice. There should also be no (bringing over by that route and) putting down upon the Soma-pressing skin of the pressed Soma, since the relevant rite has been already performed in respect of it. Before the uttering of the speech (and the chirping of the birds), the Adhvaryu, putting a fire-stick on the fire, should make the Hotṛ commence the reciting of the Prātaranuvāka, (by giving out the call:) "Do thou recite the verses for the gods going about in the morning." Some teachers prescribe (that the call should be: "Do thou recite the verses) for the gods." The Adhvaryu should also give out the call for the pronouncing of the *subrahmaṇyā*. He should sit by at the Prātaranuvāka keeping wakeful. Or he may sleep (at that time). The Āgnīdhra should pour out (the material for) a cake on eleven potsherds for Indra, *dhānās* for the two bay horses, *karambha* for Pūṣan, curds for Sarasvatī, and *payasyā* for Mitra-Varuṇa; or (the material for) *dhānās*, etc., respectively for *harivant* Indra, *puṣaṇvant* Indra, *sarasvatīvant* Indra, and *mitrāvaruṇavant* Indra.

(Now) the arrangement of the (Soma-) utensils by the Unnetṛ. (He should place) in the north-eastern part of the mound, (those) of the *upāṁśu* and the *antaryāma*—that of the *upāṁśu* towards the south; to the rear of it, the cups for the dual divinities towards the west—that for Indra-Vāyu inscribed with a cord, that for Mitra-Varuṇa being of the shape of the protuberance on a goat's throat,

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and that for the two Aśvins being of the shape of a lip; in the south-eastern part, (those) of the *śukra* and the *manthin*—that of the *śukra* towards the south; in the middle (of the mound), the *āgrayaṇa* vessel; to the south (of that vessel) the *ukthya* vessel together with the (*ukthya*) cup and to the north the *āditya* vessel (together with the *āditya* cup); to the east (of the *āgrayaṇa* vessel), the two *ṛtu* cups, being of the shape of the bowl of a ladle, having outlets on both sides, and made of the wood of either *kārṣmarya* or *aśvattha*, and the other cups facing upwards and being each one span in height and compressed in the middle; and to the rear of the *āgrayaṇa* vessel, the *pariplavā* spoon with a bowl like that of a ladle. The Adhvaryu should push forward the *droṇakalaśa* from below under the axle and place into it, from above the axle, a filter of white wool of a living animal. He should put into the *pariplavā* spoon a filter with fringes at both ends. He should set down the *dhruva* vessel to the east of the support of the northern cart upon bare earth; the *pracaraṇī* ladle, on the yoke; the *pūtabhṛt*, to the east of the axle (of the northern cart) upon the cart; the *ādhavanīya*, to the west (of that axle); ten goblets with handles, below (on the ground) in front of the axle; and to the rear (of the axle), the water-carrying *ekadhana* pitchers in odd number (that is) from three up to fifteen (in number).

ĀŚVALĀYANA —

[4.10.12] — On the morning (of the day of Soma-pressing), until the offering of the omentum, (the Brahman sits down towards the south of the Āhavanīya fire).

LĀṬYĀYANA —

[1.6.40] — On the Soma-pressing day, (the Prastotṛ) should chant the Yajñasārathi (-sāman).

[5.9.15] — In the very same manner, in the latter half of the night, after the ladles filled with clarified butter have been brought in, there should take place the sitting down and the sprinkling with water (by the Brahman); (also) after the omentum of the Savanīya animal has been offered.

[5.10.7-15] — In the latter part of the night, the Brahman should go along the east of the one who will be taking up the ladles filled with clarified butter or along the west of the Ahavanīya fire and sit down with the relevant formula. After they have been taken up, he should step over towards the east, go round by the left, and then follow (the officiating priests) if he has first gone along the east (of the Āhavanīya fire). After the ladles filled with clarified butter have been brought in (into the Havirdhāna), he should sit down. Even while the ladles filled with clarified butter are going to be taken up, the Brahman should sit down at this place; so says Śāṇḍilya. Being asked by the Adhvaryu, he should restrain his speech up to the third (reciting) of the first verse of the Prātaranuvāka; or (he should do so) up to (the

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third recitation of) the concluding verse (of the Prātaranuvāka); or up to the offering of the *upāṁśu* and the *antaryāma* cups; or up to (the completion of) the chanting of the Bahiṣpavamāna (-sāman).

DRĀHYĀYAṆA —

[2.2.43] ≐ LĀṬ. [1.6.40]

... before the commencement of the Prātaranuvāka, (and sitting) in the Āgnīdhra's enclosure.

[15.2.7–15] ≡ LĀṬ. [5.10,7–15]

[15.1.17,18;2.1] ≡ LĀṬ. [5.9.15]

VAITĀNA —

[16.4,5,7] — Awakened in the last watch of the night, the officiating priests touch water near the *śālādvārya* fire-place. Before the Adhvaryu starts the (relevant ritual) procedure, the Brahman should offer oblations on the *āgnīdhrīya* fire with the *yajñatanū* formulas beginning with *havir upāvahṛta* ... and ending with *vaiśvānaro 'gniṣṭomaḥ*···. After having gone beyond along the south of this (= the *āgnīdhrīya* fire) and along the rear of the Āhavanīya fire, he should formally sit down upon his seat.

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53. THE PRĀTARANUVĀKA

BAUDHĀYANA —

[7.2] — The Hotṛ here should commence (the reciting of) the Prātaranuvāka. [25.21 — It is asked : In what way, indeed, is the rite of the *vasatīvarī* water equipped with a Stotra and with a Śastra ? It is equipped with a Stotra through the Viśvarūpā (that is, through the Gāyatra-sāman chanted by the Udgātṛ), and with a Sastra through the Prātaranuvāka.]

BHĀRADVĀJA —

[13.3.10–12] — After having made an offering on the Agnīdhra fire with *āsanyān mā mantrāt pāhi kasyāścid abhiśastyāḥ*, the Adhvaryu should put down king Soma upon the stones, (after having carried him forth) between the two poles, with the two formulas, *hṛde tvā* and *soma rājann ehy avaroha*. After having made an offering on the Āgnīdhra fire with the *pañcahotṛ* formula, he should give out a call to the Hotṛ (and others) for the Prātaranuvāka : " Do

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thou recite verses for the gods going about in the morning; o Brahman, do thou restrain thy speech; o Subrahmaṇya, to thou pronounce the *subrahmaṇyā*; o Pratiprasthātṛ, do thou pour out (the material for) the Savanīya cake (and other oblations) and get (the milk) milked (for) *āmikṣā*. In the sacrifice of one whom the Adhvaryu hates, the latter should initiate (the recitation of) the Prātaranuvāka after the bird have begun chirping.

[15.3 5] — After (the recitation of) the Prātaranuvāka has been initiated, the Brahman should restrain his speech until (the recitation of) the concluding verse.

ĀPASTAMBA —

[14.9.3] — ··· After the Hotṛ has been given out the call by the Adhvaryu to recite the Prātaranuvāka, the Brahman should restrain his speech until (the reciting of) the concluding portion···.

SATYĀṢĀḌHA —

[10.8] — ... After the Prātaranuvāka has commenced, the Brahman should restrain his speech until (the reciting of) the concluding verse.

VAIKHĀNASA —

[15.4] — The Hotṛ should do (everything) as he has been told, enter the Havirdhāna between the yoke-pins (of the two carts), go through the rites of throwing away a darbha-blade from his seat and sitting down upon his seat, make the *hiṁ* utterance, and then commence the recitation of the Prātaranuvāka-verses with *āpo revatīḥ kṣayathā hi vasvaḥ*···. The Adhvaryu, standing up, should say to the Hotṛ, " By mind do I receive your utterance ", and remain watching the rites.

ĀŚVALĀYANA —

[4.13–15] — Then, in the last watch of that night, before the chirping of birds (is heard), the Hotṛ, called out (by the Adhvaryu) for the Prātaranuvāka, should, with his speech restrained, proceed by the *tīrtha* route, and, (sitting down) bending his (right) knee (and putting the right leg on the left thigh), offer an oblation on the *āgnīdhrīya* fire with the formula. *āsanyān mā mantrāt pāhi kasyāścid abhiśastyai svāhā*; (he should then offer) on the Āhavanīya fire (one oblation) with the formula, *vāg agregā agra etu sarasvatyai vāce svāhā*, and the second oblation with the verse, *vācaṁ devīṁ manonetrāṁ virājam ugrāṁ jaitrīm uttamām e 'ha bhakṣām | tām ādityā nāvam ivā 'ruhemā 'numatāṁ pathibhiḥ pārayantīṁ svāhā.* Up to this (rite), (the ritual procedure) for the Brahman is similar (to that for the Hotṛ). After having gone near the *havirdhāna*-carts, the Hotṛ should touch the front panel of the eastern door with the formula, *uru*

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antarikṣaṁ vihi; and the two door-posts with the formula, *devī dvārau mā mā saṁtāptaṁ lokaṁ me lokakṛtau kṛṇutam.* After having entered (the Havirdhāna), he should sit down between the yoke-pins (of the two carts), and, being called out by the Adhvaryu, recite, in deep tone, the Prātaranuvāka : (namely) the verse, *āpo revatīḥ kṣayathā hi vasvaḥ*···; the two hymns beginning with the one beginning with *upa prayanto*...; the six verses beginning with *avā no agna*···; the hymn beginning witb *agnim īḷe*···; the hymn beginning with *agniṁ dūtam*···; the hymn beginning with *vasiṣṭhā hi*...; the hymn beginning with *aśvaṁ na tvā*... — he should omit the last verse (of this hymn): the hymn beginning with *tvam agne vratapā* ··· — he should omit the last verse (of this hymn); the first nine verses of the hymn beginning with *tvaṁ no agne mahobhiḥ*...; the two hymns beginning with the one beginning with *ime viprasya*···; the hymn beginning with *yukṣvā hi* ...; the hymn beginning with *preṣṭhaṁ vo*···; the first eighteen verses of the hymn beginning with *tvam agne bṛhadvayo*···; the two hymns beginning with the one beginning with *arcantas tvā*···; the hymn beginning with *agne pāvaka*···; the two hymns beginning with the one beginning with *dūtaṁ vo*···; the three verses beginning with *agnir hotā no adhvare*···; the hymn beginning with *agnir hotā*···; the four verses beginning with *agna iḷā*...; the hymn beginning with *pra vo vājā*···; the hymn beginning with *upasadyāya*···; the hymn beginning with *tvam agne yajñānāṁ* ··· — he should omit the last three verses (of this hymn); the hymn beginning with *agne haṁsi*···; the hymn beginning with *agniṁ hinvantu no*···; the two hymns beginning with the one beginning with *prā 'gnaye vācam*···; and the three hymns beginning with the one beginning with *imāṁ me agne samidhaṁ imām* ··· — he should omit the last verse of the third hymn. This constitutes the part in the *gāyatrī* metre (of the section relating to Agni).

(The first nine verses of) the hymn beginning with *tvam agne vasūṁ*···; (the first ten verses of) the hymn beginning with *tvaṁ hi kṣaitavad*···; (the first five verses of) the hymn beginning with *agnā yo*···; the hymn beginning with *hotā 'janiṣṭa*...; the hymn beginning with *pra vo devāyā* ···; the five verses beginning with *agne kadā ta* ···; the hymn beginning with *sakhāyaḥ saṁ vaḥ*...; the two hymns beginning with the one beginning with *tvām agne haviṣmanto* .; the ten hymns beginning with the one beginning with *bṛhadvayo* ··· — he should omit the fourth and the ninth hymns from this group of ten hymns; he should (also) omit the last verse of each of the first three hymns (mentioned in this section, namely, the hymns respectively beginning with *tvam agne vasūṁ*···; *tvaṁ hi kṣaitavad*..., and *agnā yo* ...). This constitutes the part in the *anuṣṭubh* metre (of the section relating to Agni).

The four hymns beginning with the one beginning with *abodhy agniḥ samidhā*···; the hymn *prā 'gnaye bṛhate*···; the hymn beginning with *pra vedhase kavaye*···; the four hymns beginning with (the fourth verse of the first of that group of hymns, namely,) *tvaṁ no agne varuṇasya vidvān*···; the hymn beginning with *ūrdhva ū ṣu ṇo*···; the five verses beginning with *sasasya yad viyutā*...; the two hymns beginning with the one beginning with *bhadraṁ te agne*···; the hymn beginning with *somasya mā tavasaṁ*···; the three hymns beginning with

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the one beginning with *praty agnir uṣasaś*...; the ten hymns beginning with the one beginning with *ā hotā* ... — he should omit the third and the eighth of that group of ten hymns; the two hymns beginning with the one beginning with *divas pari* ··· — he should omit the last verse of the prior one (of those two hymns); the six hymns beginning with the one beginning with *tvaṁ hy agne prathamo* ... — he should omit the second of that group of six hymns; the four hymns beginning with the one beginning with *puro vo mandraṁ*...; the six hymns beginning with the one beginning with *taṁ supratīkaṁ*...; the hymn beginning with *huve vaḥ sudyotmānaṁ*···; the two hymns beginning with the one beginning with *ni hotā hotṛṣadane*...; the three hymns beginning with the one beginning with *trir mūrdhānaṁ* ···; the hymn beginning with *vahniṁ yaśasaṁ*···; the three hymns beginning with the one beginning with *upa pra jinvan*···; the two hymns beginning with the one beginning with *kā ta upetir*···; the three verses beginning with *hiraṇyakeśo*···; the two hymns beginning with the one beginning with *apaśyam asya mahato*···; the two hymns beginning with the one beginning with *dve virūpe*···; the hymn beginning with *agne naya*···; the eight hymns beginning with the one beginning with *agre bṛhan* ··· — he should omit the last three verses of the last one of that group of eight hymns; the five verses beginning with *tvam agne suhavo raṇvasaṁdṛṣ* ···; and the ten hymns beginning with the one beginning with *agniṁ vo devam* ··· — he should omit the third and the fourth of that group of ten hymns. This constitutes the part in the *triṣṭubh* metre (of the section relating to Agni).

The hymn beginning with *enā vo agniṁ*···; the hymn beginning with *pra vo yahvaṁ*···; the hymn beginning with *agne vivasvad*···; the hymn beginning with *sakhāyas tvā*···; the hymn beginning with *ayam agniḥ*···; the hymn beginning with *agna ā yāhy*···; the six verses beginning with *acchā naḥ śiraśociṣaṁ* ···; and the seven verses beginning with *adarśi gātuvittamo* ··. This constitutes the part in the *bṛhatī* metre (of the section relating to Agni).

The three verses beginning with *agne vājasya*···; the hymn beginning with *puru tvā* ··; the hymn beginning with *tvām agne* ···; and the hymn beginning with *iḷiṣvā hi*···. This constitutes the part in the *uṣṇih* metre (of the section relating to Agni).

The hymn beginning with *janasya gopā*···; the hymn beginning with *tvām agna ṛtāyavaḥ*...; the nine verses beginning with *imam ū ṣu vo atithim uṣarbudhaṁ*···; the two hymns beginning with the one beginning with *tvam agne dyubhis*...; the hymn beginning with *tvam agne prathamo aṅgirā*···; the five verses beginning with *nū cit sahojā amṛto ni tundate*···; the six hymns beginning with the one beginning with *vediṣade* ··· — he should omit the third of that group of six hymns; the hymn beginning with *imaṁ stomam arhate*···; the hymn beginning with *saṁ jāgṛvadbhir*···; the hymn beginning with *citra ic chiśos*...; and the hymn beginning with *vasuṁ na citramahasaṁ* ··. This constitutes the part in the *jagatī* metre (of the section relating to Agni).

The hymn beginning with *agniṁ taṁ manye*···. This constitutes the part

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in the *paṅkti* metre (of the section relating to Agni). So ends the section relating to Agni.

Now (the section) relating to Uṣas. The hymn beginning with *prati ṣyā sūnarī*...; and the three verses beginning with *kas ta uṣaḥ* ···. This constitutes the part in the *gāyatrī* metre (of the section relating to Uṣas).

The hymn beginning with *uṣo bhadrebhir*···. This constitutes the part in the *anuṣṭubh* metre (of the section relating to Uṣas).

The hymn beginning with *idaṁ śreṣṭham*...; the two hymns beginning with the one beginning with *pṛthū ratho*...; the eight verses beginning with *praty arcī*...; the hymn beginning with *dyutadyāmānam*...; the hymn beginning with *uṣo vājena*...; the hymn beginning with *idam u tyat*...; the two hymns beginning with the one beginning with *ud u śriya* ...; and the six hymns beginning with the one beginning with *vy uṣā ā vo divijā*···. This constitutes the part in the *triṣṭubh* metre (of the section relating to Uṣas).

The hymn beginning with *praty u adarśy*...; and the hymn beginning with *saha vāmena*···. This constitutes the part in the *bṛhatī* metre (of the section relating to Uṣas).

The three verses beginning with *uṣas tac citram ā bharā*···. This constitutes the part in the *uṣṇih* metre (of the section relating to Uṣas).

The four verses beginning with *etā u tyā*···. This constitutes the part in the *jagatī* metre (of the section relating to Uṣas).

The hymn beginning with *mahe no adya*···. This constitutes the part in the *paṅkti* metre (of the section relating to Uṣas). So ends (the section) relating to Uṣas.

Now (the section) relating to Aśvins. The hymn beginning with *eṣo uṣā* .. ; the four verses beginning with *prātar yujā*...; (the first three verses of) the hymn beginning with *āśvināv aśvāvaty*...; the triplet beginning with *gomad ū ṣu nāsatyā* ...; the hymn beginning with *dūrād ihe 'va* ... — he should omit the last three verses (of that hymn); the four verses beginning with *vāhiṣṭho vāṁ havānāṁ*...: the hymn beginning with *udīrāthām*...; and the hymn beginning with *ā me havaṁ*···. This constitutes the part in the *gāyatrī* metre (of the section relating to Aśvins).

The two hymns beginning with the one beginning with *yad adya sthaḥ* ...; the hymn beginning with *ā no viśvābhir*...; and the hymn beginning with *tyaṁ cid atrim* ···. This constitutes the part in the *anuṣṭubh* metre (of the section relating to Aśvins).

The two hymns beginning with the one beginning with *ā bhāty agnir*...; the hymn beginning with *grāvāṇe 'va*..; the three hymn beginning with the one beginning with *nāsatyābhyāṁ* ...; the hymn beginning with *dhenuḥ pratnasya*···; the two hymns beginning with the one beginning with *ka u śravat*····

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the two hymns beginning with the one beginning with *stuṣe ṇarā...*; the five hymns beginning with the one beginning with *yuvo rajāṁsi* ··· — he should omit the third of that group of five hymns; and the seven hymns beginning with the one beginning with *prati vāṁ rathaṁ* ··· — he should omit the second of that group of seven hymns. This constitutes the part in the *triṣṭubh* metre (of the section relating to Aśvins).

The hymn beginning with *imā u vāṁ...*; the hymn beginning with *ayaṁ vāṁ...*; the seven verses beginning with *o tyam ahva ā ratham...*; the hymn beginning with *dyumnī vāṁ ...*; and the hymn beginning with *yat stho···*. This constitutes the part in the *bṛhatī* metre (of the section relating to Aśvins).

The two triplets — (one) beginning with *aśvinā vartir asmad ā ...* and (the other) beginning with *aśvināv e 'ha gacchataṁ ...*; and the fifteen verses beginning with *yuvor u ṣū rathaṁ huve ···*. This constitutes the part in the *uṣṇih* metre (of the section relating to Aśvins).

The hymn beginning with *abodhy agnir jma...*; the hymn beginning *eṣa sya bhānur...*; the hymn beginning with *ā vāṁ rathaṁ...*; the hymn beginning with *abhūd idaṁ...*; the three hymns beginning with the one beginning with *yo vāṁ parijmā...*; the hymn beginning with *triś cin no adyā...*; and the hymn beginning with *īḷe dyāvāpṛthivī···*. This constitutes the part in the *jagatī* metre (of the section relating to Aśvins).

The hymn beginning with *prati priyatamaṁ···*. This constitutes the part in the *paṅkti* metre (of the section relating to Aśvins).

Thus the Prātaranuvāka should consist of separate hymns in (each of) these (seven) metres. It should consist of a hundred verses and even more. In the case of a Brāhmaṇa sacrificer, the Hotṛ should not add to the part in the *gāyatrī* metre of the section relating to Agni (parts in) other metres (of that section); he should not add to the part in the *triṣṭubh* metre (of the section relating to Agni), in the case of a Rājanya sacrificer; and to the part in the *jagatī* metre (of the section relating to Agni) in the case of a Vaiśya sacrificer. The one-foot and two-foot verses should be recited after appending them to the respective preceding verses. The *māṅgalas*, namely the hymns, *aganma mahā ···*, *atārisma···*, and *īḷe dyāvāpṛthivī...*, should be recited fixedly in their respective places; also the hymn, *saṁjāgṛvadbhir...*, (in the case of a sacrificer) who is about to die and is desirous of heaven. The Hotṛ should go on repeating the hymn beginning with *īḷe dyāvāpṛthivī...*, until the disappearance of darkness. At the time (of the disappearance of darkness), he should move from his seat with the last verse (of the hymn beginning with *īḷe dyāvāpṛthivī ...*) and join (to that last verse) the hymn beginning with *prati priyatamaṁ ···* (recited) in middle tone. He should again move forward, and, standing between the two door-posts, conclude the recitation with the last verse (recited three times) in high tone, like the Adhvaryu giving out the calls without superseding any note.

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[1.12.19] — (The Brahman restrains his speech) from the beginning of the recitation of the Prātaranuvāka up to the offering of the *antaryāma*.

ŚĀṄKHĀYANA —

[6.2-6] — Called up at dead of night for (the reciting of) the Prātaranuvāka, the Hotṛ, standing in front of the Āgnīdhra's Dhiṣṇya, should murmur the *prapad*-formulas, namely, *bhūḥ prapadye, bhuvaḥ prapadye, svaḥ prapadye, bhūr bhuvaḥ svaḥ prapadye, oṁ prapadye, vācaṁ ṛcam prapadye, mano yajuḥ prapadye, sāma prāṇaṁ prapadye, cakṣuḥ śrotraṁ prapadye, namo devebhyaḥ, namo devatābhyaḥ, namo mahate devāya, namo gandharvāpsarobhyaḥ, namaḥ sarpadevajanebhyaḥ, namo bhūtāya, namo bhaviṣyate, namaḥ pitṛbhyaḥ, pratinamaskārebhyo vo 'pi namaḥ.* He should pray to the quarters according to the indications (in the formulas): *asyāṁ me prācyāṁ diśi sūryaś ca candraś cā 'dhipatī sūryaś ca candraś ca mai 'tasyai diśaḥ pātāṁ sūryaṁ ca candraṁ ca sa devatānām ṛcchatu yo no 'to 'bhidāsatī 'ti prācīm | ... dakṣiṇasyāṁ diśi yamaś ca mṛtyuś cā 'dhipatī ... dakṣiṇām | ...praticyāṁ diśi mitraś ca varuṇaś cā 'dhipatī ··· praticīm | ··· udicyāṁ diśi somaś ca rudraś cā 'dhipatī ··· savyāvṛd udicīm | ... ūrdhvāyāṁ diśi bṛhaspatiś ce 'ndraś cā 'dhipatī ··· prāñ ūrdhvām | asmin ma antarikṣe vāyuś ca vṛṣṭiś cā 'dhipatī vāyuś ca vṛṣṭiś ca mai 'tasyai diśaḥ pātāṁ vāyuṁ ca vṛṣṭiṁ ca sa devatānām ṛcchatu yo no 'to 'bhidāsatī 'ty antarikṣam |* and *asyāṁ me pṛthivyām agniś cā 'nnaṁ cā 'dhipatī ... pṛthivīm.* He should then murmur the formulas, *bṛhadrathantare ma ūrū vāmadevyam ātmā yajñāyajñiyaṁ pratiṣṭhā bhūr ahaṁ bhuvar ahaṁ svar aham aśmā 'ham aśmākhaṇaḥ*, and recite the verse, *sutrāmāṇam···*. He should then turn towards the south, offer on the *āgnīdhrīya* fire, by means of the spoon, (six oblations) with the formulas, *bhūr bhuvaḥ svaḥ svāhā, agnaye ṣvāhā, uṣase ṣvāhā, aśvibhyāṁ svāhā, sarasvatyai svāhā*, and *juṣāṇāni mahāṁsi savanāny ājyasya vyantu svāhā*, and, turning towards the left, sit down at the eastern door (of the enclosure) of the two *havirdhāna*-carts. When he is addressed (by the Adhvaryu) with the words, "(Do thou recite verses) for the gods going about in the morning", the Hotṛ should utter *hiṁ* and then recite the Prātaranuvāka in the middle tone. He should (while reciting) join together the (first) three *pādas* of (each of) the *paṅkti* verses, pause, and then recite the remaining two *pādas* (together) joining the *praṇava* to them.

After having recited the *āpo revatī* verse, he should recite the part in the *gāyatrī* metre of the section relating to Agni: the hymn beginning with *upaprayanto adhvaraṁ ···*; the hymn beginning with *agniṁ īḷe purohitam ...*, the hymn beginning with *agniṁ dūtaṁ vṛṇimahe...*; the (first) ten verses of the hymn beginning with *aśvaṁ na tvā...*; the hymn beginning with *juṣasva saprathastamaṁ···*; the hymn beginning with *abhi tvā gotamā girā ···*; the hymn beginning with *agnir hotā purohito···*; the hymn beginning with *dūtaṁ vo...*; the hymn beginning with *agne mṛḷa...*; the hymn beginning with *arcantas tvā···*; the hymn beginning with *agniṁ stomena...*; the hymn beginning with *upasadyāya···*; the hymn beginning with *ime viprasya···*; the hymn beginning with *samidhā 'gnim···*; the hymn beginning with *agniṁ hinvantu...*; the hymn beginning with *prā 'gnaye*

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vācam...; and the first twenty-six verses of the hymn beginning with *tvam agne yajñānāṁ*···. Then the part in the *anuṣṭubh* metre (of the section relating to Agni) : the single verse, *te te agne*...; the hymn beginning with *hotā 'janiṣṭa*... the first nine verses of the hymn beginning with *tvaṁ hi kṣaitavad*...; and the five verses beginning with *agne kadā ta ānuṣag*···. Then the part in the *triṣṭubh* metre (of the section relating to Agni) : the five verses beginning with *sasasya yad* ...; the three hymns beginning with the one beginning with *yo martyeṣv*...; the five hymns beginning with the one beginning with *pra vo devaṁ*...; the seven hymns beginning with the one beginning with *agre bṛhan* ...; and the hymn beginning with *aganma mahā*.... Then the part in the *bṛhatī* metre (of the section relating to Agnī) : the hymn beginning with *enā vo*...; the hymn beginning with *pra vo yahvaṁ*...; the first twelve verses of the hymn beginning with *agne vivasvad*...; the first eight verses of the hymn beginning with *sakhāyas tvā*...; the first four verses of the hymn beginning with *adarśi gātuvittamo*...; the first three verses of the hymn beginning with *samiddhaś cit*...; and the hymn beginning with *ayam agniḥ suvīryasye*···. Then the part in the *uṣṇih* metre (of the section relating to Agni) : the hymn beginning with *tvām agne manīṣiṇaḥ*...; the hymn beginning with *īḷiṣvā hi*...; and the hymn beginning with *puru tvā*···. Then the part in the *jagatī* metre (of the section relating to Agni) : the first seven verses of the hymn beginning with *vediṣade* ...; the hymn beginning with *eti pra hotā*.. ; the hymn beginning with *yajñena vardhata*...; and the hymn beginning with *janasya gopā*···. Then the part in the *paṅkti* metre (of the section relating to Agni) : the hymn beginning with the verse, *agniṁ taṁ manye*···.

Now the part in the *gāyatrī* metre (of the section relating to Uṣas) : the three verses beginning with *kas ta uṣaḥ* ...; and the hymn beginning with *prati ṣyā sūnarī*···. Then the part in the *anuṣṭubh* metre (of the section relating to Uṣas) : the hymn beginning with *uṣo bhadrebhir*···. Then the part in the *triṣṭubh* metre (of the section relating to Uṣas) : the four hymns beginning with the one beginning with *upo ruruce*···. Then the part in the *bṛhatī* metre (of the section relating to Uṣas) : the hymn beginning with *praty u adarśy*...; and the hymn beginning with *saha vāmena*···. Then the part in the *uṣṇih* metre (of the section relating to Uṣas) : the three verses beginning with *uṣas tac citram*···. Then the part in the *jagatī* metre (of the section relating to Uṣas) : the first four verses of the hymn beginning with *etā u tyā*···. Then the part in the *paṅkti* metre (of the section relating to Uṣas) : the hymn beginning with *mahe no*···.

Now the part in the *gāyatri* metre of the section relating to Aśvins : the first three verses of the hymn beginning with *aśvinā yajvarīr iṣo*...; the first four verses of the hymn beginning with *prātaryujā*...; the three verses beginning with *āśvināv aśvāvaty*...; the hymn beginning with *eṣo uṣā*...; the two verses beginning with *gomad ū ṣu*...; the first thirty-six verses of the hymn beginning with *dūrād ihe 'va*...; the hymn beginning with *udirāthām*...; and the hymn beginning with *ā me havam*...; Then the part in the *anuṣṭubh* metre (of the section relating to Aśvins) : the hymn beginning with *ā no viśvābhir ūtibhir* ...; and

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the two hymns beginning with the one beginning with *yad adya sthaḥ parāvati*.... Then the part in the *triṣṭubh* metre (of the section relating to Aśvins) : the two hymns beginning with the one beginning with *ā bhāty*...; the three hymns beginning with the one beginning with *nāsatyābhyāṁ*...; the first three verses of the hymn beginning with *vasū ṛudrā*...; the two hymns beginning with the one beginning with *yuvo rajāṁsi*...; the two hymns beginning with the one beginning with *taṁ yuñjāthāṁ*...; the hymn beginning with *grāvāṇe 'va* ...; the hymn beginning with *dhenuḥ pratnasya*...; the two hymns beginning with the one beginning with *ka u śravat*...; the two hymns beginning with one beginning with *stuṣe narā*..., excluding the verse of five *pādas;* [1] and the five hymns beginning with the one beginning with *ā vāṁ ratho rodasī badbadhāno*.... Then the part in the *bṛhatī* metre (of the section relating to Aśvins) : the hymn beginning with *imā u vāṁ diviṣṭaya*...; and the first, the third, and the fifth verses of the hymn beginning with *ayam vāṁ madhumattamaḥ*.... Then the part in the *uṣṇih* metre (of the section relating to Aśvins) : the first five verses of the hymn beginning with *yuvor u ṣū rathaṁ*.... Then the part in the *jagatī* metre (of the section relating to Aśvins) : the hymn beginning with *triś cin no adyā*...; the hymn beginning with *ile dyāvāpṛthivī*...; and (the three hymns —two attributed to) Ghoṣā and (one to) her son. Then the part in the *paṅkti* metre (of the section relating to Aśvins) : the hymn beginning with *prati priyatamaṁ*.... He should conclude the recitation with the last verse (of the hymn just mentioned) and release his speech. He should (then) murmur the verse, *ayā vājam*.... Thus the Prātaranuvāka comprises one thousand verses. Or (the Hotṛ should recite) three hundred and sixty verses of this Veda, without omitting any of the metres and the opening and the concluding verses (of each metrical section relating to each divinity). Or he should recite (any) more than a hundred verses, as he likes. He should not omit the sections in the *paṅkti* metre. The time for the concluding of the reciting (of the Prātaranuvāka) is the one when the *upāṁśu*-cup is offered before sunrise. There should be the restraining of speech (by the Hotṛ) until the offering of the *antaryāma*.

[8.14.1] — The morning-pressing (should be accompanied by verses recited) in low tone.

[8.15.1] — While the Prātaranuvāka is being recited, the Brahman (restrains his speech).

VAITĀNA —

[16.8,9] — After the Hotṛ has sat down, the Brahman should offer an oblation with *yad asmṛti*... and then make the *purastāddhoma* offerings. He should murmur, after (the reciting of) the Prātaranuvāka (has been commenced by the Hotṛ), the four hymns beginning with the one beginning with *pātaṁ na indrāpūṣaṇā*....

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1. The Sūtrakāra seems to regard *RV* VI.63.10 (*triṣṭubh*) and VI.63.11 (*ekapadā triṣṭubh*) as forming one single verse in the *śakvarī* metre.

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54. THE AUDGĀTRA RELATING TO THE COMMENCEMENT OF THE SOMA-PRESSING

BHĀRADVĀJA —

[13.3.13] — The Subrahmaṇya should pronounce the *subrahmaṇyā* characterised by (the mention of) the names of fathers and sons.

LĀṬYĀYANA —

[1.8.5-13] -- (Even) asked by the sacrificer, the Udgātṛ should refuse (to do) the chanting of the Viśvarūpas. If the sacrificer (again) says, "Do thou, verily, chant ", (the Udgātṛ) should say to the Adhvaryu, "Do thou not call upon (the Hotṛ) to recite the Prātaranuvāka without having (first) asked me". The Udgātṛ should go along the east of the Hotṛ who has sat down for the Prātaranuvāka — the sacrificer (should) also (go by the same route) — enter (the Havirdhāna) by the eastern door, and then sit down between the two *havirdhāna*-carts, towards the east of the two wheels (of the two carts), facing towards the north and without reciting the relevant formula. The sacrificer should sit down, to the east (of the Udgātṛ), facing towards the west (and without reciting any formulas). On the Paṅkti, namely, *yuñje vācam śatapadim, gāyet sahasraṿartani, gāyatraṁ traiṣṭubhaṁ jagat, viśvā rūpāṇi saṁbhṛtā*, and *devā okāṁsi cakrire*, (the Udgātṛ) should chant the Gāyatra three times in the tone usually employed at the time of study. So says Dhānaṁjayya. The sacrificer should accompany him in the chanting mentally. Gautama says that (the Udgātṛ) should chant (the Gāyatra three times), (after having formed a group of) three *pādas* (each time), leaving the first *pāda* in the group each (successive) time, Or he should chant it after having formed the *pragātha*. (That is to say, he should chant the first three *pādas* as one Gāyatra; then repeat the third *pāda* twice and join to it the fourth *pāda* to form the second Gāyatra; and then repeat the fourth *pāda* twice and join to it the fifth *pāda* to form the third Gāyatra.) After having chanted, he should do whatever he likes. If he has chanted the Viśvarūpās, he should also chant the Jyotis (-sāmans).

[1.3.2] — On the day of Soma-pressing, one should say *adya* (in the *subrahmaṇyā*).

[For LĀṬ. 1.3.9, 16—20, see Section 51.]

DRĀHYĀYAṆA —

[2.4.6,7] — ≐ LĀṬ. [1.8.5] (Even when) asked by the sacrificer, the Udgātṛ should refuse (to do) the chanting of the Viśvarūpās, because that would exceed the number of Stomas (prescribed to be chanted) in a Catuṣṭoma and because of the absence of the necessary taking up of the cup and the recit-

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ing of the Sastra. If the sacrificer (again) says, "There are the taking up of the *vasatīvarī* water and (the reciting of) the Prātaranuvāka as the Śastra; there will (also) not occur any disturbance in the number of Stomas on account of these (Viśvarūpas) as (there is no such disturbance) on account of the Parisāmans; (therefore) do thou verily chant (the Viśvarūpās)," ....

[2.4.8.17] ≡ LĀṬ. [1.8. (part of 6-13)]

[1.35] ≡ LĀṬ. [1.3.2]

[For DRĀH. 1.3.9, 16-27, see Section 51]

JAIMINĪYA —

[1.3] — (The Subrahmaṇya should say:) "at the Soma-pressing" before the *upavasatha*-day; "at tomorrow's Soma-pressing" on the *upavasatha*-day; "at today's Soma-pressing" on the day of Soma-pressing.

[1.8] — At the proper time, they call him (= the Udgātṛ). He should wear his sacred cord over the left shoulder and under the right arm, sip water, and then enter (the Mahāvedi) between the *cātvāla* and the rubbish-heap with the formula, *ayā asi sudhām me dhehy āyuṣmantas tad varcasvanta udgeṣma.* Verily this should be the formula for entering, this for rising up. While (the Adhvaryus) are taking up the *ājyagrahas*, (the Subrahmaṇya) should, standing near the rubbish-heap, pronounce the *subrahmaṇyā* with the words, "at today's Soma-pressing." If they say to him (=the Udgātṛ), "Do thou chant the Viśvarūpās", he should say: "This is not to be done, (for, it would be) the thirteenth Stotra; (moreover) it would vitiate the *virāj* (character of the chants)."[1] (The chanting of the Viśvarūpās) should, however, be done at a simultaneous Soma-pressing (that is, when there is a common Soma-pressing for two sacrificers).

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55. THE TAKING UP OF WATER

BAUDHĀYANA —

[7,3-4] — When the Adhvaryu comes to know of the Hotṛ reciting the verse, *abhūd uṣā ruśatpaśur...*, he should take up four spoonfuls in the *pracaraṇī* ladle and, while the sacrificer remains touching him, offer an oblation on the Āhavanīya fire, with *śṛṇotv agniḥ samidhā havam me....* He should take up another four spoonfuls, take hold of sacrificial grass, and then give out the call: "Do thou impel the water, o Hotṛ; o Camasādhvaryu of the Maitrāvaruṇa, do,

1. The total number of *śastriya* verses to be chanted in the Agniṣṭoma is 190. This number is divisible by 10 (*virāj*), which fact establishes the *virāj* character of the chants.

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thou hasten up (with the goblets); o *ekadhana*-carriers, do you come; o Neṣṭṛ, do thou bring over the sacrificer's wife; o Agnidhra, do thou wait for me at the *cātvāla* together with the Hotṛ-goblet and the *vasativarī* water.' They should (respectively) act according to the call given out. The Neṣṭṛ should bring in the sacrificer's wife after she has taken up, with the *nigada*-formula, *prehy ud ehi*..., the vessel of water for washing the foot. Then the Neṣṭṛ should make her go out by the eastern door, go round along the north of the Sadas, take (her) round along the north of the *āgnidhrīya* Dhiṣṇya, and go out towards the north between the *cātvāla* and the rubbish-heap. All should go to the place where there is water. Then the Adhvaryu should cast away the sacrificial grass into water and offer an oblation (on it) with *devīr āpo apāṁ napād*···. By means of the Maitrāvaruṇa-goblet, he should make the oblation float away with *kārṣir asy apā 'pāṁ mṛdhram*. He should hold the sacrificial grass in between and then raise up (the goblet filled with water), with *samudrasya vo' kṣityā unnaye*. Then he should take hold of the *ekadhana* pitchers either with *indrāya vo juṣṭān gṛhṇāmi* or without reciting any formula. [21.16 — As for the injunction that he should take hold of the *ekadhana* pitchers either with *indrāya vo juṣṭān gṛhṇāmi* or without reciting any formula : The former alternative is prescribed by Bodhāyana, the latter by Śāliki.] Then he should take up the foot-washing water with *vasubhyo rudrebhya ādityebhyo* ···. [14.22— The formulas to be recited by the sacrificer's wife have been (duly) prescribed (*TS* 3.5.6).] (The Adhvaryu) should give over (the vessel filled with) that (foot-washing water) to the sacrificer's wife; then all should come up. While the sacrificer remains touching him, the Adhvaryu should come in by the same route by which he had gone out, bring the Hotṛ-goblet and the Maitrāvaruṇa-goblet into contact with each other over the *cātvāla*, and pour out the *vasativarī* water (into both of them). He should fill in the Hotṛ-goblet. He should drain out a drop out of it into the Maitrāvaruṇa-goblet. [21.17 — As for the draining out of a drop : Bodhāyana says that here he should drain out a drop from the Hotṛ-goblet. Śāliki says (that he should do so) from the pitcher of the *vasativarī*.] Then he should lay down together the three, (namely) the Hotṛ-goblet, the *vasativarī* water, and the Maitrāvaruṇa-goblet, and anoint each of them by means of the *pracaraṇī* ladle, as many times as the number of categories of Stoma [1], with *saṁ jyotiṣā jyotir aṅktāṁ saṁ śukrāḥ śukreṇa śaṁ haviṣā haviḥ saṁ yajñapatir āśiṣā*. Then the sacrificer's wife should come in by the same route by which she had gone out, (proceed) along the rear of the Gārhapatya fire, and then place (the vessel filled with) that (foot-washing water) closely upon the *aupasada* Vedi (that is, the Vedi in the Prāgvaṁśa), without reciting any formula. Then the Adhvaryu should go within the sight of the Hotṛ. The Hotṛ should ask the Adhvaryu : " O Adhvaryu, hast thou got the water ? " The other one should reply : " Yes, indeed it has come to me willingly; just have a look at it." Now if it is Agniṣṭoma,

1. In the Agniṣṭoma and other types of Jyotiṣṭoma, there have been prescribed four Stomas, namely, Trivṛt, Pañcadaśa, Saptadaśa, and Ekaviṁśa. Accordingly, the Adhvaryu should anoint four times.

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the Adhvaryu should offer an oblation [1] with *yam agne pṛtsu martyam* ···. Now if it is *Ukthya*, he should wipe out the (wipings in the *pracaraṇī* ladle) upon the middle enclosing stick with this very *yajus*-formula. Now if it is *Atirātra*, he should enter (the Havirdhāna), uttering this very *yajus*-formula. (This) for the sake of the distinguishing of the sacrifices. So says the *Brāhmaṇa*[2]. [21.17 — As for the *kratukaraṇa* offering : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that the Adhvaryu should make the *kratukaraṇa* offerings verily according to the order of sacrifices.[3]] Then the Adhvaryu should carry over (the water in) the Hotṛ's goblet between the two poles of the southern *havirdhāna*-cart and then deposit it within the seat (of the cart). Then he should turn the *ādhavanīya* upside down and entirely scatter round the water from the Maitrāvaruṇa's goblet. He should pour down one third of the *vasatīvarī* water, and one third of the *ekadhana*-water. He should place the *vasatīvarī* water in front of the axle, and the *ekadhana* pitchers to the rear of the axle. [25.17 — (As to) this procedure of Bodhāyana which they make known, namely, that one should take up, as *vasatīvarī*, the water which is radiant on both sides and which is characterized by Āditya : (thus) is it radiant; one should make (Soma) swell by means of it; one should extract the Soma-juice with help of it[4] : (What is hereby implied is that) he should fill in the Hotṛ's goblet more than half and take out one third of it into the *vasatīvarī*-vessel. He should bring in into the Havirdhāna, by the eastern door, three waters—the water in the Hotṛ's goblet, the *vasatīvarī* water, and the water in the Maitrāvaruṇa's goblet—taking them round along the south of the Hotṛ; (he should bring in) the *ekadhana* pitchers by the western door. And, at this time, he should entirely scatter round the water from the Maitrāvaruṇa's goblet, and pour down one third of the *vasatīvarī* water and one third of the water in the *ekadhanas*. In this manner is his *śukra* (radiance) exclusively accomplished.

BHĀRADVĀJA —

[13.3.14-6.2]—One view is that, at this stage, one (=the Pratiprasthātṛ) should) pour out (material) for the Savanīya cake (and other oblations) and get the milk milked for *āmikṣā*. The other view is that one should do so at a later stage. When he comes to know of the verse *abhūd uṣā ruśatpaśur* ... being recited by the Hotṛ, the Adhvaryu should make an offering (on the Āhavanīya fire) by means of the *pracaraṇī* ladle, with the verse, *śṛṇotv agniḥ samidhā havaṁ me* ···. He should take up another four spoonfuls of clarified butter into the ladle, take up darbha-blades, go out (of the Prāgvaṁśa) and give out the call : "O Hotṛ, do thou impel water; o Camasādhvaryu of the Maitrāvaruṇa, do thou hasten up (with thy goblet); o carriers of *ekadhana*

1. This is called *kratukaraṇa* offering.
2. *TS* 6.4.3
3. That is to say, if the sacrifice being performed is a subsequent one in the order of sacrifices, the Adhvaryu should repeat in it the rites to be performed with the *kratukaraṇa* verse in the preceding sacrifices.
4. For this Dvaidha-sūtra, see Section 48 above.

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pitchers, do you hurry up; o Neṣṭṛ, do thou bring over the sacrificer's wife; o Unnetṛ, do thou present thyself at the *cātvāla* with the Hotṛ's goblet and the *vasatīvarī* water." The *ekadhana* pitchers should be odd in number, the minimum number being three. The respective priests should act as directed. With *pre 'hy ud ehi*..., the Neṣṭṛ should bring over the sacrificer's wife. At a spot where he would be able to hear the Hotṛ reciting the Prātaranuvāka, (there) the Adhvaryu should take water (from a stream). If he does not hear (the Hotṛ reciting the Prātaranuvāka), he will become deaf. He will become deprived of speech. If the water is far away, he should have it brought near and take it. He should throw a blade of grass (darbha) in the flowing water and offer (upon that blade) an oblation of four spoonfuls of clarified butter (taken up into the ladle) with *devīr āpo apāṁ napāt*···. If, on the other hand, a blade of grass is already there, he should make the offering upon that (blade) itself. With *kārṣir asi*, he should make the oblation flow away together with the darbha-blades and, with *samudrasya vo 'kṣityā unnaye*, take up the water mixed with clarified butter into the goblet of the Maitrāvaruṇa. In the same manner (that is, with the same formula), he should take up (water into) the *ekadhana* pitchers. Or he should do so with the formula, *somasya vo mūjavato rasaṁ gṛhṇāmi*. The sacrificer's wife should take up the water for foot-washing with *vasubhyo rudrebhya ādityebhyo*···. They should bring in the water. The Neṣṭṛ should bring over the sacrificer's wife verily with the formula, *pre' hy ud ehi*···.

The sacrificer's wife should place the foot-washing water to the rear of the Neṣṭṛ's Dhiṣṇya with the formula, *vasubhyo rudrebhya ādityebhyo viśvebhyo vo devebhyaḥ pannejanīḥ sādayāmi yajñāya vaḥ pannejanīḥ sādayāmi*. The Adhvaryu should bring into contact with each other the Hotṛ's goblet and the Maitrāvaruṇa's goblet above the *cātvāla* and pour down the *vasatīvarī* water (into both of them) with the formula, *sam āpo adbhir agmata sam oṣadhībhir oṣadhayaḥ saṁ vratair vratacāriṇaḥ*. He should pour (the *vasatīvarī* water first) into the Hotṛ's goblet and then fill in the Maitrāvaruṇa's goblet. (He should fill in) the Hotṛ's goblet (with the water) from the Maitrāvaruṇa's goblet and the Maitrāvaruṇa's goblet (with the water) from the Hotṛ's goblet. Then he should anoint the water with (the clarified butter in) the *pracaraṇī* ladle, with the verse, *saṁ vo 'naktu varuṇaḥ sam indraḥ saṁ bṛhaspatiḥ | tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu*, and with the formula, *yathāyathaṁ dhuro dhūrbhiḥ kalpatām*. The Hotṛ should ask the Adhvaryu: "O Adhvaryu, hast thou obtained the water?" (The Adhvaryu) should reply: "Verily, it has come willingly." Thereupon, if the sacrifice is Agniṣṭoma, the Adhvaryu should make the *kratukaraṇa* offering with the verse, *yam agne pṛtsu martyam*....If it is Ukthya, he should make the offering and wipe out the wipings on the enclosing stick. If it is Ṣoḍaśin, he should make the offering, wipe out the wipings on the enclosing stick, and then touch either the wooden trough or the front panel. In the Vājapeya and Atirātra, he should neither make the offering nor wipe out (the wipings) nor touch (the wooden trough or the front panel). He should enter the fire-hall reciting that formula (namely, *yathāyathaṁ dhuro*...). He should place the *pracaraṇī*

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ladle on the yoke-top of the southern *havirdhāna*-cart. He should touch (with that ladle) one whom he hates.

The Adhvaryu should get the (pots of) water enter the Havirdhāna by the western door or by the eastern door. However, the sacrificer should enter by the eastern door. The Adhvaryu should place, under the northern *havirdhāna*-cart, the *vasativarī* water, the *ekadhana* pitchers, and the Maitrāvaruṇa's goblet.

[15.3.6-8] — While the water pertaining to the Soma-pressing is going to be taken up, the Brahman should go along the south. While it is being taken up, he should remain towards the south. While it is being brought in, he should walk along the south.

ĀPASTAMBA —

[12.5.1-7.4]—When the Adhvaryu comes to know of the Hotṛ reciting the last verse of the Prātaranuvāka, namely, *abhūd uṣā ruśatpaśur*..., he should offer on the fire with the *pracaraṇī* ladle an oblation of clarified butter with the verse, *śṛṇotv agniḥ samidhā havaṁ me*···. He should take up another four spoonfuls (into that very ladle) and give out the call : "O Hotṛ, do thou impel (with verses) the water; o Camasādhvaryu of the Maitrāvaruṇa, do thou hasten up here; o bearers of *ekadhanas*, do you hasten up here o Neṣṭṛ, do thou bring over the sacrificer's wife; o Unnetṛ, do thou remain by the side of the *cātvāla* with the Hotṛ's goblet and the *vasativarī* water." The Neṣṭṛ should bring over, with the formula, *pre 'hy ud ehy*..., or with the formula, *ehy ud ehy*..., the sacrificer's wife who is holding the vessel of the foot-washing water. They should proceed (to fetch the water) along the *tīrtha* path (between the *cātvāla* and the rubbish heap). At a spot where one would hear the Hotṛ reciting the Prātaranuvāka, there the Adhvaryu should take up (a portion) of flowing water. If he does not hear (the Hotṛ reciting the Prātaranuvāka), he, indeed, becomes deaf—he is divested of speech. If the water is (available only) at a distance, the Adhvaryu should bring it over (to a spot from where he could hear the Hotṛ reciting) and then take it up. With the formula, *devīr āpaḥ*..., he should offer an oblation into the water (out of which he would be taking up a portion) after having first put a blade of grass in it. If, however, there is already a blade of grass in it, he should offer the oblation upon it. With the formula, *kārṣir asy*..., he should remove the oblation of clarified butter by means of darbha-blades, and then, with the formula, *samudrasya vo 'kṣityā unnaye*, take up by means of the Maitrāvaruṇa's goblet a portion of the water into which the oblation had been offered. He should take up the *ekadhana* water with the formula, *somasya tvā mūjavato rasaṁ gṛhṇāmi*. Standing towards the west, the sacrificer's wife should take up the foot-washing water with the formula, *vasubhyo rudrebhya ādityebhyo*···. The Neṣṭṛ should bring over the sacrificer's wife (to the fire-hall) with the formula, *pre 'hy ud ehy*..., or with the formula, *ehy ud ehy*···. Standing towards

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the west, the sacrificer's wife should lay down the foot-washing water to the rear of the Neṣṭṛ's Dhiṣṇya, with the formula, *vasubhyo rudrebhya ādityebhyo* . Immediately after the Acchāvāka has sat down, she should (again) lay it down (to the rear of the Neṣṭṛ's Dhiṣṇya) in the very same manner.

The Adhvaryu should pour down from the *vasatīvarī* water by means of the Hotṛ's goblet, place, upon the *cātvāla*, the Hotṛ's goblet and the Maitrāvaruṇa's goblet so that they touch each other, and then pour down the *vasatīvarī* water into both of them. When the Adhvaryu comes to know of the Hotṛ reciting the verse, *samanyā yanty...*, he should pour out from the Hotṛ's goblet into the Maitrāvaruṇa's goblet and from the Maitrāvaruṇa's goblet into the Hotṛ's goblet. Or he should do so the other way round. He should anoint both the water-goblets being held over the *cātvāla* with (the remnant in) the *pracaraṇī* ladle, with the verse, *saṁ vo 'naktu varuṇaḥ sam indraḥ saṁ pūṣā saṁ dhātā saṁ bṛhaspatiḥ | tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu*, and the formula *yathāyathaṁ dhuro dhūrbhiḥ kalpatām*. The Hotṛ should ask the Adhvaryu: "O Adhvaryu, hast thou received the water?" The Adhvaryu should reply, "(Yes,) and it has come over willingly", and then make the *kratukaraṇa* offering with the remnant in the *pracaraṇi* ladle, with the verse, *yam agne pṛtsu martyam....* In the absence of any remnant, (he should make the offering) with four spoonfuls of clarified butter (taken up into the ladle). It is said in the *Brāhmaṇa* that one should make the offering if the sacrifice is Agniṣṭoma, etc. Now the view of some teachers is: If the sacrifice is Agniṣṭoma, one should make the offering; if it is Ukthya, he should wipe it (=the remnant in the *pracaraṇī* ladle) off on the enclosing stick; if it is Ṣoḍaśin, he should first make the offering, then wipe off the wipings on the enclosing stick and then touch either the wooden trough or the front-panel; he should neither make the offering nor touch (the wooden trough or the front-panel) in Vājapeya and Atirātra. Verily after the dialogue (between the Adhvaryu and the Hotṛ), the former should enter (the Havirdhāna) reciting this (very) formula. He should bring into the Havirdhāna the different waters by the rear door. The sacrificer should enter the Havirdhāna) by the front door. The Adhvaryu should place the *pracaraṇī* ladle upon the yoke-top of the southern *havirdhāna*-cart.

About whomsoever (that is, about whichever sacrificer) the Adhvaryu wishes that he should become impotent, him he should touch with the *pracaraṇī* ladle. The Adhvaryu should place the Maitrāvaruṇa's goblet under that very (that is, the southern) *havirdhāna*-cart in front of the axle; the Hotṛ's goblet near the northern track in front of the wheel; the *vasatīvarī* water under the northern *havirdhāna*-cart in front of the axle; and the *ekadhana* pitchers (there) behind the axle. Or he should do this (that is, place the *vasatīvarī* and *ekadhana*) the other way round. The sacrificer should enter the Havirdhāna following the different waters. "Glory, verily, (thereby) reaches him." So is it said.

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[14.8.6]—... While the *vasatīvarī* water and the *ekadhanas* are being brought in, the Brahman should go along the south.

[14.9.3]—... After (the reciting of) the Prātaranuvāka has been started, the Brahman should restrain his speech until (the reciting of) the concluding verse. While the *ekadhanas* are being brought in, he should enter the Havirdhāna by the eastern door, step beyond towards the south along the front of the mound, and then sit down.

SATYĀṢĀḌHA—

[8.1]—The Adhvaryu should give out the call: "(O Hotṛ,) do thou recite verses for the gods going about in the morning; o Brahman, do thou restrain speech; o Subrahmaṇya, do thou pronounce the *subrahmaṇyā*; o Pratiprasthātṛ, do thou pour out the material for the Savanīya oblations." The Pratiprasthātṛ should commence the rites in respect of the Savanīya oblations, beginning with the placing of the utensils; he should (also) arrange the utensils for (preparing the oblations of grains, as needed—(namely,) two potsherds for roasting, eight (potsherds) for the cake, and a vessel for the *āmikṣā*. At the time of the pouring out of the material, he should pour out (the material for) *dhānās* for *harivant* Indra, (for) *karambha* for *pūṣaṇvant* Indra, (for) *parivāpalājas* for Sarasvatī Bhāratī, and (for) a cake on eight potsherds for Indra. After the materials have been sprinkled with water by means of the hand with the palm turned upwards, he should divide the rice-grains with the formula for the division, and then pound one half of the paddy and keep back the other half for the *lājas*. With the first formula relating to the potsherd, he should lay down the two potsherds (on the fire) for (the roasting of) *dhānās* and *lājas*. He should lay down the eight potsherds for the cake and then prepare the *āmikṣā* for Mitra-Varuṇa according to the (normal) procedure relating to *āmikṣā*. He should roast the *dhānās* and *lājas* with the formula relating to the putting down (upon the fire). They should remain (on the potsherds) without being (allowed to be) excessively burnt. The Pratiprasthātṛ should do whatever is to be done before the decorating (of the oblation), divide the *dhānās* with the formula relating to the dividing, make flour of one half (of the *dhānās*) in the manner (normally) relating to the making of flour, and then knead (that flour) with the formula for kneading. That constitutes the *karambha*. While the oblations are still not decorated (by the Pratiprasthātṛ) and while the verse, *abhūd uṣā ruśatpaśur ā 'gnir aahāyy ṛtviyaḥ...*, is being recited (by the Hotṛ), the Adhvaryu should offer an oblation of four spoonfuls of clarified butter with the verse, *śṛṇotv agniḥ samidhā havaṁ me*.... He should take up another four spoonfuls (and offer another oblation). Holding a handful of darbha-blades (in the hand), he should give out the call: "O Hotṛ, do thou impel the water; o Camasādhvaryu of the Maitrāvaruṇa, do thou hasten up; o bearers of the *ekadhanas*, do you hasten up; o Neṣṭṛ, do thou bring over the sacrificer's wife; o Unnetṛ, do thou remain by the *cātvāla*, with the Hotṛ's goblet and the *vasatīvarī* water." The Camasādhvaryu of the Maitrāvaruṇa should hasten up taking (with him) the goblet. (The bearers of the

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ekadhanas) should hasten up, taking (with them) an odd number of *ekadhana* vessels, the minimum number being three. With the formula, *pre' hy ud ehy...*, the Neṣṭṛ should bring over the sacrificer's wife. The Adhvaryu should take up water from a spot where he would be able to hear the Hotṛ reciting the Prātaranuvāka. If the water is far away, he should have it carried over (nearer) and then take it from a spot where he can hear the Hotṛ. He should cast a blade of grass in the water and offer (upon it) an oblation of four spoonfuls of clarified butter (taken into the ladle) with the formula, *devīr āpaḥ...*. (He should offer the whole quantity of clarified butter) or should keep back a remnant. If, however, there is already a blade of grass (in the water), he should offer the oblation on that very blade. With the formula, *kārṣir asi ...*, he should, by means of darbha-blades, make the oblation flow away. With the formula, *samudrasya vo 'kṣityā unnaye*, he should draw up, by means of the Maitrāvaruṇa's goblet, water to which clarified butter does not cling. With this very formula, he should take up water into the *ekadhanas*. With the formula, *vasubhyo rudrebhya ādityebhyo ...*, the sacrificer's wife should take up the foot-washing water. Whoever carry forth the vessels, they should themselves bring them over. With that very formula (namely, *pre 'hy ud ehy ...*), the Neṣṭṛ should bring over the sacrificer's wife. The sacrificer's wife should enter the Sadas by the eastern door, go round along the front of the Dhiṣṇya of the Praśāstṛ, and, with the formula, *vasubhyo rudrebhya ādityebhyo ...*, place the foot-washing water to the rear of the Dhiṣṇya of the Neṣṭṛ; or with the formula, *vasavo rudrā ādityā etā vaḥ pannejanīs tā rakṣadhvam*. The others should go to the *cātvāla*. With the verse, *saṁ vo dadhātu varuṇaḥ saṁ indraḥ saṁ dhātā saṁ bṛhaspatiḥ | tvaṣṭā viṣṇuḥ prajayā saṁrarāṇo yajamānāya draviṇaṁ dadhātu yathādhuraṁ dhuro dhūrbhiḥ kalpatām*, the Adhvaryu should hold the Hotṛ's goblet and the Maitrāvaruṇa's goblet so that they touch each other, over the *cātvāla* and pour down the *vasatīvarī* water into both of them. After having filled in the Hotṛ's goblet (with a portion) of the *vasatīvarī* water, he should pour (a portion from the Hotṛ's goblet) into the Maitrāvaruṇa's goblet and (again pour a portion) from the Maitrāvaruṇa's goblet into the Hotṛ's goblet. He should anoint the Hotṛ's goblet and the Maitrāvaruṇa's goblet (with clarified butter) by means of the *pracaraṇī* ladle. (In that connection) he should change the beginning of the verse as *saṁ vo 'naktu varuṇaḥ*. They should come near the Hotṛ. The Hotṛ should ask the Adhvaryu three times : " O Adhvaryu, hast thou received the water ? " The Adhvaryu should reply three times : " (Yes,) and it has come over willingly. " With the verse, *yam agne pṛtsu martyam...*, the Adhvaryu should make the *kratukaraṇa* offering by means of the *pracaraṇī* ladle, if there is a remnant of clarified butter in it. If there is no remnant, he should take up into it another four spoonfuls of clarified butter and offer that whole quantity. He should place the *pracaraṇī* ladle upon the yoke-top of the southern *havirdhāna*-cart. (In the sacrifice of one about) whom he wishes that he be impotent, he should place (the *pracaraṇī* ladle) under the front part of the yoke. He should have (all the pots of)

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water brought in into the Havirdhāna by the eastern door. After they have been brought in, he should place the Hotṛ's goblet near the northern track of the southern *havirdhāna*-cart, in front of the axle and nearly touching it. (He should place) the other (pots of) water near the northern *havirdhāna*-cart as space would permit. He should make the sacrificer recite over (the water in) the Hotṛ's goblet the formula, *nigrābhyāḥ stha devaśrutaḥ*···; that water is thereby rendered *nigrābhya*.

[10.4] — When the Adhvaryu has the water brought in into the Havirdhāna, the Brahman should go into (the Havirdhāna) after it. (Thereby) success becomes easily available to him (=the sacrificer).

[10.8] — ... While the *vasatīvarī* and the Savanīya waters are being carried in ... the Brahman should go by the right. ... While the Savanīya water is being brought in, the Brahman should enter the Havirdhāna by the eastern door, go round along the front of the mound, and sit down towards the south. He should remain there until the time of the rite relating to the cups.

VAIKHĀNASA —

[15.5-8] — ... When he comes to know of the Hotṛ reciting the verse, *abhūd uṣā ruśatpaśur* ..., the Adhvaryu should offer on the Āhavanīya fire an oblation of four spoonfuls of clarified butter by means of the *pracaraṇī* ladle, with the verse, *śṛṇotv agniḥ samidhā havaṁ me*. He should take up another four spoonfuls, stand towards the north, hold a handful of darbha-blades, and then give out the call: "O Hotṛ, do thou impel (with verses) the water; o Camasādhvaryu of the Maitrāvaruṇa, do thou hasten up here; o bearers of the *ekadhanas*, do you hasten up here; o Neṣṭṛ, do thou bring over the sacrificer's wife; o Āgnīdhra, do thou remain by the side of the *cātvāla* with the Hotṛ's goblet and the *vasatīvarī* water." The Camasādhvaryu of the Maitrāvaruṇa should hasten up, taking the goblet (with him). The bearers of the *ekadhanas* should hasten up, taking (with them) a minimum of three *ekadhana* pitchers. With the formula, *pre 'hy ud ehy* ..., the Neṣṭṛ should bring over the sacrificer's wife, taking (with him) the vessel for the foot-washing water. With that very formula, she should go out by the *tīrtha* route. The Adhvaryu should cast (a blade of) sacrificial grass into (a) flowing (stream of) water at a place where he would be able to hear the Prātaranuvāka, offer upon that (blade of grass) an oblation of four spoonfuls (of clarified butter) with the formula, *devīr āpo* ..., make the oblation flow away by means of (a blade of) sacrificial grass with the formula, *kārṣir asi*, and then, with the formula, *samudrasya vo 'kṣityā unnaye*, take up by means of the Maitrāvaruṇa's goblet the water on which the oblation has been offered and which is besmeared with clarified butter.

With the formula, *somasya tvā mūjavato rasaṁ gṛhṇāmi*, the Adhvaryu should take up the *ekadhana* (water) in the pitchers. With the formula, *vasubhyo rudrebhya ādityebhyo viśvebhyo devebhyaḥ* ..., the sacrificer's wife, facing towards the east, should take up the foot-washing water. If (the water-

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stream is) far away, the Adhvaryu should have the water carried over near the Hotṛ, cast (a blade of) sacrificial grass into it, and offer an oblation upon that blade; (thereafter) the water should be taken up. With the formula, *pre 'hy ud ehy* ..., the Neṣṭṛ should bring the sacrificer's wife back by the same route by which she had gone out. The sacrificer's wife should enter the Sadas by the eastern door, go round the Dhiṣṇya of the Praśāstṛ, and, facing towards the east, put down the foot-washing water to the rear of the Dhiṣṇya of the Neṣṭṛ, with the formula, *vasubhyo rudrebhyaḥ*···. The others should go towards the *cātvāla*. The Adhvaryu should hold the Hotṛ's goblet and the Maitrāvaruṇa's goblet, over the *cātvāla*, so that they touch each other, and with the formula, *saṁ vo dadhātu varuṇo*...,[1] pour down the *vasatīvarī* water into both of them. When he comes to know of the Hotṛ reciting the verse, *sam anyā yanty* ..., he should make the water drop from the Hotṛ's goblet into the Maitrāvaruṇa's goblet and from the Maitrāvaruṇa's goblet into the Hotṛ's goblet. With the formula, *saṁ vo 'naktu varuṇaḥ*, he should anoint those two goblets (with) clarified butter) by means of the *pracaraṇī* ladle.

They should come near the Hotṛ. The Hotṛ should ask the Adhvaryu three times : " Hast thou received the water ? " The Adhvaryu should reply three times : " (Yes,) and it has come willingly. " The Adhvaryu should take up four spoonfuls of clarified butter into the *pracaraṇī* ladle and, with the verse, *yam agne pṛtsu martyam* ..., make *kratukaraṇa* offering if the sacrifice is Agniṣṭoma. If it is Ukthya, he should wipe out (the ladle) upon the middle enclosing stick. If it is Atirātra, he should go to the Havirdhāna reciting that verse. He should place the *pracaraṇī* upon the yoke-top of the southern cart. The waters should be brought in into the Havirdhāna by the eastern door. The sacrificer should enter (the Havirdhāna) following them. The Adhvaryu should place the Maitrāvaruṇa's goblet under the southern cart, the Hotṛ's goblet near the northern track in front of the wheel, the *ekadhana* pitchers under the northern cart in front of the axle, and the *vasatīvarī* water (under the northern cart) to the rear of the axle. He should make the sacrificer recite over the water in the Hotṛ's goblet, the formula, *nigrābhyā stha devaśrutaḥ*. That water is (thereby) rendered *nigrābhya*.

MĀNAVA—

[2.3.2.8–26]—While the verse, *abhūd uṣā ruśatpaśur* ..., is being recited (by the Hotṛ), the Adhvaryu should offer an oblation (of clarified butter) by means of the *pracaraṇī* ladle with the verse, *śṛṇotv agniḥ samidhā havaṁ me*···. He should again take up (spoonfuls of clarified butter) in that (ladle), and then give out the call : " Do thou impel the water, o Hotṛ; o Camasādhvaryu of the Maitrāvaruṇa, do thou hasten up; o bearers of *ekadhana* pitchers, do you come (hither); o Neṣṭṛ, do thou bring over the sacrificer's wife hitherwards; o Pratiprasthātṛ, do thou fill in the Hotṛ's goblet with the *vasatīvarī* water, proceed along the south of the Hotṛ, and then remain seated at the end of the *cātvāla*. " As called out, they should go over towards the *cātvāla*. " O bearers

1. *KS* 3.9.

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of the *ekadhanas*, etc." is the call given out in respect of the pitchers of the Savanīya water. The Pratiprasthātṛ should fill in the Hotṛ's goblet with the *vasatīvarī* water, proceed along the south of the Hotṛ, and wait near the *cātvāla*." With the formula, *ehy ud ehy agniṣ ṭe agraṁ nayatāṁ vāyuṣ ṭe madhyaṁ nayatāṁ rudrāvasṛṣṭā yuvā nāmā 'si namas te astu mā hiṁsīḥ*, the Neṣṭṛ should bring over the sacrificer's wife with the (vessel of) foot-washing water in her hand. At a spot where he may (be able to) hear the Hotṛ reciting the Prātaranuvāka, (there) the Adhvaryu should take up water from a flowing stream. If the water is far away, he should (have it brought over and) take it up near the *cātvāla*. He should cast a blade of grass in the water and offer an oblation upon it with the verse, *devīr āpo apāṁ napāt*···. With the formula, *kārṣy asi*, he should make the oblation float away by means of darbha-blades He should place darbha-blades over the Maitrāvaruṇa's goblet and then, with the formula, *samudrasya vo 'kṣityā unnaye*, make (the water from which the oblation has been made to float away) flow against (=into) that goblet. So too into the Savanīya pitcher in the proper order. Without reciting any formula, he should hand over the foot-washing water to the sacrificer's wife after having first recited over it the formula, *vasūnāṁ rudrāṇām*···. (Holding them) over the *cātvāla*, he should pour down into the water in the Hotṛ's goblet (a portion) of the water from the Maitrāvaruṇa's goblet and into the water in the Maitrāvaruṇa's goblet (a portion) of the water from the Hotṛ's goblet. With the formula, *yathādhuraṁ dhuro dhūrbhiḥ kalpatām*, he should anoint the two goblets by means of (the clarified butter in) the *pracaraṇī* ladle. The sacrificer's wife should enter the Sadas by the rear door and, with the formula, *vasavo rudrā ādityā*..., set down the foot-washing water to the rear of the Neṣṭṛ's (Dhiṣṇya). They should bring over towards the Havirdhāna the water in the Maitrāvaruṇa's goblet, the water in the Hotṛ's goblet, the *vasatīvarī* water, and, in their proper order, the Savanīya pitchers. If the Hotṛ asks, "Hast thou received the waters, o Adhvaryu", (the Adhvaryu) should reply, "(Yes) and they have come over willingly; and look at this (pitcher)." In the Agniṣṭoma, the Adhvaryu should make the *kratukaraṇī* offering, by means of the *pracaraṇī* ladle, with the verse, *yam agne pṛtsu martyam*···.

KĀTYĀYANA —

[9.3.1–13] — While the verse, *abhūd uṣā ruśatpaśur*..., is being recited by the Hotṛ, the Adhvaryu should offer by means of the *pracaraṇī* ladle an oblation of four spoonfuls of clarified butter with the verse, *śṛṇotv agniḥ*···. He should take up another four spoonfuls of clarified butter, and, going towards the north, give out the call: "Do thou impel the water, o Hotṛ; o Camasādhvaryu of the Maitrāvaruṇa, do thou come; o Neṣṭṛ, bring over the sacrificer's wife; o bearers of the *ekadhanas*, do come; o Āgnīdhra, do thou stand by at the *cātvāla* with the *vasatīvarī* water and the Hotṛ's goblet." He should go over to the water and offer into it an oblation (of the four spoonfuls of clarified butter) with the verse, *devīr āpaḥ*···. With the formula, *kārṣir asi*, he should make that clarified butter float away by means of the Maitrāvaruṇa's goblet.

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With the formula, *samudrasya tvā...*, he should take up water by means of it (= the Maitrāvaruṇa's goblet). (The bearers of the *ekadhana* pitchers) should (fill in and) carry over the *ekadhana* pitchers; and the sacrificer's wives (should each fill in and carry over) two (pitchers of) foot-washing water. The Adhvaryu should return and bring the Maitrāvaruṇa's goblet and the *vasatīvarī* water into contact with each other above the *cātvāla*, with the formula, *sam āpo...*. Some teachers prescribe that they should pour down water from one (receptacle) into another, first in the Maitrāvaruṇa's goblet. The Adhvaryu should pour down the *vasatīvarī* water in the Hotṛ's goblet and make over that water to the sacrificer as the *nigrābhya*. Asked by the Hotṛ (" O Adhvaryu, hast thou received the waters ? "), the Adhvaryu should reply, " (Yes) and they have, as it were, come willingly. " In the Agniṣṭoma, with the verse, *yam agne...*, he should offer (an oblation of) the remnant in the *pracaraṇī* ladle, or, in its absence, (that of) four spoonfuls of clarified butter (taken up into that ladle).

ĀŚVALĀYANA —

[5.1] — After the concluding verse (of the Prātaranuvāka) has been recited (three times), the Hotṛ, having been addressed (by the Adhvaryu) with the words, " Do thou impel the water, o Hotṛ ", should, without uttering *hiṁ*, recite the *aponaptrīya* verses in a slightly lower tone than the one (employed) for (reciting) the concluding verses. Out of those, (he should recite the portion,) beginning with the *nigada* (namely, " In that water, o Adhvaryu ... ") up to those verses (which are to be recited) at the rising up and moving away, in a still lower tone (that is, in the middle tone). (He should recite the portion) subsequent to this in a deep tone; so too (the verses relating to) the morning pressing. (He should recite) one and a half (verses including) the first verse [1] (and breathe in); and the following verses, in the *ṛgāvāna* mode (that is to say, he should recite the next five verse-halves, breathe in, and then recite the following verses breathing in at the end of each verse). Or, in the case of a sacrificer who desires rain-shower, (he should recite these latter verses) in the normal mode [2]. If they are recited in the normal mode, he should (in each case) seek in the prior verse-halves (correspondence between the Adhvaryu's actions and) the indications in the successive verses[3]. (He should recite) the nine verses beginning with *pra devatrā brahmaṇe gātur etu ...* and the verse, *hinotā no adhvaraṁ devayajyā...*, as the tenth. When the *ekadhana* water is being brought in, he should recite the verse, *āvarvṛtatīr adha nu dvidhārā ...*; the verse, *prati yad āpo adṛśram āyatīr ...*, when the water is being seen; the verse, *ā dhenavaḥ payasā tūrṇyarthā ...*, (when the water has come near); and the verse, *sam anyā yanty upa yanty anyāḥ ...*, (when that water and the *vasatīvarī* water are brought into mutual contact). While, on

1. That is to say, the whole of the first verse and a half of the second.
2. That is to say, breathing in at the end of each verse-half.
3. That is to say, he should pause at the end of a verse-half until a correspondence is established between the Adhvaryu's action and the indicatory mark in the verse-half.

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the *tirtha way*, the Hotṛ's goblet is being filled in with water, he should conclude (the reciting) with the verse, *āpo na devīr upa yantu hotriyam* ..., and then stop with the *praṇava*. He should ask the Adhvaryu who has come: "Hast thou received the waters, o Adhvaryu?" After he has been answered (by the Adhvaryu with the words,) "(Yes,) and they have come willingly", he should utter the *nigada*, and then go out. He should utter (the *nigada*, namely,) "In that water, o Adhvaryu, do thou press the Soma, which is sweet, rain-bringing, strong in effect, and thick in the middle, for *vasumant*, *rudravant*, *ādityavant*, *ṛbhumant*, *vibhumant*, *vājavant*, *bṛhaspativant*, and *viśvadevyāvant* Indra", without breathing in and then stand towards the north of its path (that is, of the path along which the *ekadhana* water is being brought in). When that water has been carried a little beyond himself, he should turn and go after it. (He should do so uttering the remaining *nigada*, namely,) *yasye 'ndraḥ pītvā vṛtrāṇi.. tāriṣo3m*, and the three verses beginning with *ambayo yantu adhvabhir*···, With the last (of these three verses), he should enter (the Havirdhāna after it (= the water)[1]. After (the *ekadhana* water) has been put down, (he should recite) the two verses beginning with *e'mā agman revatīr jīvadhanyā* ..., conclude the recitation with the posterior (of these two verses), (go out of the Havirdhāna and) approaching the northern door-post (of the Havirdhāna): sit down facing king Soma, without throwing away a darbha-blade (from his seat).

ŚĀṄKHĀYANA —

[6.7.1–10] — When the Hotṛ is addressed by the Adhvaryu with the words, "Do thou impel the waters", he should recite the hymn beginning with *pra devatrā* ..., omitting the twelfth verse (in the following manner): After having recited the first nine verses of the hymn, he should recite the eleventh while the oblation is being offered into the water. After (the water) has been brought in, he should recite the tenth verse. When (the water) is actually seen, he should recite the verse, *prati yad āpo*···. When (the *vasatīvarī* water and the Maitrāvaruṇa's goblet) are brought into contact with each other, he should recite the verse, *sam anyā*···. While (the water) is being poured down into the Hotṛ's goblet, he should recite the verse, *āpo na devīr*···. While (the water) is coming in (into the Havirdhāna), he should recite the verse, *ā dhenavaḥ* ...; and, after having recited the whole verse, he should pause with the *praṇava* (-utterance). He should ask the Adhvaryu: "O Adhvaryu, hast thou received the water?" (The Adhvaryu) replies: "(Yes,) and it has come willingly." Being so replied to (by the Adhvaryu, the Hotṛ should speak out) the *nigada*: "Do thou wash in that (water), o Adhvaryu, the vigorous, succulent, sweet, and rain-bringing Soma for *vasumant*, *rudravant*, *ādityavant*, *ṛbhumant*, *vibhumant*, *vājavant*, *bṛhaspatimant*, *viśvadevyāvant* Indra." He should then recite the verse, *yasya pītvā mada indro vṛtrāṇi jaṅghanat | pra sa janyāni tāriṣaḥ*.[2] He should recite the verse, *ambaya* ...,

1. By the rear door.
2. This verse is not found in the *Ṛgveda*.

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and the first half of the next verse, get up, come round after the Adhvaryu, recite the remaining half and the next verse and the last but one verse of the (*aponaptrīya*) hymn, conclude with the last verse (of that hymn), turn round and then sit down.

VAITĀNA —

[16.10] — The Brahman should recite after (the reciting of) *aponaptrīya* hymn (by the Hotṛ) the three hymns beginning with the one beginning with *ambayo yanti*....

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56. THE AUDGĀTRA RELATING TO THE TAKING UP OF WATER

LĀṬYĀYANA —

[1.9.1–3] — In all rites in which all Udgātṛ priests participate simultaneously, the Prastotṛ should remain on the right hand (side) of the Udgātṛ, and the Pratihartṛ on the left. When, after having recited the Prātaranuvāka, the Hotṛ utters the words, *abhūd uṣā*..., then (the three) should step beyond the Vedi with the formula, *mṛdā śithirā*.... After having murmured this formula outside the Vedi, (they should step beyond the Vedi) with *mā mā hiṁsīḥ*; so says Dhānaṁjayya.

[1.8.14–16] — After (the reciting of) the Prātaranuvāka (by the Hotṛ) has been concluded, there is the hymn called *aponaptrīya* (also to be recited by the Hotṛ); before (the recitation of) that hymn, (the Udgātṛ), having made the Hotṛ stop, (should chant the Jyotis). Or (he should do so) holding the strainer, after the utrerance of *hiṁ* (in connection with the taking up) of the *āgrayaṇa* cup (by the Adhvaryu); or, after having reached the Āstāva (= the place for chanting the Bahiṣpavamāna) but before the 'yoking' of the Stoma. (The Udgātṛ) should chant (the Jyotis, basing them) on the three *pādas*, namely. *agnir jyotir jyotir agniḥ*, *indro jyotir jyotir indraḥ*, and *sūryo jyotiḥ jyotiḥ sūryaḥ*. (He should) repeat (the chanting of) each of these *pādas* three times, (and, at the end of each *pāda* chanted three times,) he should chant that particular *gāyatra pāda* mentally. Those (Jyotis) should not be employed elsewhere than in connection with the Viśvarūpa (-sāmans). The Viśvarūpas should not be employed elsewhere than in Jyotiṣṭoma.

[1.9.8–10] — (The Udgātṛs) should enter the Havirdhāna following the *vasatīvarī* water being brought in (into the Havirdhāna). After having touched the front door panel of the Havirdhāna, (they should murmur the formula,) *viṣṇoḥ śiraḥ*.... While entering (the Havirdhāna), (they should murmur the formula,) *iṣa ūrje*....

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DRĀHYĀYAṆA —

[3.1.1-3] ≡ LĀṬ. [1.9.1-3]
[2.4.18-23] ≡ LĀṬ. [1.8.14-16]
[3.1.8-(part of) 10] ≡ LĀṬ. [1.9.8-10]

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57. THE OFFERING OF THE DADHIGRAHA, THE ADĀBHYA-CUP, AND THE AṀŚU-CUP

BAUDHĀYANA —

1. [7.4] — Having sat down between the two *havirdhāna*-carts, the Adhvaryu should ask for a four-angled vessel made of *udumbara*. He should put over it two blades of sacrificial grass and then take up (curds into it so that it becomes) the cup of curds (*dadhigraha*) for Prajāpati, with *upayāmagṛhīto 'si prajāpataye tvā*···. [25.17 — As for the injunction that, in the case of the sacrificer who is desirous of *brahman*-splendour, the Adhvaryu should take up the Soma-cup (instead of the *dadhigraha*) : (Soma for) this should be taken up only out of the unspecified portion of king Soma. (It is asked :) Which divinities, indeed, consume the Soma first ? One should verily reply : Āpaḥ (water). (Because) it is said in the *Brāhmaṇa* (with reference to Āpaḥ) : Being invited, do you drink of Soma; being invited, may Soma drink of you.] After having removed the two blades of sacrificial grass, the Adhvaryu should take it (= the *dadhigraha*) up and get up with *dive tvā 'ntarikṣāya tvā pṛthivyai tvā*. He should go out by the eastern door with *ape 'ndra dviṣato mano 'pa jijyāsato jahy apa yo no 'rātiyati tam jahi*. After having come in, he should, while the sacrificer remains touching him, make an offering on the Āhavanīya fire, with *prāṇāya tvā 'pānāya tvā*···. [14.22 — (The procedure relating to) the *dadhigraha* has been explained. It is said in the *Brāhmaṇa* that the Adhvaryu should take up the cup of clarified butter in the case of a sacrificer who is desirous of lustre. After having held two blades of sacrificial grass across it, he should take up (clarified butter into) the cup of clarified butter. The Adhvaryu should take up the Soma-cup in the case of a sacrificer who is desirous of *brahman*-splendour. After having clasped Soma-stalks, he should take up the Soma-cup.] Then he should pour down the wash-water inside the (middle) enclosing stick. [21.17 — As for the taking up of the *dadhigraha* : (The view expressed in) the sūtra (is that) of Śālīki. In this connection, indeed, Bodhāyana says that one should take up curds by means of a vessel made of *udumbara*, and, after having made the offering, cast that vessel (= cup) on the fire at that very time] Bodhāyana, indeed, says that

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the sacrificer should give away[1] a choice milch-cow or a choice bull. Āñjīgavi says (that he should give away) twelve (four-year-old) heifers. Kātya says (that he should give away) an ox. Rāthītara says (that he should give away) an ear-ring of beads. [21.17 — As for the giving away of Dakṣiṇā : The (original) sūtra itself is the Dvaidha-sūtra.]

2. [14.12] — Now, the taking up of the *aṁśu* and the *adābhya* cups. One, who is going to take up the *aṁśu* and the *adābhya*, should arrange for two new vessels (= cups)[2] made of *udumbara*—out of these two, the four-angled one should be the *aṁśu*-cup; the polished one the *adābhya*-cup; these (two cups) should be covered (respectively) with gold and silver sheets; (he should also arrange for) a piece of gold one hundred *mānas* in quantity. Then he should draw out three stalks of the tied-up king Soma with *vasavas tvā pra vṛhantu*···. [23.5 — As for the drawing out of the Soma-stalks : Bodhāyana says that he should draw them out one by one. Śālīki says (that he should draw them out all together.] Then he should pour out into the Hotṛ's goblet water out of the *vasatīvarī* and stir up (that water by means of the stalks) with the twelve *ādhāva* (= stirring up) formulas beginning with *māndāsu te śukra śukram ā dhūnomi* and ending with *śukrāsu te śukra śukram ā dhūnomi*. [23.6 — As for the stirring up : Bodhāyana says that one should stir up in a " transgressing " manner[3]. Śālīki says (that one should do so) as with a fan.[4] Aupamanyava says that one should move them round.] Then the Adhvaryu should put the Soma-stalks together into the *adābhya*-cup and take it up with *śukraṁ te śukreṇa gṛhṇāmy*···. He should take it up and get up with *kakuhaṁ rūpaṁ vṛṣabhasya rocate bṛhat*. He should come over with *somaḥ somasya purogāḥ śukraḥ śukrasya purogāḥ*. After having come over, he should, while the sacrificer remains touching him, make an offering on the Āhavanīya fire with *yat te somā 'dābhyaṁ nāma jāgṛvi tasmai te soma somāya svāhā*. Then, after having turned by the right, he should mix up those Soma-stalks into king Soma himself with *uśik tvaṁ deva soma*···. Then he should say : " O Pratiprasthātṛ, do thou go over to (and stand by) along the rear of the Āhavanīya fire, with a white copper vessel full of water or with a goblet full of water. "[5] He (= the Pratiprasthātṛ) should do so. Then the Adhvaryu should wash the piece of gold with water and either tie it up upon the middle finger or fasten it to the ring-finger.[6] He should take up the *aṁśu*-cup filled with Soma-juice derived from a stalk of king Soma which is pressed only once, chanting the Vāmadevya-sāman in mind without breathing in. He should take it up with *prajāpataye tvā* and offer it with *prajāpataye tvā*. [23.6 — As for the offering of the *aṁśu*-cup : (The view expressed in)

1. To the Adhvaryu, or to the Brahman, or to both.
2. *Pātra* = vessel; cup.
3. That is, by moving the stalks to and fro.
4. That is, by moving the stalks in the eastward direction only.
5. The reading accepted here is : *vo 'dacamasena vā*. The printed text reads : *modacamasena vā*.
6. The printed text reads : *nāsikāyāṁ* (for *'nāmikāyāṁ*).

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the sūtra (is that) of Sālīki. In this connection, indeed, Bodhāyana says that one should here offer it with the (same) two verses[1] with which (it is prescribed in the sequel that) he should touch (water, that is sprinkle himself with water). Then he should touch (water, that is sprinkle himself with water), without reciting any formula.] He should breathe in at the piece of gold with *ā naḥ prāṇa etu*···. He should sprinkle himself with water within the Vedi with the two verses, *indrāgnī me varcaḥ kṛṇutāṁ* ... and *dadhanve vā yad īm*···. The piece of gold should go to the Adhvaryu. The next (Anuvāka, namely *TS* 3.3.4) is the *Brāhmaṇa* (in connection with the Mantras pertaining to the *adābhya* and the *aṁśu*).

BHĀRADVĀJA —

[13.6.3–9.10] — The Adhvaryu should place the Hotṛ's goblet in front of the axle under the southern *havirdhāna*-cart and then proceed with (the offering of) the *dadhigraha*. He should take up curds in a four-cornered cup made of *udumbara*, with the formula, *upayāmagṛhīto 'si prajāpataye tvā jyotiṣmate jyotiṣmantaṁ gṛhṇāmi*. He should carry (the cup towards the sacred fire) with the formula, *ape 'ndra dviṣato manaḥ*. He should make the offering with the remaining portion of the Anuvāka (beginning with) *prāṇāya tvā*···. In the sacrifice of one who is desirous of lustre, he should take up a cup of clarified butter (instead of a cup of curds); of one who is desirous of *brahman*-splendour, he should take up a cup of Soma, and of one who is desirous of cattle, he should take up a cup of curds. This very procedure should be adopted in connection with (the taking up of) the cup of clarified butter. One who is going to take up a cup of Soma should pour down upon the Soma-pressing skin as much quantity of king Soma as he thinks sufficient for a single cup. After having again tied up the remaining Soma and having filled in the Hotṛ's goblet with the *vasatīvarī* water, he should make the sacrificer recite the formulas which would render the water *nigrābhya*, namely those beginning with *nigrābhyā stha devaśrutaḥ* ... and ending with *gaṇā me mā vi tṛṣan*···. He should add the *vasatīvarī* water to Soma and, while he is going to extract Soma-juice, recite over it the verse, *avīvṛdhaṁ vo manasā sujātāḥ*···. Whenever one would press Soma, he should recite over it this very verse. Then the Adhvaryu should press the Soma upon the crushing stone by means of the pressing stone, with the verse, *tisro yahvasya samidhaḥ pariṇmano devā akṛṇvann uśijo amartyave | tāsām enām adadhur martye bhujaṁ lokam id dve upa jāmī iyatuḥ*. Whenever one would press Soma, he should press upon the crushing stone by means of the pressing stone. This very verse should (always) be the verse to accompany the Soma-pressing.[1] Over the stalk of Soma which falls down while Soma is being pressed, the Adhvaryu should recite the formula, *ā mā 'skān saha prajayā saha rāyaspoṣeṇa*. One view is that he should recite the formula at each pressing; the other view is that he should do so at the pressing which is the very first. He should recite over the drops (of Soma) the verse, *drapsaś caskanda*.... One view is that he should recite the

1. Namely, *indrāgnī me varcaḥ* ... and *dadhanve vā yad īm* ..., mentioned in the sequel.
2. The word *etasya* in this sūtra seems to be rather superfluous.

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verse at every pressing. The other view is that he should do so at the pressing which is the very last. At this stage, the sacrificer should attach a thread-strainer (*nābhi*) to the (woollen) filter. The Adhvaryu should take up the Soma-juice in the *dadhigraha* with the hand with a piece of gold held in it, making it flow through the filter in an unbroken stream. The other view is that he should take it up in a *vāyavya* cup. Then the Adhvaryu should place it upon the mound with the formula *eṣa te yoniḥ*. Facing towards the east he should then offer it with the hand with a piece of gold held in it. The Mantras to be employed in that connection have been explained in connection with the offering of the *dadhigraha*. Or this cup should be regarded as not possessing the characteristics of a regular Soma-cup, on account of its being just a modification of the *dadhigraha*. Here the Soma-pressing has to be regarded as serving a specific purpose, on account of its connection with another rite. The *somakaraṇi* verse (namely, *tisro yahvasya...*) should be employed as the verse accompanying the pressing. In that connection, this is the general rule. The Adhvaryu should take up and also offer all the Soma-cups with the hand with a piece of gold held in it. He should make all the Soma offerings, facing towards the east. After having made the offering, he should consume the remnant in the Sadas. One should wash the cup at the *mārjālīya*. Hereafter, they should consume the remnants of Soma in the Sadas itself, and the remnants of oblations in the Āgnīdhra's enclosure. One should wash the pots with the leavings at the *mārjālīya*. Thereafter the Adhvaryu should take up the *adābhya* cup. He should pull out three stalks of Soma, which has been tied up, respectively with the three formulas beginning with *vasavas tvā pravṛhantu gāyatreṇa chandasā*. He should drop drops of *nigrābhya* water in a goblet of curds or of milk and then stir up the three Soma-stalks (into that goblet), respectively with the (twelve) formulas beginning with *māndāsu te śukra śukram ā dhūnomi*. The view of some teachers is that he should stir them up with three formulas; of some, with five formulas; and of some, with seven formulas. Then the Adhvaryu should take up (that mixture) in the *dadhigraha* with the formula, *śukraṁ te śukreṇa gṛhṇāmi*, and the three verses beginning with *agniḥ prātaḥsavane pātv asmān* ... He should carry (the *dadhigraha*) with the verse, *ā 'sminn ugrā acucyavuḥ*.... He should offer it with the formula, *somaḥ somasya purogāḥ*. Thereafter he should mix up the (three) Soma-stalks with the (other) Soma-stalks respectively with the (three) formulas beginning with *uśik tvaṁ deva soma gāyatreṇa chandasā*. One view is that he should mix them up after each pressing; the other view is that he should mix them up, one by one, at this very time. The sacrificer should give away as Dakṣiṇā twelve four-year-old heifers and a skin for sitting and lying upon. Thereafter the Adhvaryu should take up the *aṁśu* cup. He should pour down on the skin for pressing as much quantity of king Soma as he may consider to be sufficient for a single cup (of Soma-juice).

Then he should press it once without breathing in, make the Soma-juice flow through the filter in an unbroken stream, and then take it up once in the *adābhya* cup without breathing in. One should take up the Soma, mentally

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chanting the Vāmadevya (-sāman); so is it said. The view of some teachers is that one should take up the Soma with one of the verses on which the Vāmadevya (-sāman) is based, namely, *kayā naś citra ā bhuvad*···. The Soma should be taken up by one who is breathing out; it should be taken up by one who is breathing in; it should be taken up by one who is holding his breath after having breathed out and breathed in; so is it said. After having taken up the Soma, the Adhvaryu should hold his breath over a piece of gold of a hundred *mānas*, with the verse, *ā naḥ prāṇa etu parāvataḥ*···. He should cover the cup with a piece of gold and then touch water with the verse, *indrāgnī me varcaḥ kṛṇutām*···. Then he should make the offering once without breathing in, with the verse, *dadhanve vā yad īm*···. If one is unable to take up (the cup) or to make the offering without breathing in, he should (take up the cup or) make the offering after a boon has been given (to him by the sacrificer). After having made the offering, the Adhvaryu should consume the remnant in the Sadas, as before. The sacrificer should give away as Dakṣiṇā twelve four-year old heifers and a skin for sitting and lying upon.

ĀPASTAMBA —

[12.7.5–8.14] — Now the Adhvaryu should proceed with (the ritual connected with) the *dadhigraha*. He should take up (curds) in a cup made (of the wood) of *udumbara*. He should take up curds with the formula, *upayāmagṛhīto 'si prajāpataye tvā jyotiṣmate jyotiṣmantaṁ gṛhṇāmi*···, and carry it over (to the Āhavanīya fire) with the formula, *ape 'ndra dviṣato manaḥ*···. He should make the offering with the formula, *prāṇāya tvā 'pānāya tvā*···. The offering of the *dadhigraha* is obligatory or optional; the other two are optional. The Adhvaryu should take up (and offer) the *ājyagraha* for a sacrificer who is desirous of lustre; so is it said. If he would take up the Soma-cup, he should pour out upon the lower pressing stone a quantity of king Soma which would be sufficient for (yielding) one cup (of Soma-juice), pour down the *vasatīvarī* water over it, recite over it the verse, *avīvṛdhaṁ vo manasā sujātā*..., and then press it with the *somakaraṇī* verse, namely, *tisro yahvasya samidhaḥ parijmano devā akṛṇvann uśijo amartyave | tāsām ekām adadhur martye bhujaṁ lokam id dve upa jāmi iyatuḥ*. Over the Soma-stalk which has dropped out first (in the course of the pressing), he should recite the formula, *ā mā 'skān*...; and over the drops (which drop out), the formula, *drapsaś caskanda*···. The general rule is that the Adhvaryu should press, take up, and offer (Soma) holding a piece of gold in his hand. (The procedure for this Soma-pressing holds good in respect of the subsequent pressings) except for (the reciting of the *somakaraṇī* verse,) *tisro yahvasya*···. After having offered Soma on the fire (leaving some remnant), the Adhvaryu, facing towards the west, should consume that remnant in the Sadas with the formula, *bhakṣe 'ham*..., in accordance with the indicatory marks. Or this Soma-cup is not eligible for the rites relating to the Soma-pressing on account of its being just a modification of the *dadhigraha*. The rites relating to the Soma-pressing are those which have been mentioned above except (the reciting of) the *somakaraṇī* verse. The Adhvaryu should first take up the *aṁśu* cup or the *adābhya* cup. With the formula, *śukraṁ te śukreṇa*

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gṛhṇāmy..., he should take up curds, milk, and *nigrābhya* water (for the *aṁśu* and the *adābhya*). He should take out the three stalks from the tied-up king Soma, respectively with the three formulas beginning with *vasavas tvā pravṛhantu gāyatreṇa chandasā*. With those stalks he should stir up the cup four times or five times or seven times, with the formulas beginning with *māndāsu te*···, dividing these formulas as required. He should take up the cup with the verse-half, *ā 'sminn ugrā acucyavuḥ*..., and carry it over (to the Āhavanīya fire) with the remaining verse, *kakuhaṁ rūpam*···. He should make the offering with the formula, *yat te somā 'dābhyaṁ nāma jāgṛvi*... . He should markedly deposit the Soma-stalks used for stirring up and then (later) add them, one by one, after each pressing, to the Soma-stalks being pressed for the great pressing, respectively with the formulas beginning with *uśik tvaṁ deva soma gāyatreṇa chandasā*... . When he is going to take up the *aṁśu* cup, he should pour out upon the lower pressing stone a quantity of king Soma which would be sufficient for (yielding) one cup (of Soma-juice), press it, and then take up (the cup), chanting the Vāmadevya (-sāman) mentally and without breathing in. Or (he should take it up) with the basic verse of the Vāmadevya, namely, *kayā naś citra ā bhuvad*... . The cup is to be taken up by one who has turned his face away and who is breathing in and breathing out or is holding his breath after having first breathed in and breathed out. If one would hold his breath, the Adhvaryu and the sacrificer should hold their breath over a piece of gold weighing one hundred *mānas*, with the verse, *ā naḥ prāṇa etu parāvataḥ*... (and the relevant formula). Then the Pratiprasthātṛ should touch both of them with the piece of gold and sprinkle them with water. The Adhvaryu should touch water with the verse, *indrāgnī me varcaḥ kṛṇutām*..., and then make the offering, holding his breath after having first breathed in and breathed out, with the unspecified verse relating to Prajāpati, namely, *dadhanve vā yad īm anu*···. If he is unable to take up and offer (the cup in this way), he should take up and offer after a boon has been granted (to him by the sacrificer). At the offering of the *aṁśu*, the sacrificer should give away (by way of Dakṣiṇā) twelve five-year old heifers which are pregnant for the first time and a skin for sitting and lying upon. (He should do) the same at the offering of the *adābhya*. The *adābhya* should be taken up by one who has a rival; and the *aṁśu* by one who desires to prevail. These two should not be taken up at all the Soma-sacrifices, but only at a Vājapeya, a Rājasūya, or a *sarvavedas* Sattra. They should (also) be taken up in the Soma-sacrifice of one who is very dear to him (that is, to the Adhvaryu) and of one who is, as it were, well tested by him.

SATYĀṢĀḌHA —

[8.2] — The Adhvaryu should proceed with the offering of the *dadhigraha* with the formula, *upayāmagṛhīto 'si prajāpataye tvā jyotiṣmate jyotiṣmantaṁ gṛhṇāmi*, he should take up curds in the cup, and then make the offering with the verse, *ape 'ndra dviṣato manaḥ*..., and the formula, *prāṇāya tvā 'pānāya tvā*. In the sacrifice of one who is desirous of lustre, one should take up *ājyagraha* (instead of the *dadhigraha*); and of one who is desirous of

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brahman-splendour, *somagraha*; so (is it said). The procedure in respect of these two (*grahas*) is explained by (the procedure in respect of) the *dadhigraha*. (The injunction) that one should take up the *dadhigraha* in the sacrifice of one who is desirous of cattle holds good in respect of both an obligatory and an optional sacrifice. One who is going to take up the *somagraha* should take as much quantity of king Soma as he considers to be sufficient for one cup of Soma-juice. He should again tie up the remaining quantity of Soma and deposit it (in its place). He should pour down (the quantity of Soma which he has taken) upon the lower pressing stone, mix it up with the *vasativarī* water, and recite over it the verse, *āvivṛdhaṁ vaḥ*...; he should press it as needed by means of the Soma-pressing stone, with the verse, *tisro yahvasya samidhaḥ parijman devā akṛṇvann uśijo amartyave | tāsām ekām adadhur martye bhujaṁ lokam u dve upajāmināṁ ayatuḥ* ···. Over the first stalk which drops out from the Soma being pressed, he should recite the formula, *ā mā 'skān*....[1] Or he should bring it back (without reciting any formula). He should follow the drops (of Soma-juice) with the verse, *drapsaś caskanda*.... This is the procedure in respect of all the pressings. (However) the verse for Soma-pressing (namely, *tisro yahvasya* ...) should be employed only at this pressing. The Adhvaryu should take up that Soma-juice with the hand with a piece of gold held in it, and, standing with his face turned towards the east, with the cup together with a piece of gold, make the offering in the south-eastern half or the north-eastern half. Where (one does) so (that is, as prescribed in the preceding sūtra), there he should make all the offerings of Soma-juice. Or, having made the offerings, he should keep back a remnant. The Adhvaryu should proceed to the Sadas along the front of the Hotṛ, enter it by the eastern door, and, sitting towards the west in the eastern part (of the Sadas), gaze at the Soma with the verse, *nṛcakṣasaṁ tvā*..., and consume it with the verse, *mandrābhibhutiḥ*···. Whoever himself carries the Soma (in the Sadas) should proceed with the rite beginning with the gazing at (the Soma and consume it) with the verse for consuming. They should wait, with the formula, *bhakṣe 'hi*, for the Soma carried by another, receive it with the formula, *aśvinos tvā bāhubhyāṁ saghyāsam*..., gaze at it with the verse, *nṛcakṣasaṁ tvā*···, quickly go over the verse, *mandrābhibhūtiḥ*···, and, at the morning pressing, consume the entire quantity of Soma with the formula, *vasumadgaṇasya soma deva te*.... (They should consume) the *nārāśaṁsas* with the formula, *narāśaṁsapītasya*.... Whatever has been prescribed (to be done) before (the consuming of Soma with the formula,) *vasumadgaṇasya*..., becomes applicable at all (pressings). Some teachers prescribe the formula, *vāg devi somasya pibatu*, as the formula to accompany the consuming of the Soma at all pressings. After having consumed the Soma with the formula, *hmva me gātrā harivo* ··, they (= the officiating priests) should touch their hearts. The Adhvaryu should wash the cup in the *mārjāliya* enclosure and place it at its place. This should be the procedure at all Soma-offerings. Only in connection with the cups should there be the association of a piece of gold. The consuming should occur in

1. The printed text reads *ā mā skān*.

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connection with the offerings and the pressing and not in connection with one of the two. The cup for curds, the *aṁśu* cup, and the *adābhya* cup should be similar. The Adhvaryu should proceed with the offering of the *aṁśu* cup. He should take as much quantity of king Soma as he considers to be sufficient for one cup of Soma-juice. He should again tie up the remaining quantity and keep it back. He should pour down the Soma (which has been taken for pressing) upon the lower pressing stone, mix it up with the *vasatīvarī* water, and take up (the juice) of it which has been pressed once, after having breathed in and breathed out and mentally chanting the Vāmadevya (-sāman). Or (he should take it up) with the basic verse of the Vāmadevya (-sāman), namely, *kayā naś citra ā bhuvad*···. If he is unable to take it up without breathing in he should breathe out over a piece of gold of one hundred *mānas* with the verse, *ā naḥ prāṇa etu parāvataḥ*···, and then take it up after a boon has been granted (to him by the sacrificer). He should have it (=the *aṁśu*) touched by a piece of gold of one hundred *mānas* together with a piece of precious metal (=silver) and cover it with another piece of gold. He should carry it (to the Ahavanīya fire) with the formula, *indrāgnī me varcaḥ kṛṇutām*···. With *dadhanve vā yad īm anu*···, he should offer it without breathing in. The Pratiprasthātṛ should sprinkle the Adhvaryu with water. The Adhvaryu should proceed with the offering of the *adābhya* cup. With the formulas beginning with *vasavas tvā pravṛhantu*···, he should take out three stalks, not attached to one another, out of the tied-up king Soma, pour over them, in another cup, curds or *nigrābhya* water, and, with the formulas, *māndāsu te śukra śukram ādhūnomi*..., etc., move round those stalks in that cup, three times by the right; or four or five or seven times. The remaining formulas (from among *vasavas tvā*···) should be regarded as being intended for the options. The Adhvaryu should take up (a small portion of the mixture each time) respectively with the verses beginning with *śukraṁ te śukreṇa gṛhṇāmi*···. At the end of all (verses) there should be *upayāma*-formulas. With the verse, *ā 'sminn ugrā acucyavuḥ*···, the Adhvaryu should carry (the cup to the Āhavanīya fire). He should recite over it the formula, *kakuhaṁ rūpaṁ vṛṣabhasya rocate*···. With the formula, *somaḥ somasya purogāḥ*···, he should make the offering. He should deposit the stalks well-marked out.

[10.4] — In connection with (the offering of) the *aṁśu* cup, the sacrificer should give away to the Adhvaryu twelve cows which have newly borne calves or pregnant five-year old cows and a skin for lying and sitting upon.

VAIKHĀNASA —

[15.8–11] — With the formula, *upayāmagṛhīto 'si prajāpataye tvā jyotiṣmate jyotiṣmantaṁ gṛhṇāmi*, the Adhvaryu should pour curds for Prajāpati into the *dadhigraha* upon which he has (already) put a darbha-blade, take it up with the formula, *dive tvā 'ntarikṣāya tvā pṛthivyai tvā*, get up, carry it with the formula, *ape 'ndra dviṣato manaḥ*, and offer it with the formula, *prāṇāya tvā 'pānāya tvā*. He should wash that cup and pour down (the wash-water)

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within the (middle) enclosing stick. At this stage, the sacrificer should offer a boon. This cup (that is, the *dadhigraha*) is common to (that is, it should be used also for) the *aṁśu* and the *adābhya*.

When the Adhvaryu wants to take up the *aṁśu* cup, he should take as much quantity of king Soma as may be sufficient for one cup of Soma-juice, pour it down upon the lower pressing stone, mix it up with the *vasatīvarī* water, recite over it the verse, *avivṛdham vo manasā*···, press it once by means of the pressing stone, holding a piece of gold in his hand, and then recite over the first stalk which drops out the formula, *ā mā 'skān*···. He should follow the drops with the verse, *drapsaś caskanda*···. This should be the procedure for Soma-pressing at all pressings. The Adhvaryu should take up from the Soma, which has been pressed once, not breathing out after having first breathed out and breathed in and mentally chanting the Vāmadevya (-sāman) or with the basic verse of the Vāmadevya, namely, *kayā naś citra ā bhuvad* ··, (recited) in mind. If he is unable to take up without breathing out, the Adhvaryu and the sacrificer should breathe out over a piece of gold of one hundred *mānas* with the verse, *ā naḥ prāṇa etu parāvataḥ*.... After a boon has been granted by the sacrificer, the Adhvaryu should take it up, touch it with the piece of gold of one hundred *mānas*, cover it (= the cup) with that (= piece of gold), carry it with the verse, *indrāgni me varcaḥ kṛṇutām*..., and, holding a piece of gold in his hand, standing with his face turned towards the east, and not breathing out, offer it with unspecified verse relating to Prajāpati, namely *dadhanve vā yad īm anu*···. The Pratiprasthātṛ, holding a piece of gold in his hand, should touch the Adhvaryu and the sacrificer with that piece of gold and sprinkle water upon them.

(As for taking up) the *adābhya* cup, with the formulas beginning with *vasavas tvā pravṛhantu*, the Adhvaryu should take three stalks out of the tied-up king Soma, hold each of these stalks, so that they do not touch one another, in the spaces between the fingers, dip them into the vessel of curds or of the *nigrābhya* water or of milk, and, respectively with the formulas beginning with *māndāsu te śukra śuciram ādhūnomi*, stir up those stalks in that vessel, moving them round by the right, three times or four or five or seven or eleven times. He should fill in the *adābhya* cup with the formulas beginning with *śukraṁ te śukreṇa gṛhṇāmi* and ending with *upayāmagṛhito'si*···. He should take it up with the verse-half, *ā 'sminn ugrā acucyavuḥ*..., recite over it the formula, *kakuhaṁ rūpam*···, carry it, and then offer it, with the formula *somaḥ somasya purogā*···.

One should deposit the stalks, which had been stirred up, well guarded. At (the offering of) the *aṁśu* cup and (of) the *adābhya* cup, the sacrificer should give away (by way Dakṣiṇā) twelve milch-cows or five-year old cows. The order of priority in respect of these two cups should be (decided) according to one's desire. In the case of a sacrificer who has no faith[1] and who is not dear to him (= the Adhvaryu), these

1. The printed text reads (wrongly) *śraddadhānasya*,

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two cups should not be filled in (and offered) by the Adhvaryu. The Adhvaryu should take up, with the formula, *devasya tvā...*, the pressing stone of the shape of a *jantu*, and then restrain his speech until before the *hiṁkāra* to be uttered by him at the taking up of the *āgrayaṇa* vessel. He should recite over it the formula, *grāvā 'si...*, put it down with its top pointing upwards upon the Soma-pressing skin, and then, (respectively) with the five formulas beginning with *indrāya tvā vṛtraghne*, measure out king Soma as at the time of the Soma-purchase; (he should measure out king Soma) five times without reciting any formula. He should not add to it (as at the Soma-purchase). He should set aside king Soma upon one part of the lower pressing stone, take up the stalks which would be sufficient for one cup (of Soma-juice), tie up the other stalks, deposit them (elsewhere), pour out upon the lower pressing stone those (which have been taken up for pressing), pour out upon them the water from the Hotṛ's goblet with the formula, *śvātrā stha vṛtraturo...*, and then touch them with the verse, *yat te soma divi jyotiḥ*···. Out of the stalks upon which water has been poured out, he should take up six stalks, place two (stalks) each within the spaces between the fingers, in such a way that one pair does not touch the other, hold them well-protected, put the other stalks into the Hotṛ's goblet, and, holding the stone of the shape of a *jantu* above, stir up those stalks round, three times, by the right, with the formula, *prāg apāg udag*···. That (water) would be the *nigrābha*. The Adhvaryu should pour down those stalks upon the lower pressing stone, sprinkle them with the *vasatīvarī* water, recite over them the formula, *avivṛdhaṁ vo manasā*···, raise up the stone, meditating in the mind upon the hate-worthy person with the formula, *amuṣmā ahaṁ yajñaṁ praharāmi na tubhyaṁ soma* (substituting for *amuṣmai* the name of the person in the dative case), recite over the Soma-pressing boards the formula, *dhiṣaṇe vidū*[1] *satī*···, recite over king Soma, who has been sprinkled with water, the formula, *mā bher mā saṁvikthā mā tvā hiṁsiṣam*, and then press the Soma by means of the stone, as needed, with the verse, *anāgasas tvā vayam indreṇa preṣitā upa*···. Over the stalk which may have dropped out, he should recite the formula, *ā mā 'skān...*, and, over the drops, the verse, *drapsaś caskanda*. He should press the Soma eight times.

MĀNAVA—

[2.3.2.29–34] — With the formula, *upayāmagṛhīto 'si prajāpataye tvā*.... the Adhvaryu should take up *dadhigraha* (that is, curds in a cup) which is made of the wood of *udumbara* and over which a strainer is placed. It should be offered without having been set down. The Adhvaryu should go along the south of the Hotṛ. He should carry over the cup along the north (of the Hotṛ), stand still at the southern joint of the enclosing sticks, and make the offering with the formula, *yenā prajā achidrāḥ*···. He should pray with the verse, *tisro jihvasya*···. After having stepped back, he should set down the cup at its proper place.

1. The printed text reads (wrongly) *viḍū*.

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58. THE OFFERING OF THE UPĀṂŚU CUP

BAUDHĀYANA —

[7·5] — The Adhvaryu should bring in the water in the Hotṛ's goblet through the space between the two poles of the southern *havirdhāna*-cart and deposit it upon the skin. In order that that water should be rendered *nigrābhya*, he should make the sacrificer recite the formulas beginning with *nigrābhyā stha devaśruta āyur me tarpayata* and ending with *gaṇā me mā vi tṛṣan*. [14.4 — (The Mantras caused) to be recited (by the sacrificer) in order that the water (in the Hotṛ's goblet) should be rendered *nigrābhya* have been duly prescribed (*TS* 3.1.8).] [21.17 – As for the injunction that, in order that the water should be rendered *nigrābhya*, (the Adhvaryu) should make (the sacrificer) recite (the relevant Mantras) : (The view expressed in) the sūtra is that of Śāliki. In this connection, however, Bodhāyana says that the Adhvaryu should hold (that goblet) either in his lap or on his bosom and, in order that the water (in that goblet) should be rendered *nigrābhya*, make the sacrificer recite (the relevant Mantras).] [25.17 – After having made the sacrificer recite (the relevant Mantras) in order that the water should be rendered *nigrābhya*, the Adhvaryu should offer the *adābhya* cup. Then he should take up the *upāṁśu* pressing stone. Then he should pour out king Soma. One should know as being well established the ritual relating to the Agniṣṭoma up to the touching of the two boards.] The Adhvaryu should give it (the water) over to the sacrificer and then take up that one of the (Soma-crushing) stones which resembles, as it were, the silk-worm which is still in its cocoon, with *devasya tvā* ···. After having taken it up, he should recite over it the formula, *grāvā 'sy adhvarakṛd*···. Then he should place it towards the east, loosen king Soma, and measure him out over the *upāṁśu* pressing stone respectively with the formulas, *indrāya tvā vṛtraghne*, *indrāya tvā vṛtrature*, *indrāya tvā 'bhimātighne*, *indrāya tvā ''dityavate*, and *indrāya tvā viśva-devyāvate*. (He should measure out) five times (respectively) with the (five aforesaid) formulas and five times without reciting any formula. Measuring out ten times, he should measure out half the quantity of king Soma. He should wrap up the remaining quantity of king Soma with the turban, carry it beyond between the two poles of the southern *havirdhāna*-cart, and place it within the interior of the cart. [21.17 – As for the pouring out of king Soma : (The view expressed in) the sūtra (is that) of the two Ācāryas. In this connection, indeed, Aupamanyava says that the Adhvaryu should pour out king Soma for all pressings at the time of the morning pressing itself.] Then the Adhvaryu should mix up the measured out king Soma with the water in the Hotṛ's goblet with *śvātrāḥ stha vṛtraturo* .... Then he should stir him up (into that water) with *yat te soma divi jyotir*.... He should touch the two boards which are covered over with the skin, with *dhiṣaṇe vīḍū satī*···. Then he should make the sacrificer recite the *vṛddhi*–formulas, *avīvṛdhaṁ vo manasā*

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sujātā···. [14.4 — It is said in the Brāhmaṇa that plants, indeed, are the subjects of Soma; that the subjects, verily, are capable of giving to king Soma; (and) that the Soma belongs to Indra. While one is going to do the pressing, one should beg for king Soma back from the plants— one should say : *avivṛdhaṁ vo manasā sujātā*···. After having begged for him back from the plants themselves — from his own subjects — for the sake of his own divinity, one should do the pressing. So says the *Brāhmaṇa*.] The Pratiprasthātṛ should clasp, within (the cavities of the fingers of) his right hand, six stalks of the propitiated king Soma. With that very hand he should take up the *upāṁśu* cup. Then he should first press king Soma, who has been mixed with water eight times. If a stalk of Soma has dropped down, the Adhvaryu should make the sacrificer recite the formula, *ā māskānt saha praja ā saha rāyaspoṣene 'ndriyaṁ me vīryaṁ mā nirvadhīḥ*. [14.4 – It is said in the *Brāhmaṇa* · The first stalk of the Soma which is being pressed, which, indeed, drops down — that is capable of destroying the sense-power, virility, progeny, and cattle of the sacrificer; one should recite a formula over it. The first stalk of the Soma which is being pressed, which drops down — over it should one recite the formula, *ā māskānt saha prajayā* ···. He, indeed, invokes this blessing for the sake of the non-destruction of the sense-power, virility, progeny, and cattle. So says the *Brāhmaṇa*.] [21.17 – As for the injunction that, if a stalk of Soma has dropped down, the Adhvaryu should make the sacrificer recite : (The view expressed in) the sūtra (is that) of Bodhāyana. Śālīki says that he should make the sacrificer recite (only) if the stalk has dropped down into the *upāṁśu* cup itself.] Then the Adhvaryu should strike (at the extracted Soma-juice) with the cavity of hands, without reciting any formula. The Pratiprasthātṛ should cover (the *upāṁśu* cup) by means of the first two stalks. The Adhvaryu should pour down the juice with *vācaspataye pavasva vājin*. (The Pratiprasthātṛ) should (again) clasp these two stalks. (The Adhvaryu) should press, for the second time, king Soma who has (already) been mixed with water eleven times. In this case, he should not make the sacrificer recite even if a stalk has dropped down. As before, he should strike at the extracted Soma-juice with the cavity of hands, without reciting any formula. The Pratiprasthātṛ should cover (the *upāṁśu* cup) by means of the two middle stalks. The Adhvaryu should pour down the juice with *vṛṣā vṛṣṇo aṁśubhyāṁ gabhastipūtaḥ*. (The Pratiprasthātṛ) should (again) clasp these two stalks. As before, the Adhvaryu should press, for the third time, king Soma who has (already) been mixed with water twelve times. Even in this case, he should not make the sacrificer recite even if a stalk has dropped down. Even as before, he should strike (at the extracted Soma-juice) with the cavity of hands, without reciting any formula. The Pratiprasthātṛ should cover (the *upāṁśu* cup) by means of the last two stalks. The Adhvaryu should pour down the juice with *devo devānāṁ pavitram asi yeṣāṁ bhāgo 'si tebhyas tvā*. (The Pratiprasthātṛ) should (again) clasp these two stalks. Then the Adhvaryu should cleanse the *upāṁśu* pressing stone by means of the woollen filter and put it down, with its head towards the south, upon the eastern half of the

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mound. Then he should take up the (*upāṁśu*) cup from the Pratiprasthātṛ with *svāṅkṛto 'si*. He should support the cup[1]. He should look at it intently with *madhumatīr na iṣas kṛdhi*. He should cleanse it upwards with *viśvebhyas tve 'ndriyebhyo divyebhyaḥ pārthivebhyaḥ*. He should take it up and get up with *manas tvāṣṭu*. He should come over with *urv antarikṣam anv ihi*. After having come over, and while the sacrificer remains touching him, he should make an offering on the Āhavanīya fire with *svāhā tvā subhavaḥ sūryāya svāhā*. After having made the offering, he should breathe out over it. He should make the sacrificer recite the formula, *bhūr asi śreṣṭho raśmīnāṁ prāṇapāḥ prāṇaṁ me pāhi* [14.10–The formulas to be recited over the offerings of the *upāṁśu* and the *antaryāma* cups have been prescribed (*TS* 3.2.10).] The Adhvaryu should cleanse it downwards upon the middle enclosing stick, by means of the hand with its palm turned downwards and moving backwards, with *devebhyas tvā marīcipebhyaḥ*. Then, after having turned by the right, he should pour down the remnant in the cup into the *āgrayaṇa* vessel, with *eṣa te yoniḥ*. Then he should put down a stalk of Soma[2] into the *upāṁśu* cup. He should place it (= the cup)[3] to the south of and touching the *upāṁśu* pressing stone with *prāṇāya tvā*. With *vyānāya tvā*, he should touch the *upāṁśu* pressing stone.

BHĀRADVĀJA —

[13.9.11 – 11.18] — Thereafter the Adhvaryu should take up the *upāṁśu* pressing stone with the formula beginning with *devasya tvā savituḥ prasave*··· and ending with *vṛṣṭivanim*. After having taken it up, he should restrain his speech until (the taking up of) the *āgrayaṇa* vessel. He should hold the pressing stone with its tip turned upwards and then measure out, with the hand with a piece of gold held in it, (the stalks) of king Soma with the formulas beginning with *indrāya tvā vṛtraghne*. In this connection the procedure of measuring out should be the same as in connection with the purchase of Soma, except for the keeping back of some quantity. Thereafter, the Adhvaryu should take up the *upāṁśu* cup.

After having made the Soma swell with the formula, *śvātrā stha vṛtraturaḥ*···, he should recite over it the formula, *yat te soma divi jyotir*···. He should recite over the two pressing planks the formula, *dhiṣaṇe vīḍū sati vīḍayethām*···. The pressing stone should be above, and the Soma-stalks below. Then the Adhvaryu should submerge the stalks round by the right into the Hotṛ's goblet and then render the water *nigrābhya* with the formula, *prāg apāg udag adharāk tās tvā diśa ādhāvantv amba ni ṣvara*. He should take out six stalks. Being wet, they should not stick to one another. After having raised the pressing stone, he[4] should say : " Do thou not be afraid; do thou not

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1. Some mss. read *graham upayacchati;* the printed text reads *graham aṭayacchati*.
2. At the third pressing, this stalk is to be put into the *ṛjīṣa* and then the pressing is to be done.
3. The printed text reads *enaṃ*. Some mss. read *enad*.
4. The printed text reads *vadanti;* one would expect the singular *vadati*.

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tremble." When he finds either (darbha) grass or root, he should press it with the verse, *anāgasas tvā vayam indreṇa preṣitā upa vāyuṣ te astv aṁśabhūr mitras te astv aṁśabhūr varuṇas te astv aṁśabhūr ahataḥ somo rājā mayā*. Hereafter he should press Soma with this very verse. After having first pressed Soma eight times, the Adhvaryu should again render the water (in the Hotṛ's goblet) *nigrābhya*, twice at the beginning and twice at the end. He should render it *nigrābhya* four times. One should collect the Soma-juice three times by means of a drawing spoon and draw it up; so is it said. The Pratiprasthātṛ should cover the *upāṁśu* cup with two stalks out of those already taken away and then hold it towards the north. The Adhvaryu should take up king Soma (= Soma-juice) in folded hands and pour it into the *upāṁśu* cup with the formula, *vācaspataye pavasva vājin*···. There should be two other pressings in the manner prescribed above. Or, as the next best alternative, one should press eleven times at the second pressing, and twelve times at the third.

The Pratiprasthātṛ should cover the *upāṁśu* cup with two different stalks (at each of these two pressings). Without putting it down, the Adhvaryu should take up the cup and get up with the formula, *svāṅkṛto 'si madhumatīr na iṣas kṛdhi*···. He should carry it along the north of the Hotṛ with the formula, *urv antarikṣam anv ihi*. The two (that is, the Adhvaryu and the Pratiprasthātṛ) should stand by the northern joint of the enclosing sticks with the formula, *manas tvā 'ṣṭu*. Standing upright the Adhvaryu should make the offering in an unbroken stream towards the south-east with the formula, *svāhā tvā subhavaḥ sūryāya*. After having made the offering with the formula, *devebhyas tvā marīcipebhyaḥ*, he should wash away the wipings upon the enclosing stick. If he desires that rain should fall, he should wash away (the wipings) with the hand pointing downwards; if he desires that rain should not fall, he should wash away (the wipings) with the hand pointing upwards. He should pour down the remnant into the *āgrayaṇa* vessel and then place the cup at its proper place with the formula, *eṣa te yoniḥ prāṇāya tvā*. The Adhvaryu should take up one of the stalks which have not been pressed and cast it into the *upāṁśu* cup. It should remain there until the third pressing. Thereafter, the Adhvaryu should mix up the (six) stalks with the (other) stalks with the verse, *yat te somā 'dābhyaṁ nāma jāgṛvi*···. Or he should mix up two stalks after each pressing. If he wants to practise exorcism, he should take Soma-juice in the *upāṁśu* cup and place it with the formula, *amuṣya tvā prāṇe sādayāmi*. Then he should take it up with the *sāvitra* formula and carry it. The procedure up to the offering should be similar (to the one in connection with the offering of other cups). When the Adhvaryu is about to make the offering, he should recite over the cup the formula, *amuṁ jahy atha tvā hoṣyāmi*. If the person against whom the exorcism is to be practised is away, he should hold his breath as long as he can (after having recited the above-mentioned formula). After having breathed in, he should make the offering with the formula, *praharṣiṇo madirasya made mṛṣā 'sāv astu svāhā*. The other procedure should be similar.

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ĀPSATAMBA —

[12.9.1–11.10] — The Adhvaryu should fiill in with the *vasativarī* water the Hotṛ's goblet placed upon the northern track (of the southern *havirdhāna*-cart) and then, in ordert to render that water *nigrābhya*, make the sacrificr recite over it the formulas beginning with *nigrabhyā stha devaśrutaḥ*···. He should take up the *upāṁśu* pressing stone, with the formula, *devasya tvā savituḥ prasave*··· and resite over it the formulas beginning with *grāvā'sy adhvarakṛt*··· While taking up this pressing stone, he should restrain his speech and release it (only) after he has taken up the *āgrayaṇa* vessel. Then he should put down that pressing stone upon the lower pressing stone and measure out upon it the Soma-stalks in the same manner as at the purchase (of Soma). This much should be different : He should measure out the stalks respectively with the formulas beginning with *indrāya tvā vṛtraghne*···. He should measure out five times with the relevant formulas, and five times without reciting any formula. He should not leave behind any stalks. He should assign an ample uqantity of king Soma for the morning pressing, a smaller one for the mid-day pressing. He should tie up together (in a piece of cloth the two bunches of Soma-stalks), put them down (in the southern *havirdhāna*-cart), pour down upon the lower pressing stone a quantity of king Soma which would be sufficient for one cup (of Soma-juice), put into the Hotṛ's goblet (which contains the *vasatīvarī* water) a few Soma-stalks, hold over it the *upāṁśu* pressing stone, and, moving round the stalks by the right three times, accomplish the *nigrābha* with the formula, *prāg apāg udag adharāk*···. With the formula, *amba niṣvara*, (the sacrificer) should mentally meditate upon that wife whom he desires. The Adhvaryu should sprinkle (the Soma placed upon the lower pressing stone) with a portion of that water, take up six stalks of king Soma which are moist and attached to one another, deposit them upon the skin, and then recite over king Soma the formula, *yat te soma divi jyotiḥ*···, and over the Soma-pressing boards the formula, *dhiṣaṇe vīḍū*···. He should again recite over king Soma itself the verse, *avivṛdhaṁ vo manasā sujātā*···, raise up the pressing stone with the formula, *mā bher mā saṁvikthāḥ*, and, putting a blade of grass in between the stone and the Soma, press the Soma with the verse, *anāgasas tvā vayam indreṇa preṣitā upa vāyuṣ ṭe astv aṁśabhūr mitras te astv aṁśabhūr varuṇas te astv aṁśabhūr ahataḥ somo rājā*. Or, otherwise, (instead of putting a blade of grass in between the stone and the Soma) he should strike upon a blade of grass or a stick or a root which may have already been among the Soma-stalks (and then press Soma). In the beginning, he should press Soma eight times. Then the Pratiprasthātṛ, holding the *upāṁśu* cup in his hand, should place over that cup two stalks from among the (six) taken away (and deposited upon the skin). The Adhvaryu should pour down with folded hands the Soma-juice into that cup with the formula, *vācas-pataye pavasva vājin*···. (In connection with this cup) there should not be the strainer, the *upayāma* formula, and the putting down. This is the first round; the second and the third (rounds) are prescribed (to be gone through) in the same manner. As the next best alternative, the Adhvaryu should press

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Soma eleven times in the second (round) and twelve times in the third. Twice in the first (round) or in the last should he go through the *nigrābha* rite and the sprinkling with water. He should press the Soma-stalks from the Hotṛ's goblet in the last round. (In the second and the third rounds) the Pratiprasthātṛ should place over the cup each time two stalks from the remaining (four). The Adhvaryu should take up the cup with the formula, *svāṁkṛto 'si...*, and then step beyond (towards the fire) along the right of the Hotṛ with the formula, *urv antarikṣam anv ihi*; or (he should step beyond) by the route by which the Hotṛ arranges for him to go. He should sit down towards the south of the fire with the formula, *manas tvā 'ṣṭu*, take the cup along the southern joint of the enclosing sticks, offer (the Soma-juice from the cup) in the southern part of the fire, in a straight, continuous, and long line towards the east, with the formula, *svāhā tvā subhavaḥ sūryāya*, and then wipe off the wipings upon the middle enclosing stick, with the formula, *devebhyas tvā marīcipebhyaḥ*. In the sacrifice of one whom he hates, he should make the offering in a stooping posture. If he desires that Parjanya should shower rain, he should wipe down the wipings within the cup and then wipe them off upon the inside of the enclosing stick with the hand turned downwards. If he desires that Parjanya should not shower rain, he should wipe upwards the wipings on the outside of the cup and wipe them off upon the outside of the enclosing stick with the hand turned upwards. He should pour down the entire remnant into the *āgrayaṇa* vessel, place the empty cup in its place with the formula, *eṣa te yoniḥ prāṇāya tvā*, and cast a stalk into it; at the third pressing, he should add that stalk (to the *ṛjīṣa*) and then press them. Now (follows) the procedure to be adopted by one who would practise exorcism. He should take up the *upāṁśu* cup, place it (for a moment, upon the mound) with the formula, *amuṣya tvā prāṇe sādayāmi* (substituting for *amuṣya*, in the genitive case, the name of the person against whom he would practise exorcism), again take it up with the formula, *devasya tvā savituḥ prasave...*, cover it over with the hand with the formula, *amuṣya tvā prāṇam api dadhāmi*, and then say, " Do thou kill so-and-so; then shall I offer thee." If (the person against whom the exorcism is to be practised) is at a distance, the Adhvaryu should (after having said, " Do thou kill, etc.") hold his breath (as long as he can, and then make the offering). Standing in a sloping posture, he should make the offering with the formula, *praharṣiṇo madirasya made mṛṣā 'sāv astu*, and then place the cup at its place with the formula, *amuṣya tvā prāṇe sādayāmi*. Some teachers say that, in the sacrifice of one who would practise exorcism, the Adhvaryu should offer the stalk, which remains clinging to the garment or the fore-arm or the chest, with the formula, *devā 'mśo yasmai tve 'ḍe tat satyam apariplutā bhaṅgyena hato 'sau phaṭ*.

[14.9.4] – While king Soma is being measured out, while he is being pressed, and while the cups are being taken up, the Brahman should restrain his speech until the taking up of the *āgrayaṇa* vessel.

SATYĀṢĀḌHA —

[8.3] — With the formula, *devasya tvā···*, the Adhvaryu should take

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up the *upāṁśu* pressing stone, and then restrain his speech until the taking up of the *āgrayaṇa*. He should recite over (the pressing stone) the formula, *grāvā 'si*.... He should put it down upon the Soma-pressing skin with its tip pointing upwards, and, with the formulas beginning with *indrāya tvā vṛtraghne*···, measure out king Soma in the same way as at the purchase (of Soma) except for the collecting of the remaining stalks. He should push away king Soma on one part of the Soma-pressing skin, take (out of it) as much as he considers to be sufficient for one cup (of Soma-juice), again tie up the remaining quantity, and deposit it (elsewhere); he should pour down (the quantity which has been taken for the pressing) upon the lower pressing stone, mix it up with the *vasatīvarī* water, and, with the formula, *śvātrāḥ stha vṛtraturo*..., (further) mix it up with *nigrābhya* water. He should recite over it the formula, *yat te soma divi jyotir*···. Some teachers prescribe the reciting of the formula over it (to take place) before (its mixing up with the *nigrābhya* water). The Adhvaryu should take out six stalks, not attached to one another, of king Soma which has been mixed up, deposit them well marked, take up the remaining stalks, hold the *upāṁśu* pressing stone over (the Hotṛ's goblet), and, underneath (that stone), stir up the stalks in the Hotṛ's goblet, three times by the right, with the formula *prāg apāg udag adharāk*···; that becomes the *nigrābha*. The Adhvaryu should pour down those stalks (together with the *nigrābha*) upon the lower pressing stone, mix them up with the *vasatīvarī* water, raise up the pressing stone with the formula, *mā bher mā saṁvikthāḥ*, and recite over the pressing boards the formula, *dhiṣaṇe vīḍū satī*···. With the verse, *anāgasas tvā vayam*···, he should (first) strike (with the pressing stone) upon that portion of Soma which has been spread out evenly, wherein he sees a root, a blade, or a piece of wood (of Soma).[1] The view of some teachers is that one should hold a blade of grass in between and then press (the Soma). The Adhvaryu should, in the beginning, press eight times, and then go through the procedure relating to the *nigrābha* as before. The Pratiprasthātṛ, seated towards the north, should cover the *upāṁśu* cup with two of the (six) stalks which have been taken out, and support it in his hand. With the verse, *vācaspataye pavasva vājin*···, the Adhvaryu should pour down the Soma (-juice) (into that cup) by means of folded hands. The second and the third pressing is prescribed (to be accomplished) in this (very) manner. Or, as the next best alternative, the Adhvaryu should press eleven times at the second (pressing) and twelve times at the third. The Pratiprasthātṛ should remove the first two stalks, cover the cup, at the second pressing, with other two (of the six stalks), and support it (in his hand); (he should remove those two stalks and cover the cup)with the remaining two (of the six stalks, and support it) at the third pressing. (The Adhvaryu) should pour down the Soma-juice (into the cup), at the second pressing, with the verse, *devo devānām*..., and, at the third pressing, with the verse, *madhumatīr na iṣas kṛdhi*···. He should not put that cup down. He should get up with the formula, *svāṁkṛto*

1. cf. *Mān SS* 2.3.3.11.

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'si···. With the formula, *urv antarikṣam*···, he should go forward stepping beyond the Hotṛ along the north. With the formula, *manas tvā 'ṣṭu*, he should stop at the northern joint of the enclosing sticks. He should carry (the cup) along the northern joint of the enclosing sticks and, with the formula, *svāhā tvā subhavaḥ sūryāya*, offer the Soma-juice, towards the south-east, in a straight, long, and continuous (stream). With the formula, *devebhyas tvā maricipebhyaḥ*, he should wash away the inside wiping upon the middle enclosing stick if he desires that the rain should shower; so is it explained in the *Brāhmaṇa*. He should pour down the remnant into the *āgrayaṇa* vessel. With the formula, *eṣa te yoniḥ prāṇāya tvā*, he should put down the cup (in its place). He should put a stalk of Soma over it; it (= the stalk) should remain (there) until the third pressing. However, in the sacrifice of one who (desires to) practise exorcism, the Adhvaryu should take up the cup and put it down with the formula, *amuṣya tvā prāṇe sādayāmi* (substituting for *amuṣya* the name, in the genitive case, of the person against whom the exorcism is to be practised). He should take it up with the *sāvitra* formula, recite over it the formula, *amuṁ jahy atha ivā hoṣyāmi*, and then make the offering with the formula, *praharṣiṇo madirasya made mṛṣā 'sāv astu*. Until the offering, he should sit down without breathing out. If (the person) is far away, he should remain standing (without breathing out) as long as he can. He should mention (in the various formulas, in the relevant cases) the name of the person who is hated (that is, against whom exorcism is being practised). He should offer the Some-stalk, that may have remained sticking to his chest or garment or fore-arm, with the formula, *devā 'ṁśo yasmai tve 'ḍe tat satyam aparipluta bhaṅgyena hato 'sau phaṭ*.

VAIKHĀNASA —

[15. 11–12] — The Adhvaryu should go through the *nigrābha* rite as before. The Pratiprasthātṛ should cover the *upāṁśu* cup with two stalks out of the six which have been held well-protected, and support the ends of those two. With the verse, *vācaspataye pavasva vājin*···, the Adhvaryu should pour down into that cup (the juice of) king Soma by means of folded hands.

The second and the third pressings (should be done) in this very manner. At the second pressing, the Pratiprastātṛ should remove the first two stalks, cover the cup with the middle two (stalks), and support them. The Adhvaryu should pour down the Soma-juice with the verse, *devo devānām*···. At the third pressing; the Pratiprasthātṛ should remove those stalks, cover the cup with the last two (stalks), and support them. The Adhvaryu should pour down the Soma-juice with the verse, *madhumatīr na iṣas kṛdhi*···. The Adhvaryu should take up that cup and get up with the formula, *svāṁkṛto 'si*. He should carry it with the formula, *urv antarikṣam anv ihi*. He should go beyond along the north of the Hotṛ, touch the two enclosing sticks towards the north with the formula, *manas tvā 'ṣṭu*, and, standing stooping down, offer (the Soma-juice) towards the south-east with the formula, *svāhā tvā subhavaḥ sūryāya*, making it flow in a long, straight, and unbroken (stream). After having offered, he should breathe out (over it). He should wash off the

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wiping upon the first enclosing stick with the formula, *devebhyas tvā marīcipebhyaḥ*. He should pour down the entire remnant of the offering into the *āgrayaṇa* vessel. With the formula, *eṣa te yoniḥ prāṇāya tvā*, he should put down the *upāṁśu* cup in its place. He should cast a stalk into the *upāṁśu* cup. It should remain there until the third Soma-pressing.

MĀNAVA –

[2.3.2.35–3.21] – The Adhvaryu should push over the *ādhavanīya*, pour down into it the water from the Maitrāvaruṇa's goblet, and then the water relating to the morning pressing. He should place the *vasatīvarī* water and the other two water-jars under the southern axle-pin of the northern *havirdhāna* cart. He should place the Hotṛ's goblet under the northern axle-pin of the southern *havirdhāna* cart and then make the sacrificer recite over it the formula *nigrābhyāḥ stha*….

With the formula, *devasya tvā savituḥ prasave...*, the Adhvaryu should take up the *upāṁśu* pressing stone. After having recited over it the formula, *grāvā 'si*, he should restrain his speech. He should unite king Soma and, with the verse, *indrāya tvā suṣuttamam*…, touch it with his hand with a piece of gold held in it. He should put down the *upāṁśu* pressing stone upon the lower pressing stone and then, with the formulas beginning with *indrāya tvā 'bhimātighne*, measure out king Soma upon it five times as at the purchase (of Soma). He should sprinkle it with the water from the Hotṛ's goblet with the formula, *śvātrāḥ stha vṛtratare...*, and then render it endowed with a body by means of the touch with the formula, *yat te soma divi jyotir*…. The Pratiprasthātṛ should pick up the smaller half of king Soma from the piece of cloth and put it down upon the skin of a black antelope. With the verse, *avīvṛdhaṁ vo manasā sujātā...*[1], the Adhvaryu should draw out king Soma and keep aside six stalks, two each time. Without reciting any formula, he should sprinkle it with the water from the Hotṛ's goblet, raise up the *upāṁśu* pressing stone, and then murmur the formula, *mā bhair mā saṁvikthā*…. He should recite over the two Soma-pressing boards the formula, *dhiṣaṇe īḍite īḍethām*…. He should recite over the first stalk of the pressed Soma which falls away, the formula, *ā mā 'skān saha prajayā saha paśubhiḥ saha rāyaspoṣeṇe 'ndriyaṁ me vīryaṁ mā nirvadhīṣṭa*, and then take it back. He should press a root. If he does not obtain a root, he should place a blade of grass or a piece of wood between (the Soma and the pressing stone). He should press eight times and, with the formula, *vācaspataye pavasva...*, pour down by means of folded hands (a quantity of Soma-juice equal to) one third of the cup into the *upāṁśu* cup. So too, after having pressed eleven times; so too, after having pressed twelve times. While the Soma-juice is being poured down (into the cup), the Pratiprasthātṛ should hold between (the cup and the Adhvaryu's hands) each time two stalks out of those which have been kept aside. The Adhvaryu should murmur the verse, *madhumatīr nā iṣas kṛdhi*….

1. *TS* 3.1.8.2.

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He should take up (the cup) with the formula, *svāṁkṛto 'si*, and get up. With the formula, *urv antarikṣaṁ vihi*, he should walk forth. He should go along the south of the Hotṛ. He should carry over the cup along the north, stand still at the southern joint of the enclosing sticks, and then offer it with the formula, *viśvebhya indriyebhyaḥ*···. At the part from which the offering has been made, he should wipe off (that part of) the cup upwards, and, (in the sacrifice) of one who is desirous of rain-shower, wipe off (the cup) upwards, at the rear of the middle enclosing stick, with the formula, *devebhyas tvā maricipebhyaḥ*···. (In the sacrifice) of one who is not desirous of rain-shower, he should wipe off downwards within the cup and wipe off downwards within the enclosing stick. He should pour down the remnant into the *āgrayaṇa* vessel. With the formula, *prāṇāya tvā*, he should set down the *upāṁśu* cup. He should put down into it a stalk.

KĀTYĀYANA —

[9.3.18 – 4.37] — The Adhvaryu should go beyond along the south of the Hotṛ and pour down the water from the Maitrāvaruṇa's goblet and a third of the *vasatīvari* water into the *ādhavanīya* with the verse, *agniḥ prātaḥsavane pātv asmān vaiśvānaro mahināṁ viśvaśambhūḥ | sa naḥ pāvako draviṇaṁ dadhātv āyuṣmantaḥ sahabhakṣāḥ syāma*. Also that much (that is, one third) out of the *ekadhana* water. After having deposited the remainders of both the waters at the place of the *ekadhanas*, they should sit round the two Soma-pressing planks–the Adhvaryu and the sacrificer to the north, the Adhvaryu (being) towards the east; and, after having gone round along the rear, the other three (the Adhvaryu's assistants should sit down on the three other sides). With the formula, *devasya tvā*..., the Adhvaryu should take up the stone, and then restrain his speech until before the utterance of *hiṁ*. That stone is the *upāṁśusavana*. Holding the *nigrābhya* water along his chest, the Adhvaryu should make (the sacrificer) recite over it (= the *nigrābhya* water) the formula, *nigrābhyā stha*···. He should measure out (and put down) Soma upon the *upāṁśu* pressing stone, five times, respectively with the five formulas beginning with *indrāya tvā vasumate rudravate*···. (Then he should) touch the measured out Soma with the formula, *yat te*···. (Out of the stalks of the measured out Soma) the Pratiprasthātṛ should take up six stalks and put them two each in the intervals between the fingers. With the formula, *śvātrā stha*, he should pour down the *nigrābhya* water (upon the measured out Soma). While striking at it (with the stone), the Adhvaryu should meditate in the mind upon the hated person (saying) : " At so-and-so do I strike; not at thee o Soma ". In the absence (of such a person, he should meditate) upon a blade of grass. With the formula, *mā bher*···, he should strike at the Soma. In this manner, he should press (the Soma) three times, (each time) pouring down (upon it) the *nigrābhya* water. In the three pressings he should strike at the Soma eight times, eleven times, and twelve times respectively. (In the sacrifice) of one who desires cattle, all (the three pressings) should be characterised by five strokes each; (in the sacrifice) of one who desires *brahman*-splendour, by eight strokes each. At each group of strokes, after having put the

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small stalks into the Hotṛ's goblet, the Adhvaryu should make the sacrificer recite the *nigrābha* formula, *prāg apāg*···. (He should make the sacrificer recite the *nigrābha* formula) fourth time after the pressing stone (has been put into the Hotṛ's goblet). Or (he should put the stone) without any formula (being recited). He should fill in the *upāṁśu* cup (each time) respectively with the formulas *vācaspataye*···, *devo devebhyo*..., and *madhumatīr*.... The Pratiprasthātṛ should hold the *upāṁśu* vessel by the side of the *upāṁśu* cup (held by the Adhvaryu). Out of the six stalks which had been taken up by him, he should hold two upon the cup each time, there being three distinct fillings in of the cup, and also there being the (necessary) indications in the Mantras. Or (he should hold all the) six stalks, there being the authority of the scripture (in support of it). With the formula, *yat te*, he should deposit upon the Soma the stalks which have been taken up. There should not be done the placing of the *upāṁśu* and the *antaryāma* (cups) after they have been wiped round. If he wants to practise exorcism, he should place it (= the *upāṁśu* cup), not releasing it from the hand, with the formula, *amuṣya tvā prāṇaṁ sādayāmi* (substituting for *amuṣya* the name of the person, against whom exorcism is to be practised, in the genitive case); (he should place) the *antaryāma* cup (in the same way) with the formula,··· *udānam*···. He should also cover it (= the *upāṁśu* cup) up with his hand with the formula, *amuṣya tvā prāṇam apidadhāmi* (substituting for *amuṣya* the name of the person, against whom exorcism is to be practised, in the genitive case); (he should cover up) the *antaryāma* cup with the formula,··· *udānam*···. After having uttered *svāhā*, he should depart (from the Havirdhāna) with the formula, *urv antariksam*···. The sacrificer should touch the Adhvaryu after having handed over the Hotṛ's goblet to some other person. The Adhvaryu should choose a boon, and the sacrificer should grant it. After having made the offering with the formula, *svāṁkṛto*···, the Adhvaryu should wipe off the cup upwards. He should wipe off his hand with the palm turned upwards unto the first enclosing stick in the eastward direction, with the formula, *devebhyas tvā* ···. If he wants to practise exorcism, he should offer, with the formula, *devā 'ṁśo*···, the stalk of Soma clinging to his garment or chest or fore-arm. He should pour down a portion of the remnant (in the *upāṁśu* cup) into the *āgrayaṇa* vessel and then cast into it a stalk of Soma for the third pressing. (He should do) the placing of the cup (at its place) with the formula, *prāṇāya tvā*··· He should wipe off the *upāṁśu* pressing stone with his hand and, with the formula, *vyānāya tvā*···, place it so that it faces towards the north and remains touching (the *upāṁśu* cup).

ĀŚVALĀYANA —

[5.2.1] – The Hotṛ should follow the *upāṁśu* cup, which is being offered, with the formula, *prāṇam yaccha svāhā tvā suhava sūryāya prāṇa prāṇaṁ me yaccha*, and breathe out after it with *uḥ*.

[5.2.3] – He should touch the *upāṁśu* pressing stone with the formula, *vyānāya tvā*, and then release his speech.

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ŚĀṄKHĀYANA —

[6.8.1] – With the formula, *prāṇaṁ me pāhi prāṇaṁ me jinva svāhā tvā subhava sūryāya*, the Hotṛ should breathe out after the *upāṁśu* cup being offered.

LĀṬYĀYANA —

[5.10.16–17] — If the Brahman has gone along the east of the Havirdhāna, he should, while they are offering the *upāṁśu* and the *antaryāma* cups, step beyond towards the north and, if he is uninitiated, remain standing there until the offering of those two cups (has been completed).

DRĀHYĀYAṆA —

[15.2.16] ≐ LĀṬ. [5.10.16] [*Drāh.* 15.2.16 om. *adīkṣitaś cet.*]

[15.2.17] — If he is initiated, he should remain standing there until the offering of those two cups (has been completed).

VAITĀNA —

[16.11]— (The Brahman should follow) the offering of the *upāṁśu* cup[1].

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59. THE SOMA-PRESSING

BAUDHĀYANA —

[7.6] — While the Adhvaryu is doing the various acts at this juncture, during that time should the Pratiprasthātṛ mix up in king Soma himself the stalks, two by two, with *yat te somā 'dābhyaṁ nāma jāgṛvi tasmai te soma somāya svāhā, yat te soma*[2]*...*, *yat te soma...*[2], etc. [25.17 – When, indeed, does the drinking of Soma by Soma take place ? It is said in the *Brāhmaṇa* : (When the formulas) *yat te somā 'dābhyaṁ nāma jāgṛvi tasmai te soma somāya svāhā*, etc., (are recited), that itself constitutes the drinking of Soma by Soma. The order of these rites which come together (is as follows : rendering the water *nigrābhya*; offering of the *adābhya* cup; offering of the *upāṁśu* cup; offering of the *aṁśu* cup; and offering of the *antaryāma* cup.] Now those who are going to press Soma should sit down round king Soma on all sides. The Adhvaryu should sit down towards the west facing towards the east; the sacrificer along his (= the Adhvaryu's) right arm; the Pratiprasthātṛ towards the south; the Āgnīdhra towards the north; and, between the Pratiprasthātṛ and the Āgnīdhra, the fourth one who would press. Then the Adhvaryu should say to the Unnetṛ: " Do thou bring over (Soma) and add water to it. " The Unnetṛ should pour out from the *ādhavanīya* jar by means of a drawing spoon. They (= the

1. The sūtra does not mention the Mantra with which the Brahman is to follow the offering.
2. The foregoing formula is repeated.

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Soma-pressers) should move round the Soma-stalks within the Hotṛ-goblet which is filled more than half, with *prāg apāg udag adharāk tās tvā diśa ā dhāvantv amba ni ṣvara* This rite is called the *nigrābha*. They should make (Soma) swell (with the water from the Hotṛ-goblet). They should distribute (the Soma-stalks among themselves). They should press. They should go through the *nigrābha* rite (a second time). They should make (Soma) swell. They should distribute (the Soma-stalks). They should press. They should go through the *nigrābha* rite (a third time). They should make (Soma) swell. They should distribute (the Soma-stalks). They should press. They should not go through the *nigrābha* rite at the fourth time. Then the Adhvaryu should collect together the well-extracted Soma-juice in a pitcher and hand it over to the Unnetṛ. The Unnetṛ should pour it down into the *ādhavanīya*. In this very manner should the second round (of extracting Soma-juice) be concluded. So (too) the third. The Adhvaryu should, in the end, wrap the *ṛjiṣa* (marc) in the woollen filter and hand it over to the Unnetṛ. The Unnetṛ should wash it in the *ādhavanīya*, squeeze it, carry it beyond[1] between the two poles of the southern *havirdhāna*-cart, and put it down upon the skin. He should place upon that (skin) the stones facing one another, and distribute the *ṛjiṣa* fourfold against the stone-mouths. Then either the Udgātṛ or the Prastotṛ should go to the rear of the axle of the southern *havirdhāna*-cart and place the *droṇakalaśa*, facing towards the east, upon the stones. Upon it, he should stretch out the woollen filter with its fringes pointing towards the north. After this has been so done, they should await the rise of the sun.

BHĀRADVĀJA —

[13.12.1–13.1] — Thereafter, having taken up the pressing stones, the Adhvaryu and his assistants should sit down for the principal Soma-pressing— the Adhvaryu towards the east, the Pratiprasthātṛ towards the south, the Neṣṭṛ towards the west, and the Unnetṛ towards the north. The Adhvaryu should pour down profuse quantity of king Soma upon the pressing skin. He should keep a smaller quantity for the mid-day pressing. He should pour out *vasatīvarī* water (over the Soma), render the water in the Hotṛ's goblet *nigrābhya*, (and pour that water over the Soma); then the officiating priests should press the Soma for an indefinite number of times. The water in the Hotṛ's goblet should be rendered *nigrābhya* (and poured out over the Soma); the officiating priests should press the Soma. The water in the Hotṛ's goblet should be rendered *nigrābhya* (and poured out over the Soma); the officiating priests should press the Soma. The Adhvaryu should collect in a goblet the Soma-juice pressed out in three turns, and one should pour it into the *ādhavanīya*. There should be two other pressings in the manner prescribed above. At the last pressing, the *ṛjiṣa* should be squeezed (and the Soma-juice collected). Soma-juice should be collected profusely. One should first cleanse the Soma-stalks by means of the strainer and then squeeze them. The Adhvaryu should place upon the pressing skin the pressing stones facing each other and then

1. *upātihṛtya*, as in some MSS; the printed text reads *upāvahṛtya*.

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remove the *ṛjīṣa* from the stones. He should make the stones face towards the *ṛjīsa* (which is collected at the centre). The Udgātṛ and his assistants should put down the *droṇakalaśa* upon the stones in such a way that it faces towards the east. They should draw it near the axle (of the southern *havirdhāna*-cart). They should spread out over the *droṇakalaśa* the strainer with its fringes pointing towards the north. The sacrificer should recite over the Soma-juice the verse, *pavitraṁ te vitataṁ brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ | atapta-tanūr na tad āmo aśnute śṛtāsa id vahantas tat samāśata*, and then make it flow from the Hotṛ's goblet upon the strainer in an unbroken stream. He should break up the stream in respect of one whom he hates.

The Unnetṛ should pour out the Soma-juice into the Hotṛ's goblet, (drawing it out) from the *ādhavanīya* by means of the drawing spoon.

[15.3.9–10] —While they are going to press king Soma, the Brahman should enter the Havirdhāna by the eastern door, step beyond by the front of the mound, and then sit down towards the south. While king Soma is being measured out and pressed, he should remain towards the south.

ĀPASTAMBA —

[12.11.11–13.4] —With the formula, *yat te somā 'dābhyaṁ nāma jāgṛvi...*, the Adhvaryu should mix up (with the other Soma-stalks), at each of the great pressings, two stalks out of the six used for the *upāṁśu* cup. After having mixed up the stalks for the *adābhya* cup and the two stalks for the *upāṁśu* cup (with the Soma-stalks to be pressed), all Adhvaryus, sitting down in the various directions, should press the Soma at the great pressing. The Adhvaryu (should sit down) towards the east, the Pratiprasthātṛ towards the south, the Neṣṭṛ towards the west, and the Unnetṛ towards the north. Some teachers say that the Adhvaryu should sit down towards the west and the Neṣṭṛ towards the east. The Adhvaryu should pour down king Soma upon the lower pressing stone, and then should follow the rites beginning with the one whereby he puts (some) stalks into the Hotṛ's goblet up to the sprinkling of water (upon the stalks placed upon the stone), the rite connected with the *upāṁśu* pressing stone being omitted. (The four officiating priests mentioned above) should press Soma by means of the other stones (that is, by means of the stones other than the *upāṁśusavana*)— (all of them except the Adhvaryu) without reciting any formula. In the same manner, they should press a second time and a third time after having first sprinkled the stalks with water (each time). The Adhvaryu should pour down together (into a pitcher) by means of folded hands the Soma-juice extracted (at the three pressings). The Unnetṛ should carry it over between the two poles (of the northern *havirdhāna*-cart) towards the north and pour it down into the *ādhavanīya*. This, verily, is the path of water and Soma. This is the first round. The second and the third (rounds) are prescribed (to be accomplished) in the same manner. (The great pressing should be) characterised by three rounds. The Adhvaryu should collect all Soma-juice in the *ādhavanīya*, place the pressing stones upon the lower pressing stone facing one another, crush

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(the Soma-residue, pour down that Soma-juice also into the *ādhavanīya*), and cast away the residue upon the mouths of the pressing stones. " He (thereby) gives fodder unto them. " So is it said. The Udgātṛ and his assistants should set down the *droṇakalaśa* upon the pressing stones and stretch out over it the strainer with its fringes pointing towards the north. The sacrificer should recite over the strainer being stretched out the verse, *pavitraṁ te vitataṁ brahmaṇaspate*···.

The sacrificer should make up a navel of the strainer and then, by means of the Hotṛ's goblet, make a stream of Soma-juice flow through it. (For this purpose) the Unnetṛ should pour down into the Hotṛ's goblet Soma-juice from the *ādhavanīya* by means of the drawing spoon. Unbrokenly should the stream be made to flow. " His (that is, the sacrificer's) desire (thereby) becomes fulfilled." So is it said. He should break the stream in the sacrifice of one whom he hates.

[14.9.4]— ... while the Soma is being pressed..., the Brahman should restrain his speech···.

SATYĀṢĀḌHA —

[8.3] — They should sit round for the great Soma-pressing—the Adhvaryu towards the east, the Pratiprasthātṛ towards the south, the Neṣṭṛ towards the west, and the Unnetṛ towards the north. The Adhvaryu should take out as much quantity of king Soma as he considers to be sufficient for the morning-pressing; he should again tie up the remaing quantity and deposit it (elsewhere); he should then pour down upon the lower pressing stone the Soma-stalks taken for pressing and add to them, at each pressing, one stalk out of those relating to the *adābhya* cup with the verse, *uśik tvaṁ deva soma*···, and two stalks out of those used at the taking up of the *upāṁśupāvana* (at each pressing) with the verse, *yat te somā 'dābhyaṁ nāma jāgṛvi*···. They should pour down those stalks (= the stalks relating to the *adābhya* and the *upāṁśu* cups) upon the lower pressing stone, mix them up with the *vasatīvarī* water, press them, as needed, with the right hands by means of the pressing stones, and thus go through the *nigrābha* rite as before. The second pressing and the third pressing are prescribed (to be accomplished) in this very manner. They should extract the juice from the thrice-pressed king Soma into the *ādhavanīya*. The second and the third rounds are prescribed (to be accomplished) in this very manner. At the last pressing, the Adhvaryu should collect the entire (quantity of the extracted juice of) king Soma, squeeze (the *ṛjīṣa*) by means of the strainer, place the pressing stones, facing one another, upon the lower pressing stone, and then spread out the residue towards them. He should make the stone characterised by the residue on their mouths. The Udgātṛs should set down, towards the east, the *droṇakalaśa* upon the stones. They should push it along under the axle (to be set down upon the stones). With the verse, *pavitraṁ te vitataṁ brahmaṇaspate*···, the Udgātṛs should stretch out over it (= the *droṇakalaśa*) the strainer with its fringes pointing towards the north and hold it (at the corners). The Adhvaryu should recite over it

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this very verse (namely, *pavitraṁ te*···). The sacrificer should provide a navel to it, and make, by means of the Hotṛ's goblet, continuous stream (of Soma-juice) flow through it. The Unnetṛ should (for this purpose) pour down (Soma-juice) from the *ādhavanīya* into the Hoṛ's goblet by means of the drawing spoon. The Adhvaryu should fill in the cups from that flowing stream.

[10.8] — ···while king Soma is being pressed···(the Brahman) should sit down towards the south.

VAIKHĀNASA —

[15.13-14] — For the great pressing, the four Adhvaryus should sit round in the four directions according to the proper order. The Adhvaryu should take up one half of the tied-up king Soma which would be sufficient for the morning-pressing. He should tie up the other half by means of a turban, take it away, and place it as before. He should pour down the half (which has been taken up for pressing) upon the lower pressing stone, mix up with it, at the morning-pressing, the first of the (three) stalks formerly stirred up in the *adābhya* cup, with the formula, *uśik tvaṁ deva soma*···, and then press. (He should mix up) the middle one (of these *adābhya*-stirred stalks) at the mid-day pressing; and the last one, at the third pressing. With the formula, *yat te somā 'dābhyaṁ nāma jāgṛvi*···, he should mix up, at each of the three pressings, respectively the first two, the middle two, and the last two of the six stalks (preserved at the offering of the *upāṁśu* cup). They should sprinkle all those stalks with the *vasatīvarī* water and then press them with their right hands by means of the pressing stones. They should go through the *nigrābha* rite as before. The second pressing and the third (pressing) (should be accomplished) in this very manner. The Unnetṛ should carry away between the two poles king Soma, who has been pressed in this manner three times and whose juice has been poured down through folded hands by the Adhvaryu, and pour it down into the *ādhavanīya*. This (should be the procedure also) for the two later takings out (of water from the *ādhavanīya*) by the Unnetṛ[1]. The second round and the third round are prescribed (to be gone through) in this very manner. In the last round, he should collect all the stalks that have been pressed, squeeze them through the woollen strainer, and pour down the juice into the *ādhavanīya*.

The Adhvaryu should place the pressing stones upon the lower pressing stone, facing one another, and put the residue of Soma on their mouths. The Udgātṛs should put down upon the pressing stones the *droṇakalaśa* with its face turned towards the east; they should push it further and further under the axle. The Udgātṛs should strech out over the *droṇakalaśa*, with the verse, *pavitraṁ te vitatam* ··, the strainer with the fringes (with the fringes) pointing towards the north and hold it (in that position). Either the sacrificer or the Adhvaryu should follow the stretched out strainer with that very verse. The sacrificer should make out a navel for it. Through the strainer, (and) by

1. The construction of the sūtra is clumsy.

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means of the Hotṛ's goblet, the Adhvaryu should make (the juice of) king Soma flow down in an unbroken stream[1]. (For this purpose) the Unnetṛ should pour down (the juice of) king Soma into the Hotṛ's goblet from the *ādhavanīya* by means of the drawing spoon. The Adhvaryu should fill in the cups out of the stream.

MĀNAVA—

[2.3.3.22 – 4.22] — With the formula, *yat te somā 'dābhyam*···, the Pratiprasthātṛ should add to the Soma-stalks, each time, two stalks out of those which have been kept aside.

They should sit down for the Soma-pressing—the Pratiprasthātṛ towards the south of the Soma-pressing skin; the sacrificer towards the west; the Adhvaryu towards the north; and the Unnetṛ towards the east. Without reciting any formula they should sprinkle the Soma with the water from the Hotṛ's goblet and press it by means of the pressing stones. Thereafter, the Adhvaryu should go through the *nigrābha* rite. With the formula, *prāg apāg adharāg udag*···, he should stir round within the Hotṛ's goblet the stalks which have been pressed. After having squeezed them, he should draw them back. Hereafter, the Unnetṛ should sprinkle (the Soma-stalks) with the *vasaṭīvarī* water. They should (again) press. The Adhvaryu should again go through the *nigrābha* rite. Then, he should collect (the juice) together. After having squeezed (the stalks), the Unnetṛ should pour down (the juice) into the *ādhavanīya*. Thereafter, the Adhvaryu should extract the juice. He should pour down (the juice of) the pressed Soma into the Hotṛ's goblet; and from (the Hotṛ's goblet when it is) full, he should pour down into the vessel relating to the morning-pressing. After having squeezed (the stalks), the Unnetṛ should pour them down upon the Soma-pressing skin. He should sprinkle water (on them). They should press (them). The Adhvaryu should go through the *nigrābha* rite four times, and collect the juice together three times. If he would go through the *nigrābha* rite nine times, he should go through the *nigrābha* rite three times after mixing the Soma with water; he should collect the juice together (and again go through the *nigrābha* rite three times); he should extract the juice (and again go through the *nigrābha* rite three times). Thus (should be performed) the second round; so too the third (round). The Adhvaryu should strew round the pressing stones with the residue. The Udgātṛ should push the *droṇakalaśa* towards the east, between the axle and the support, and put into it the strainer with fringe. He should strike upon the axle (of the cart of the sacrificer) whom he hates. He should cleanse the *droṇakalaśa* by means of the fringe—at the morning-pressing, with the formula, *vasavas tvā saṁmṛjantu;* and at the mid-day pressing, with the formula, *rudrās tvā*...; at the third pressing, he should cleanse the *pūtabhṛt* with the formula, *ādityās tvā*.... He should set down the *droṇakalaśa* upon the pressing stones. Upon it, the Udgātṛs should spread out the strainer with its navel pointing downward. The sacrificer should make a continuous clear stream flow through it (=the

1. One would expect *saṁtatāṁ dhārāṁ* instead of *saṁtataṁ dhārayan*. Cf. *Bhar ŚS* 13.12.14; *Sat ŚS* 8.3.

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navel), by means of the Hotṛ's goblet, until the taking up of the *dhruva* vessel. (For this purpose) the Unnetṛ should pour down the juice into the Hotṛ's goblet from the vessel relating to the morning pressing.

KĀTYĀYANA—

[9.5.1–31]—While the two (namely, the Adhvaryu and the sacrificer) have sat down, the four (Adhvaryus) should press the Soma (at the great pressing), there being the authority of (the *Brāhmaṇa* mentioning) the sitting round. The pressing of Soma, in three rounds, should be concluded with the causing (of Soma) to swell. (The crushing of Soma should be) according to one's desire. At the beginning of (each of) the rounds (there should be) the pouring down of the *nigrābhya* water (upon the Soma). Or (there should be the pouring down of the *nigrābhya* water only at the beginning) of the first (round), (such pouring down) being capable (of facilitating the extraction of Soma-juice in all rounds). After the sacrificer has recited the *nigrābha* formulas the Adhvaryu should put into the *ādhavanīya*, by means of the collecting vessel, the succulent stalks of Soma, squeeze them, and then bring them back. In this very manner, he should do the pressing two more times. The *nigrābhya* water should be poured down (each time) upon the Soma as before. Or, (as the Pūrvapakṣin suggests) at the preceding (pressing, that is, at the pressing for the *upāṁśu* cup itself), one should (additionally) go through the rites of making Soma swell and collecting the Soma (juice) after having filled in the *upāṁśu* cup each time; (one need not then go through the great pressing) because it has been already performed; (in that case) the sitting round would be regarded as a mere formal rite. (Against this Pūrvapakṣa, it is prescribed:) There should be a reversal of the two pressings, (namely, the pressing for the *upāṁśu* cup and the great pressing). After having taken out and set aside separately the Soma-stalks (for different purposes) from the stalks which have been formally touched and after having set aside the *nigrābhya* water in another vessel, (one should first do the great pressing). (This should be so done) because it agrees with the order (of the Mantras and the *Brāhmaṇa*); also because, only in respect of the Soma whose juice has not been taken, there would be the consciousness (of Soma); and also becuase otherwise there would be (the consciousness of) the *ṛjīṣa* (residue of Soma). The Udgātṛs should push forword the *droṇakalaśa* and deposit it upon the pressing stones which have the residue put on their mouths. They should stretch out upon it the strainer with its fringes pointing towards the north (and with its navel pointing downwards). If the Udgātṛs do not do this, the Adhvaryu should do it himself. The Unnetṛ should pour down from the *ādhavanīya* into the *nigrābhya* water. The sacrificer should pour down the *nigrābhya* water through the strainer. From that (stream), (the Adhvaryu should do) the filling in of the various cups up to the *dhruva* cup; (he should) also (fill in) the first five (cups) at mid-day. (The Soma-juice falling down) into the *droṇakalaśa* is called *śukra*. Where their source is not prescribed, the other cups should be filled in from it (=the *śukra*). (The Adhvaryu should fill in) from the *āgrayaṇa* vessel the *sāvitra*, the *pātnivata*, and the *hāriyojana* (cups) which have dried up (on

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account of the passage of time); (he should fill in) the goblets from the *pūtabhṛt* jar, at the third pressing, (he should fill in) the *vaiśvadeva* (cup also from the *pūtabhṛt*). (He should fill in) the cups whose source is not prescribed (from the *pūtabhṛt* itself), there being, in this connection, an injunction for drawing up. After having wiped round each (of the cups) by means of the strainer with fringe, (he should do) the setting down of the cups (in their places) with the formula, *eṣa te yoniḥ*. In respect of the cups whose sources are not mentioned, (he should) not (recite the formula). Vātsya (however) says (that he should do so) in respect of all (the cups), because the injunction does not contain any specification and because there is a specific prohibition in respect of the *sāvitra* cup and the *ṛtu* cups. The Adhvaryu should make the offering at every *vaṣaṭ* utterance (and the subsequent *vaṣaṭ*-utterance), and then carry away (the remnant) for being consumed by the *vaṣaṭ*-utterer (and others). (The consuming should be done) out of the goblet as (specifically) assigned to each of them. The prior consuming should be done by the *vaṣaṭ*-utterer, there being the authority of the scripture (for it). The Unnetṛ should draw up (the Soma-juice), as his very name implies.

[10.9.28–31] — In the Some-sacrifice of a Kṣatriya or of a Vaiśya, the Adhvaryu, desiring to make the sacrificer consume a portion, should tie up bunches of *nyagrodha*-fruits, and, in respect of them, together with Soma and according to the normal procedure (relating to Soma), go through the rites, in a similar manner, beginning with that of the purchase (of *nyagrodha*-fruits), and set them down before the pressing. Or, at the time of the drawing up of Soma-juice in the goblets, one should bring over (the *nyagrodha*-fruits, pound them), mix up (that flour) with curds, and then fill in the sacrificer's goblet after (the Soma-goblets have been filled in). While the offerings (of the Soma-goblets) are being made, (the Camasādhvaryu) should offer (an oblation of a portion from the *nyagrodha*-goblet) by means of a sprout of *kuśa* grass, with the verse, *ahaṁ tvad asmi*....

LĀṬYĀYANA—

[1.9.11–10.16] — Spreading out their arms between the two poles of the cart, (but) without raising their heels, they (that is, the Udgātṛ, the Prastotṛ, and the Pratihartṛ) should, with the formula, *yunajmi*...., touch king Soma (which has been set apart) for the morning-pressing. If it has not been set apart, (they should touch) the entire (quantity). If they are unable to reach it (=the Soma), (they should regard themselves as having touched it) only by (spreading out their arms towards) the region (of the Soma). The Prastotṛ should move away first (towards the rear of the southern *havirdhāna*-cart); thereafter the Udgātṛ; (and) thereafter the Pratihartṛ. (Going) to the rear of the southern *havirdhāna*-cart (and) turning by the right, they should sit down with the formula, *ṛtasya sadane*.... They should murmur everywhere (that is, in respect of all Stotras), at the beginning and at the end (of those Stotras), those verses through which they would be accomplishing the praise (that is, those verses which form the basis of those Stotras). However,

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here (that is, after having sat down, they should murmur the verses) of the Bahiṣpavamāna. After king Soma has been pressed, they should take hold of the *droṇakalaśa* with the formula, *ṛtapātram asi*, and then, with the formula, *vānaspatyo 'si*, push it (forward under the axle, towards the east). The Udgātṛ should take up in his right hand the strainer with fringe (handed over to him by the Adhvaryu after having been taken out from the *droṇakalaśa*). If (while pushing forward the *droṇakalaśa*) they happen to touch the axle, they should (raise it up and) again push it forward. The Udgātṛ should put the strainer with fringe between the axle and the support (into the *droṇakalaśa*), without touching (the axle). If (the axle and the support are) joined together, (he should put it) over both of them. If (the *havirdhāna*-cart is) a chariot, (he should put the strainer) upon the entire chariot-seat, along the north of the chariot-shank.

After having come back (to the place of Soma-pressing by the same route by which they had gone) the Udgātṛ (and his two colleagues) should arrange the pressing-stones by the right in the (four) intermediate directions, turning the thicker parts of the stones inside. Those (thicker parts of the stones) are the mouths. He should set down the stone in the south-eastern direction first. After having touched the stones (which have been set down in the proper directions), the Udgātṛ and his colleagues should murmur the formula, *marutaḥ*···. Dhānaṁjayya says that they should murmur this formula (up to...*cātavadhvam*...) in the *ṛtasadana* and touch the stones only with the portion *yuktā stha vahata* (of that formula). Towards the west or the south (of the stones) they should draw along the *droṇakalaśa* (upon the Soma-pressing skin) with the formula, *idam aham amum*...; they should everywhere modify the word *yajamāna* (in that formula, in respect of the number)[1] as needed. If (the arranging of the stones and the drawing along of the *droṇakalaśa* are) done by another (officiating priest), the Udgātṛ and his colleagues should (only) follow (those acts) with the two relevant formulas (respectively), except in such cases as are prescribed in the *Brāhmaṇa*. This procedure (of arranging the pressing stones and the *droṇakalaśa*) holds good in respect of the rites for specific desires (*kāmyas*) except those in connection with the person who is hated. In it (=the latter contingency) (one should perform the rites prescribed above) invertedly; the arranging (of the stones) and the drawing along (of the *droṇakalaśa*) should be done without any formulas being recited. With the formula, *idam aham amum*···, one should draw over the *droṇakalaśa* towards the south-western direction. One should employ the two formulas (respectively) in connection with the one who is hated and with the one who is dear only if the sacrificer is a king. One should mention the subjects of that king (in the place of the words *amuṣyā viśaḥ* in the formula); (one should mention) those very subjects together with the word *annādya* (in the formula). The stone called *upāṁśusavana* is the fifth; one, who is desirous of overcoming the dominion, should place it upon the *droṇakalaśa*, mentioning the neighbouring powerful subjects. Gautama says that, after having gone through one of these

1. This may be necessary in connection with a Sattra.

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rites, one should perform the (normal) obligatory one. Dhānaṁjayya says that one should perform only that (rite). Śāṇḍilya says that, at the end of the chanting of the Pṛṣṭhas, one should go out by the eastern door and then perform the rite for specific desire.

DRĀHYĀYAṆA—

[3.1.10–2.21] ≡ Lāṭ. [1.9.11–10.16]

JAIMINĪYA —

[1.8,9] — At the time of the Soma-pressing, (the Udgātṛ) should come over. He should enter the Havirdhāna by the eastern door and touch the southern *havirdhāna*-cart with *viṣṇoḥ pṛṣṭham asi* and the northern one with *viṣṇo raraṭam asi*. He should pass between the two *havirdhāna*-carts and sit down to the rear of the axle of the southern *havirdhāna*-cart. With the formula, *ahe daidhiṣavyo 'd atas tiṣṭhā 'nyasya sadane sīda yo asmat pākataras tasya sadane sīda nirastaḥ parāvasuḥ*, he should cast away a blade of grass whose tip is dried up or otherwise (one) whose tip is cut off. He should touch water and then sit down with the formula, *vasoḥ sadane sīdāmi*. With this very formula should he sit down whenever he has to perform (some sacrificial duty). Then he should say : *namaḥ pitṛbhyaḥ pūrvasadbhyo namaḥ sākaṁniṣadbhyaḥ | yuñje vācaṁ śatapadiṁ gāye sahasravartanim | gāyatraṁ traiṣṭubhaṁ jagat viśvā rūpāṇi saṁbhṛtaṁ devā okāṁsi cakrire*. Then the Adhvaryu makes over to the Udgātṛ the *droṇakalaśa* beneath the axle. The latter should take it over with *devasya tvā savituḥ prasave 'śvinor bāhubhyāṁ pūṣṇo hastābhyāṁ pratigṛhṇāmi*. After having taken it over, he should place it upon his right lap and purify it by means of the strainer after having taken up this latter from above the axle with the formula, *vasavas tvā punantu gāyatreṇa chandasā suprajāvaniṁ rāyaspoṣavaniṁ rudrās tvā punantu traiṣṭubhena chandasā suprajāvaniṁ rāyaspoṣavanim ādityās tvā punantu jāgatena chandasā suprajāvaniṁ rāyaspoṣavanim*. After having purified it, he should set it down to the rear of the axle with *bārhaspatyam asi vānaspatyaṁ prajāpater mūrdhā atyāyupatram*. After having set it down to the rear of the axle, he should chant the Gāyatra (sāman) as the Viśvarupās; so says the *Brāhmaṇa*[1].

He should draw along (the *droṇakalaśa*) with *vasavas tvā prohantu gāyatreṇa chandasā rudrās tvā prohantu traiṣṭubhena chandasā 'dityās tvā prohantu jāgatena chandasā*. He should put (into it) the strainer from above the axle He should not touch the axle. After having returned by the route by which he had gone, he should sit down towards the west of the *uparavas*, facing towards the east, and then seize the *droṇakalaśa* with the formula, *tanūpā asi tanvam me pāhi varcodhā asi varco me dhehi āyurdhā asy āyur me dhehi vayodhā asi vayo me dhehi*. He should make the pressing stones point towards one another and seize them with *śyenā ajirā ṛtasya garbhāḥ prayuto napātaḥ parvatānām kakubha ā nas taṁ viraṁ vahata yaṁ bahava upajvāmo 'bhiśastikṛtam anabhiśastyam anyasyā bhiśastyāḥ kartāram*. Upon those (pressing stones) he should push up the *droṇakalaśa* with the formula, *idam ahaṁ brahmavarcase 'dhyūhāmi yajamānaṁ*

1. *JBr.* 1.73-74; cf. *Srauta-kośa*, Vol. II, Sanskrit Section, p. 244.

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svarge loke. He should make it firm with the formula, *devī tvā dhiṣaṇe nipātāṁ dhruve sadasi sīde 'ṣa ūrje sīda.* He should cleanse it by means of the strainer after having taken down this latter between the poles, with the formulas, *vasavas tvā saṁmṛjantu gāyatreṇa chaṇdasā, rudrās tvā saṁmṛjantu traiṣṭubhena chaṇdasā,* and *ādityās tvā saṁmṛjantu jāgatena chandasā.* With the *tṛca* beginning with *pavitram te vitataṁ brahmaṇaspate...,* he should spread out (upon the *droṇakalaśa*) the strainer with its fringes pointing towards the north. They bring in king Soma. The Udgātṛ should recite over him the formula, *sa pavasva suaṇhām ā devānām abhi priyāṇi dhāmā trir devebhyo 'pavathās trir ādityebhyas trir aṅgirobhyo yena turyeṇa brahmaṇā bṛhaspatye 'pavathās tena mahyaṁ pavasva,* (and the verse) *sa naḥ pavasva śaṁ gave śaṁ janāya śam arvate śam rājann oṣadhībhyaḥ.* He should make the bright Soma-juice flow continually. The Adhvaryu (fills in and) takes up the (Soma-) cups. While taking up the *āgrayaṇa* cup, he utters *hiṁ.* That, verily, is the *hiṁ* utterance. Then the Udgātṛ should chant the Gāyatra (-sāman) based on one verse, namely, *uccā te jātam andhasā....* After the cups have been taken up, he should touch water and then touch the earth with the verse, *drapsaś caskanda pṛthivīm anu dyām imaṁ ca yoniṁ anu yaś ca pūrvaḥ | tṛtīyaṁ yonim anu saṁcarantaṁ drapsaṁ juhomy anu sapta hotrā.* With the formula, *ā mā 'skān saha prajayā saha rāyaspoṣeṇe 'ndriyaṁ me vīryaṁ mā nirvadhīḥ,* he should touch himself.

VAITĀNA—

[16.11] — With *indra juṣasva...,* the Brahman should make the *abhiṣavaṇa* offerings while king Soma is being pressed.

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60. THE OFFERING OF THE ANTARYĀMA CUP

BAUDHĀYANA—

[7.6] — After the sun has arisen, the Adhvaryu should take up (and fill in) the *antaryāma* cup with king Soma passing through the filter, with the formula, *upayāmagṛhīto 'sy antar yaccha....* [21.17 – As for the offering of the *upāṁśu* and the *antaryāma* cups: (The view expressed in) the sūtra is that of Bodhāyana. Śālīki says that one should offer both (the cups) after the sun has arisen. Aupamanyava says that one should offer both before the sun has arisen.] With *svāṅkṛto 'si,* he should support the cup. Then he should look at it with *madhumatīr na iṣas kṛdhi.* He should cleanse it in the upward direction with *viśvebhyas tve 'ndriyebhyo divyebhyaḥ pārthivebhyaḥ.* He should take it up and get up with *manas 'tvā 'ṣṭu.* He should come over with *urv antarikṣam anv ihi.* After having come over, he should make the offering on the Āhavanīya fire,

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while the sacrificer remains touching him, with *svāhā tvā subhavaḥ sūryāya svāhā*. After having made the offering, he should breathe in upon it. He should make the sacrificer recite the formula, *dhūr asi śreṣṭho raśmīnām apānapā apānaṁ me pāhi*. [14.10 – The Mantras to be recited after the offering of the *upāṁśu* and the *antaryāma* have been mentioned[1].] Then, after having cleansed it in the upward direction, by means of the eastward-pointing hand with the palm turned upwards, the Adhvaryu should cleanse the wipings upon the middle enclosing stick, with *devebhyas tvā marīcipebhyaḥ*. Then, after having turned by the right, he should pour down the remnant in the cup into the *āgrayaṇa* vessel with *eṣā te yoniḥ*. He should place it towards the north of the *upāṁsu* pressing stone and touching it, with *apānāya tvā*. With *vyānāya tvā*, he should touch the *upāṁśu* pressing stone.

BHĀRADVĀJA —

[13.13.2-16] — The Adhvaryu should take up and fill in the *antaryāma* cup with the Soma-juice from the stream flowing through the strainer, with *upayāmagṛhīto 'sy antar yaccha maghavan*. The procedure in respect of it should be regarded as having been explained by the procedure in respect of the *upāṁśu* cup. This much is different. The Adhvaryu should carry (the *antaryāma* cup) along the south of the Hotṛ or along the north. With *manas tvā 'ṣṭu*, the two (that is, the Adhvaryu and the Pratiprasthātṛ) should stand at the southern joint of the enclosing sticks. Standing upright the Adhvaryu should make the offering in an unbroken stream, towards the north-east, with the formula, *svāhā tvā subhavaḥ sūryāya*. The washing off of the wipings and the pouring down of the remnant have been already explained[2]. The Adhvaryu should place the *antaryāma* cup containing a portion of Soma-juice at its proper place, with the formula, *eṣa te yonir apānāya tvā*. If he would practise exorcism, he should take up and fill in the *antaryāma* cup and place it (at its proper place) with *amuṣya tvā 'pāne sādayāmi*. The other (procedure) should be similar. The Adhvaryu should place the *upāṁśusavana* pressing stone between the two (that is, the *upāṁśu* cup and the *antaryāma* cup) and touching them, with the formula, *vyānāya tvā*. If he would practise exorcism, he should place the *upāṁśusavana* pressing stone with *amuṣya tvā vyāne sādayāmi* (substituting for *amuṣya* the name, in the genitive, of the person against whom exorcism is to be practised). They (=the two cups and the pressing stone) should remain placed there until the third pressing. If he is not in a hurry, the Adhvaryu should offer both these cups after the sun has arisen. If, however, he is in a hurry, he should offer the *upāṁśu* cup before the sun has arisen, and the *antaryāma* cup after the sun has arisen. Some teachers prescribe the offering of the *upāṁśu* cup and the *antaryāma* cup in the reverse order; some teachers prescribe (the offering of) both the cups before the sun has arisen.

ĀPASTAMBA—

[12.13.5-13] — The Adhvaryu should fill in from the stream the

1. *TS* 3.2.10.2.
2. *Bhār ŚS* 13 11.6-9 : see section 58.

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antaryāma cup, and (also) all the cups to be taken up after this up to the *dhruva* cup. The *upāṁśu* cup and the *antaryāma* cup have the same *Brāhmaṇa* (prescribing the normal procedure relating to them) and (also) have the same exorcistic procedure relating to them. This much is different. The Adhvaryu should take up the *antaryāma* cup with the formula, *upayāmagṛhīto 'sy antar yaccha*···, step beyond (towards the fire) along the north of the Hotṛ or by the route by which the Hotṛ arranges for him to go. He should sit down towards the north of the fire, carry over the cup along the northern joint of the enclosing sticks, and then make the offering in the northern half of the fire. Some teachers prescribe the various places (connected with the two cups) to be the other way round. The Adhvaryu should pour down not-the-whole of the remnant into the *āgrayaṇa* vessel, place the not-empty cup in its place with the formula, *eṣa te yonir apānāya tvā*, and then, with the formula, *vyānāya tvā*, set down, between the two (that is, between the *upāṁśu* cup and the *antaryāma* cup) the *upāṁśusavana* pressing stone with its mouth pointing towards the south and (itself) touching the two cups. "In the sacrifice of one about whom he wishes that he should die (before the proper time), he should so place the cups that they are not touched (by the *upāṁśusavana* pressing stone)". So is it said. The Adhvaryu should not offer the *upāṁsu* and the *antaryāma* cups while the sun has not yet arisen. If he is in a hurry, he should offer the *upāṁśu* while the sun has not yet arisen and the *antaryāma* after the sun has arisen. Some teachers say that both the cups should be offered while the sun has not yet arisen.

SATYĀṢĀḌHA —

[8.3] — (The Adhvaryu should take up) the *antaryāma* cup with the formula, *upayāmagṛhīto 'sy antar yaccha*···. The procedure relating to that (cup) is (already) explained by (the procedure relating to) the *upāṁśu* cup. The Adhvaryu should step beyond along the south of the Hotṛ and, with the formula, *vāk tvā 'ṣṭu*, stay at the southern joint of the enclosing sticks. After having carried (the cup) over along the southern joint of the enclosing sticks, he should, with the formula, *svāhā tvā subhavaḥ sūryāya*, make the offering towards the north-east in a straight, long, and continuous stream. He should not wash off the wiping upon the enclosing stick; nor should he pour down the remnant into the *āgrayaṇa* vessel. He should put down the cup with the formula, *eṣa te yonir apānāya tvā*. He should not put in a stalk into it. With the formula, *vyānāya tvā*, he should put down the *upāṁśusavana* pressing stone between them (that is, between the *upāṁśu* and the *antaryāma* cups) and touching the *upāṁśu* cup. In the sacrifice of one about whom he wishes that he should die young, he should put down the *upāṁśusavana* stone and the *upāṁśu* cup so that they do not touch each other; in the sacrifice of one about whom he wishes that he should live the whole span of life, he should put them down so that they touch each other. The Adhvaryu, not being in a hurry, should offer both (the *upāṁśu* and the *antaryāma* cups) after the sun has arisen. If, however,

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he is in a hurry, he should offer the *upāṁśu* before the sun has arisen, and the *antaryāma* after the sun has arisen. The view of some teachers (is that he should offer both) before the sun has arisen.

VAIKHĀNASA —

[15.14-15] — After the sun has arisen, the Adhvaryu should take up the *antaryāma* cup with the formula, *upayāmagṛhīto 'sy antar yaccha...*, in the same manner as the *upāṁśu* cup except for the washing off of the wiping (on the first enclosing stick), the pouring down of the remnant (into the *āgrayaṇa* vessel), and the depositing of a stalk (into the *upāṁśu* cup). The Adhvaryu should go beyond along the south of the Hotṛ, and, touching (the conjunction of) the two enclosing sticks towards the south with the formula, *manas tvā 'ṣṭu*; and, with the formula, *svāhā tvā subhavaḥ sūryāya*, make the offering from the south-west to the north-east, making the Soma-juice flow down in a long, straight, and unbroken stream.

After having made the offering, he should breathe in. With the formula, *eṣa te yonir apānāya tvā*, he should put down the cup in its proper place; and, with the formula, *vyānāya tvā*, the pressing stone of the shape of a *jantu* as before. Some teachers say that the Adhvaryu should take up even the *antaryāma* cup before the sun has arisen. If the Soma-sacrifice is characterised by the Rathantara-sāman, he should take up the cups beginning with the *aindravāyava* cup; if it is characterised by the Bṛhat-sāman, beginning with the *śukra* cup. He should take up the *aindravāyava* cup, recite the verse, *ā vāyo bhūṣa....* support it, fill it in out of the stream (of Soma-juice) with the formula, *upayāmagṛhīto 'si vāyave tvā*, take away the support from it, recite the verse, *indrāvāyū ime sutāḥ ..*, again support it, and, with the formula, *upayāmagṛhīto 'si 'ndrāvāyubhyām tvā*, again fill it in out of the stream. He should cleanse it round by means of the end of the strainer, and, with the formula, *eṣa te yoniḥ sajoṣābhyām tvā*, put it down in its proper place according to the divinity. Hereafter, the cleansing and the placing of all the cups should be (done) in this manner.

MĀNAVA—

[2.3.4.25–32] — The Adhvaryu should take up the *antaryāma* cup with the formula, *upayāmagṛhīto 'sy antar yaccha maghavan....* It should be offered without being set down. The Adhvaryu should go along the north of the Hotṛ. He should carry over the cup along the south, stand erect at the northern joint of the enclosing sticks, and then make the offering with the formula, *vāk tvā 'ṣṭu....* The wiping off upwards is already explained[1]. With the formula, *apānāya tvā*, the Adhvaryu should put down the *antaryāma* cup together with a remnant (in it); (and) with the formula, *vyānāya tvā*, the *upāṁśusavana*

1. *MānŚS* 2.3.3.19.

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stone. He should offer the *upāṁśu* and the *antaryāma* cups after the sun has arisen. If he is in a hurry, he should offer the *upāṁśu* before sun-rise.

KATYĀYĀNA—

[9.6.1–5] — After the sun has arisen, (the Adhvaryu should) take up the *antaryāma* cup with the formula, *upayāmagṛhīto*.... (In respect of this cup, he should go through all the rites which he has gone through) in respect of the *upāṁśu* cup, except the Mantra not prescribed by the scripture, (the asking for and the granting of) the boon, and the pouring down of the remnant (into the *āgrayaṇa* vessel). Here (in connection with the *antaryāma* cup) he should wipe away (the cup). He should wipe off the cup towards the west with the hand held upon the first enclosing stick with the palm turned downwards. With the formula, *udānāya tvā*, he should place the *antaryāma* cup so that it touches the *upāṁśusavana* pressing stone.

ĀŚVALĀYANA—

[5.2.2] — The Hotṛ should follow the *antaryāma* cup, which is being offered, with the formula, *apānam yaccha svāhā tvā suhava sūryāyā 'pānā 'pānaṁ me yaccha*, and then breathe in towards it with *ūṁ*.

SAṄKHĀYANA—

[6.8.2] — With the formula, *apānaṁ me pāhy apānaṁ me jinva svāhā subhava sūryāya*, the Hotṛ should breathe in after the *antaryāma* cup (being offered).

VAITĀNA —

[16.11] — After the sun has arisen, (the Brahman) should follow (the offering of) the *antaryāma* cup with the verse, *sūryo dyām*....

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